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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIII.

LONDON, ONT., CANADA, NINTH MONTH, 1897.

No. 9

THE BEST SERVICE.

Who serves his country best ?

Not he who, for a brief and stormy space
Leads forth her armies to the fierce
affray.

Short is the time of turmoil and unrest,
Long years of peace succeed it and re-
place ;

There is a better way.

He serves his country best
Who lives pure life, and doth righteous deed,
And walks straight paths, however
others stray ;

And leaves his sons as uttermost bequest
A stainless record which all men may
read ;

This is the better way.

--Selected.

WHY AM I A FRIEND?

A paper prepared by Edgar M. Zavitz, and read by Elvretta Cutler at the Union Meeting of Sparta, Arkona and Coldstream Young Friends' Associations, held at Sparta, 8th mo. 20th.

I might answer briefly, and, as far as I know, truthfully: "Because my parents were Friends." I could not help it any more than I could help being a boy. I was a birthright member into both. I was crowned with it when I was crowned with life.

But I apprehend an answer is desired that will suit all cases. While I am not disposed to limit my paper to one sentence, neither shall I, on the other hand, pretend to give an answer so exhaustive as to apply to each individual.

I would prefer to divide the Society into classes, and endeavor to give answers that would apply to types.

The type that would answer the question as I have answered it above, "I am a Friend because my parents were Friends" would no doubt form by far the larger class. We still are strongly possessed by the ape nature,

aping our forefathers in spite of our protest against the theory that we are descended, or, if you wish, ascended, from the ape. This ape nature that the members of our Society possess, in common with all humanity, is certainly uncommendable, unless there is some superior element or saving principle in our faith to warrant it, for we see that no advance has been made in religion, as in other fields of human energy, that does not make a departure from the orthodoxy of the fathers. Buddha, Jesus, Luther and Fox were all despised and hated for rising above the ape nature; persecuted and condemned for subverting orthodoxy. Have we, then, this saving element in our faith that will abundantly excuse us for clinging to our Society? This opens up the broad and deep subject of our faith—the faith of Quakerism. Why do I cling to it? Why do I love it? For many reasons. For its spirituality, for its practicability; for the freedom it grants, the joy it gives, the love it manifests and the hope it presents; the mighty power for good it has been and is in the world, the potent influence it exerts to right living. These are not all, but must suffice for the occasion.

First, for its spirituality. Herein lies its strength and its weakness; strength in quality, weakness in quantity or numbers. The disciples could not accompany Jesus in his lofty spiritual ecstasies. "Tarry ye here" he would say, "while I go and pray yonder." Neither can the mass of humanity experience or comprehend the spirituality of the Quaker faith. Sometimes they call us mystics. Sometimes on the other hand, when it suits them better, they call us mater-

ialists, and sometimes it seems to suit them to deny that we are even Christians. God forgave them, for they know not what they say. But we, we who have been initiated, not into the mysterious, but into the simplicities of Quakerism, we know that it is neither mysticism nor materialism, and if it is not modern Christianity it is something better, something nearer the Christianity that Jesus taught. Yes, its spirituality is its strength. We believe in a spiritual God; we believe in a spiritual Christ, in a spiritual Church, in spiritual men and women. We believe that worship is the assembling of ourselves into this spiritual church and the communing of our spirits through the medium of this spiritual Christ with God the Father of Spirits. I say this spirituality is the strength of Quakerism because it leads direct to the source of all strength, and is being accepted more and more by all denominations. It is the rock whereon Christ said he would build his church, the rejected stone destined to become the chief corner stone of the church, the loveliest among ten thousand.

If Quakerism is supremely spiritual it is moreover intensely practical. It esteems no theory or principle too sacred to be applied to daily life in this world. It does not speculate much about the future, but lives in the eternal present, in the almighty now. Joy in this life and happiness in the life to come it rests not on any imaginary, speculative, vicarious scheme, but on the manner in which we meet and dispose of the duties of each day and each moment. It is the spirit we put into our daily living that determines our destiny. The bliss and glory that theologians paint and speculate about are ours by actual experience. We are already dwellers in the New Jerusalem, and walk its golden streets and bow in humble thankfulness before the great white throne for the blessed privileges.

Again, I love Quakerism for the

freedom it grants. It requires me to believe in God and obey His inspeaking voice. In all things else it leaves me free. As a body we believe in one God, yet it does not brand with heresy any who think they believe in a trinity. As a body we believe that Jesus was an inspired man, not a human God, yet it burns at the stake none who may think otherwise. Surely the term "liberal" as applied to our church and our belief is no misnomer.

