



KING HALL
Guilford College, N.C.

They
The educational work of the
Baltimore Association of Friends
from 1865 to 1875 in cooperation
with committees of No Co Friends
in each educational district.
In 1875 the No Co Friends assumed
control of the entire work & have
built upon it one of the best
educational systems in the
South, with Guilford College
as the Centre - ~~it is largely~~
~~system~~

to make some other arrangements for the next school year. The finances were carefully looked into, and the sources of expected revenue. A letter from F. T. King stated that \$8000 remained of the fund raised two years ago for improvements and for endowment, and that it has been invested at five per cent., yielding \$400 per year, besides which there is another small fund yielding about \$100 per annum. A donation was also received from the Miles White Beneficial Society of Baltimore of \$500 for this year. Photo-engravings of the school buildings were ordered for catalogues and letter-heads. The class in surveying were directed to lay out a straight road to the railroad station. The report of the Faculty was read, giving exactly the present studies and recitations, and the number of students in each class. Five of the boys and six of the girls were stated to be preparing to enter college. Lectures on literary and scientific subjects have been delivered once or twice a week; also weekly lectures to a normal class of 43 on methods of teaching. During the year a large and valuable addition has been made to the library through the efforts of Joseph Rhoads, of Philadelphia, and the reading-room has been made attractive and useful to all connected with the school. A literary society meets fortnightly, and a temperance society monthly, and much interest is taken in their proceedings. The religious welfare of the scholars has received careful attention. All the religious meetings have been occasions of interest, and, it is believed, have tended to the establishment of true Christian character. The order of the school has been good, though the prevalence of measles has interfered with regularity of attendance. Of the 70 boarders, 60 are Friends' children, and about half of the day scholars.

Next morning, I spent between two and three hours in the different recitation-rooms; the teaching seemed to be careful and thorough. A stroll through the upper rooms showed all the bedrooms furnished with single bedsteads, bureau, washstand, table and chairs, all of ash oiled and painted, and in good order. Several of the girls' rooms had vases of flowers and other evidences of taste. After dinner, Joseph Moore and I visited the site of the old Yearly Meeting-house a few hundred yards from King Hall, where it is proposed to erect a new frame meeting-house for the weekly use of the neighborhood and the school, and to hold the Monthly and Quarterly Meetings in. It is greatly needed, and it is hoped that the Monthly Meeting will be able to raise the money. It is a beautiful spot, adjoining the grave yard, with its grand old trees. One, a magnificent white oak, under which, it is said, 60 British officers and soldiers, who fell in the battle of Guilford Court House close by, were buried, has a spread of 120 feet in diameter, and must be nearly 100 feet high. Under the shelter of the sturdy arms of these forest giants, and covered by a sombre mass of myrtle, lie the graves of many departed worthies. A meeting-house with such surroundings could hardly fail to awaken solemn and reverential feelings.

I left New Garden that evening with profound thankfulness to our Heavenly Father for providing so excellent a school for a large and growing Yearly Meeting in a country so ready to receive the Gospel as we understand it. A more liberal

endowment would enable it to rise a little higher, and give a full collegiate course to those unable to get to distant and expensive northern colleges like Haverford and Earlham.

JOHN C. THOMAS.

Baltimore, Fifth mo. 20th, 1884.

ARBITRATION OR NEGOTIATION.

The well-meant articles that have appeared in *Friends' Review*, including the editorial, do not fully meet the case. Where differences are matters involving dollars and cents only, proper negotiation or arbitration often results happily. But when differences in religious belief and teaching become so great that it is intolerable to the parties concerned and a separation follows, each section claiming to be the original Society of Friends and therefore legally entitled to the church property, there is no rule of discipline touching the case.

In 1867, when Canada Yearly Meeting was established, the members of that meeting were very much united in the religious doctrines and practice as set forth in the revised edition, 1859, of New York Yearly Meeting Discipline. But said members have become so divided in sentiment, that separations have taken place in nearly all the meetings, so that two distinct organizations now exist in Canada, each claiming to be the original and legitimate body, and holding the other to be spurious and not entitled to either the name or property which belongs to the body. To approach each other with a proposition to negotiate, or arbitrate, is an acknowledgment of right to such consideration. In several places meeting-houses have been occupied in common by the parties at different hours more upon the principle of suffering wrong than the admission to the opposite party of right. The meeting-house at Bloomfield, Ontario, was so occupied in common for nearly two years, when it would seem that the party which became the plaintiffs in the recent law-suit, were not willing any longer to admit of an existing rival, took legal action in the matter and instituted a claim. The defendants, unwilling to relinquish their title to the name and property, put in a counter claim.

I am persuaded that it was not the moneyed value of the property in question that induced either party to resort to law, but rather the principle that was involved in it. If the parties had been "perfectly joined together in the same mind and in the same judgment" according to Apostolic advice, there would have been no such contention, but they might have known how good and how pleasant it is for brethren to dwell together in unity. I cannot think that Benjamin Cody is correct in his conclusion that if the property question was settled, other matters would satisfactorily follow. Surely he does not mean to say that the birthright of either party is subordinate to dollars and cents or its equivalent in church property.

ADAM SPENCER.

Springfield, Ontario.

[We are well aware that the question of principle and legitimacy is involved in every separation; each party claiming to be the "original meeting of the Society of Friends." But, in the case referred to in Canada, both parties were willing to have the question argued outside of themselves, before a court of law. Our proposition is, that no such court is, from the nature of