

Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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TERMS—Per Year, 75c. Single Numbers, 4c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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The proposed Conference for First-day School and Philanthropic Work among western Friends, which is mentioned elsewhere in this issue of the REVIEW, opens up a new phase of the Conference question. We are not surprised at the announcement, for we have been well aware that the General Conference, *with its present methods*, was not meeting the needs of the western Yearly Meetings. We hope for a speedy change in many of the details of the General Conference, by which the smaller Yearly Meetings may enjoy the full benefits of the General Conference, which is now enjoyed by the three eastern Yearly Meetings. It is well known that but few from the west can attend the General Confer-

ence when it is held in the east, and when, as at present, it is held in the east three times in succession the all but entire membership of the west is deprived of the Conference for eight years. Long enough, surely, to lose much of the interest which should centre in these Conferences *from our whole membership*. Such auxiliary Conferences as the one suggested in the west would no doubt stimulate an interest in the good work coming within its scope, and to some extent take the place of the General Conference. But although the movement has our *heartly* sympathy, and shall receive from us due encouragement, we shall continue to contend for the placing of the General Conference upon principles and methods which shall meet the needs of our whole Society better than it is doing to-day.

ERRATA.—In the death announcement in the last issue, the name, Thos. Shotwell, was omitted.

SAMUEL JEANES.

At Yearly Meeting time those of us who gather together cannot fail to mourn the absence of the familiar forms of dear friends whom we have been accustomed to meet at the time of our annual gatherings.

“But it matters little at what time o’ the day
The righteous falls asleep. Death cannot
come

To him untimely who hath learned to die.”

The late Samuel Jeanes, of Philadelphia, was in every sense of the word an honest man. He was likewise an enlightened man, and in his philosophy, led him in the faith that the knowledge of a Divine principle in man was the verification of the truth that *human nature* has received the stamp of sonship to God, and hence as an Orientalist, for his knowledge was very large herein. He sought for *resemblances* in the religions of the world, and he found them described in substance in the different Bibles of mankind. Few