The joy it gives. The supreme joy to some people is to believe that Jesus tried to save them from their sins. To me the supreme joy comes from obedience to the voice that speaks within. Let others gain what comfort they can from an unmerited salvation. I prefer one as the reward of personal struggle and striving and ultimate victory.

The love it manifests. It has been remarked, "See how the Quakers love each other." I know not how well they deserve that estimate. I fear not any too well, but if their love for each other is greater than is found in other societies it is because their love for all mankind is greater. They are not clannish, but esteem all men as brothers. Love in fact is the essence of their religion. "The love of the enemy," "the non-resistance of evil," are conditions to them not impossible, but to be eagerly sought.

The hope it presents both to its members and of itself. We sometimes see hope eulogized as the only consolation vouchsafed to the weary soul. The trials and tribulation of this life are endured merely for the hope of a better life beyond. This is not the hope of the Friend. His hope is founded on evidence. It is an assurance. He hopes to enjoy a heaven beyond because he enjoys one here. This is the hope that endures. I cling to the Society also because of the great hope it presents of itself. This hope, too, is founded on evidence. Witness the renaissance it is undergoing. True it has experienced a

period of decline. But they who predict its speedy decay do not read aright the signs of the times. It is not true of it to-day either in England or America. Why am I so confident? Not simply because numbers indicate it, but because it is become an attractive power. I am confident because I see it attracting the highest type of humanity to it. Again I base my hope on evidence, and evidence to which this very audience testifies. I have observed before with pleasure, and recent developments tend to corroborate its correctness, that the most thinking minds and the brightest intellects choose our Society as affording the best means and opportunities for soul growth. This is the attractive power that is big with hope.

The mighty power it has been and is in the world. Quakerism has been the leaven of modern Anglo Saxon civilization. It has reformed the old world, and founded on broad principles the new. It has freed the limbs of men and liberated the conscience. It kindled the Brahmo Somaj of India, founded the Dookhobortsi of Russia, and furnished material for the liberal churches of Christendom. Thomas Carlyle, the far-sighted seer, calls the rise of Quakerism the greatest event of modern times.

And lastly, for the present, I value Quakerism because of the potent influence it exerts to right living. I mean now in a physical sense. The exceptional longevity of Friends shows how exceptionally Quakerism understands the laws of life and health. It gives the truest interpretation of this body we inhabit, honoring each organ as a gift of God, to be kept pure and healthy for His service. It affords the truest version of life, and its relations with other lives around us, and to the source of all life in God.

For these and other reasons I am truly thankful that I am a Friend.

EDGAR M. ZAVITZ.

SUCCESS.

A paper read by Jno. A. Oille at the Union Meeting of Sparta, Arkona and Coldstream Young Friends' Associations, held at Sparta, 8th mo. 20th.

All people should desire success because God intended that we should achieve it. No doubt the majority of people do greatly desire to be successful but, I fear the common idea of success is far from right. The man who has made a million of dollars is not necessarily a success. The man who has been left a fortune and lives in comfort the rest of his days is not necessarily a success. But the man who has earned a million, or has been left a million, or has found a million, or has got a fortune in any other honest way, and uses it in the right way, is a success. A man may be successful and live and die poor, or he may be a total failure and die rich. It all depends on how much he has spent and what he spent it for, how much he has bestowed on the world and its people.

I believe that every person in the world at some time or other, more likely in his younger days when he was more as he was intended to be, has had noble aspirations and truly wished and hoped to be successful. Then with this desire and with the world before him let him believe that opportunities lead out into life before everyone. Then there is but one secret of success for him—ability, not luck, or accident, or circumstance, —just ability. By chance a man may get a fortune but by chance he cannot use it properly, and we saw before that success depended only on the using of it.

Now, there are two things for the young man to do. Let him look out into the activities of life to discover what power is necessary to the performance of those activities, then let him look to himself to see whether he has this power or not. If he has the needed power his success is assured. If he decides that he has

not this power he must get it, he *must* get it. Failures are caused by people starting before they are ready, before they have enough power. There is no use to turn on the steam in a locomotive before there is enough to move the train. Let a boy start to earn his own living at sixteen, carrying parcels for a dry goods house, or as messenger boy in a bank; if he has the necessary power or ability some day he will own a dry goods establishment or be the manager of a bank. If he has not the needed power he will live and die a simple clerk, a simple failure probably; he started before he had up steam.

You must get the needed ability. "Get ability," someone says, "but this is something that is born with a man, and if you have not got it you cannot get it." This may have been true one day, but we are living in an advanced age with great advantages, and now people are getting rid of those traditional hereditary ideas which have been dogmatically handed down from father to son for countless generations, so that we have believed them. Now people are coming to believe that a child's earliest environments influence it more than heredity. Look at a child two years old and imagine what is in its little brain. Do you know what is there? Only three feelings, I should not call them feelings, they are mere animal instincts—fear, pain and hunger, not even love is there. So what is in that brain eventually must come after. But there is a nucleus there capable of unbounded development, most plastic and able to produce a genius we know not of. The foundation of its power is laid in the first six years of its life and cannot be torn up and relaid. It learns more during those six years than it learns in any twelve afterwards. It learns to see, to love, to walk, to hear, to talk, to think, to use its limbs and body, to inquire into things, (its natural yearning for education, ideal

education). During these six years its education continues with greater rapidity than ever after until sometime at least, when it enters a school house. The education it gets in these early years comes directly of its own experience, and what we learn most thoroughly we learn of ourselves. Surely the child gets some added ability in these years. Surely it did not have all its talent when it was two days old. Let us believe one has some ability and that he can enlarge it many fold, that some have great ability and can multiply it many times.

But where can you get this increased power? In education. "In education!" says someone, "why I've been educating myself for fifteen years and I don't see that my native talent has been increased. I have learned much, but while my original talents are greater they have not been enlarged to anything like the degree you say possible. And I have studied earnestly and conscientiously and have won many prizes. There are many others, too, with the same experience."

This certainly looks hard for our educating powers. But the answer is not difficult. You were not educating yourself at all. You were merely instructing yourself. Education means a growth of mental power, which is the same as ability, so if your ability has not been increased you have not been educated. The schools and colleges you attended thought they were giving you education, but they were making a scholar of you instead of an educated man. They gave you facts, but not power; learning, but not ability; knowledge, but not mental strength. You were getting knowledge without the power to use it. You know the history of art, but cannot paint a picture that will live. You know how a sermon should be preached but cannot preach one, how to teach but cannot teach. Your teachers told you what other men have thought, but did not enable you

to originate thoughts of equal value. You know what great men have done and how they have succeeded under the circumstances which surrounded them, and you too might succeed if the same circumstances should surround you, but they never will. You have not the power to adapt yourself to the constantly changing conditions that surround you. Your brain is like a granary full of grain that never grows or changes except to mould, perhaps. It should be like a field producing new grain and multiplying what is in it many times. To sum up, you know much but can do little. You originate nothing. The test of a man's education is not what he knows but what he can do.

Then what must education give you or do for you? We shall see. Before doing a thing a man must know what to do and how to do it. Before making a chair he must know that it is a chair he wants and nothing else, and he must know how to make it. To put it more simply he must have in his mind an exact image of the chair he wishes to make and also of the activities to be performed in doing all the things necessary to be done. Hence education must develop the power by which a man images the things he wishes to do or make, and the processes to be gone through in their making. When we say that a man must know what to do before he can do it we simply mean that he must have a clear mental image of it, a photograph of it on his brain.

It is clear that a man who never knows what to do can never do anything. That is, a man without mental images will accomplish nothing. Then education must develop mental images. All buildings, railroads, steamships, locomotives, all machinery and decorations, paintings in fact, all activities of war and peace, are copies, material copies of which his mental images were the original. If you do not believe that man's ability has increased

during the last ten centuries you have but to compare his work now with his work of ten centuries ago for to know what a man has imaged, that is what has gone on in his mind, you have but to look at his works. Compare an Arab's tent to a Fifth Avenue residence of New York, or the old battering ram to a modern gun throwing a steel ball thirteen miles.

If one's mental images are perfect the thing made will be perfect, and if the images are imperfect the thing done will show the imperfection. Then the secret of learning the trade of a carpenter would be to develop the power to image, or picture, or imagine the action, everything to be made by a carpenter, and also all the activities necessary to this making. The only way such mental pictures can be made perfect is by actually seeing and doing.

Now I hope I have made it clear that success depends directly on one's imaging power, which power is brought about by education, true education, not by getting knowledge.

It only remains to be said that this power to form images is capable of great development, and developing this power is increasing your ability, *i. e.*, educating yourself. And when you have enlarged your ability you have increased the degree of your success.

JNO. A. OILLE.

THE MINISTRY.

Read by Annie Marsh, at the Young Friends' Association, at Coldstream, Seventh mo. 30th, 1897.

"Whatsoever he saith to you do it." I read the words over and over, "Whatsoever he saith to you do it. What had that to do with my refusal to write, or try to write, something for next Friday evening. True our Association is not flourishing as we would wish. Why? Straightway a seeming motto of a bright little woman of our section came flashing by—"If

each one of us would do something." There it was again, the "whatsoever." Those words they just would stay, hence these few lines concerning the ministry.

In the first place I was curious to know the dictionary definition, and found that ministry meant ecclesiastical profession, and that ecclesiastical meant pertaining to the church, and that profession meant employment, vocation, &c., therefore "ministry," according to the dictionary, was employment pertaining to the church. This explanation was not fully satisfactory, so we turn to the few solemn words found in the Book of Discipline, and read :

"As it is by the immediate teaching and influence of the Holy Spirit that acceptable worship is performed and gospel ministry brought forth ; as this powerful influence is the essential qualification for the work, and as the gift is divine the service is freely and faithfully to be performed without any view to reward from man, agreeably to the express command of Jesus, "Freely ye have received, freely give," Matt. 10 : 8.

Surely that was plain enough, first to be baptized and in close communion with the Holy Spirit, and then "Whatsoever he saith to you do it."

Friends' authority for the belief of the spiritual calling of the ministry, and the non-theological training, *might be founded* on the words of Jesus, Matt. 10 : 19-20, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak ; for it is not ye that speak, but the Spirit of your Father which speaketh in you "

Sunderland P. Gardner, says, "Nothing short of the Spirit of God and the command of Jesus Christ can enable any man to preach the gospel livingly." We frequently hear reference to an educated ministry. This says nothing against that. We, if I mistake not, all of us, listen with pleasure to the nicely rounded

sentences of the educated man, nevertheless culture alone will not suffice, he must have the gift divine. Persevering in duty and watchfulness, dwelling "in that light which gives ability to labor successfully in the church of Christ, adorning the doctrine they deliver to others, by being good examples in deed, in word, in conversation, in charity, in spirit, in faith, and in purity of life." To live so close to the Master they can say :

"Made for Thyself, O God !
Made for Thy love, Thy service, Thy delight ;
Made to show forth Thy wisdom, grace and might."

GOD'S LOVE FOR MAN.

J. J. CORNELL, OF BALTIMORE, ADDRESSES THE SOCIETY OF FRIENDS IN CHICAGO.

Speaking for the last time at the meeting of the Society of Friends in the Atheneum yesterday morning J. J. Cornell, of Baltimore, who has spoken every Sunday during the summer, selected as his subject "The Love of God."

There was the usual cheery hand-shaking and exchange of greetings on the part of the congregation as they gathered, and then followed the usual silence for some ten minutes, which was made the more marked by the distant thrumming of a guitar in one of the art studios, and the beating of drums by a passing procession of the Salvation Army.

The speaker, a white-haired old gentleman of benevolent mien, began without taking any text, and for the first half hour talked in a general way on God's love to man, and the wrong opinion of some that fear was to be felt for him. And then he went on in substance as follows, holding the very close attention of his hearers :

With these remarks as preliminary I want to call your attention to one of

the teachings of Jesus. In the very first of his sermons he said, "Repent, for the kingdom of heaven is at hand." I see in this a very strong evidence of the loving character of God. This differs diametrically from the common teaching now. In religious revivals the attention of the people is almost always called to the terrible result that will follow if they do not accept Christ and do not repent. God, they are told, will cast them into eternal misery, and that he is angry with man because of his transgression; and they are appealed to to turn from their wicked ways that they may escape the judgment.

Now, Jesus did not take this course. Remember, he was speaking to a highly cultured people as well as publicans and sinners. Jesus said to these people to repent—cease from the evil of their ways and learn to do well. That is all there is to repentance. It is not the accepting of any theory, but the stopping of wrong-doing and the turning to the right. "For the kingdom of heaven is at hand" was Christ's reason. Not that God will blot you off from the face of the earth and consign you to eternal punishment if you do not.

Where God reigns there is heaven. Heaven is not a local place away beyond the stars. Heaven is not a place with four square walls, with God on a throne as a personal being. God is everywhere, and heaven may be in every heart. The kingdom of God is within you. That is Christ's teaching, and that is the truth.

Our experience tallies with this. When we have done wrong we experience disturbance within. When we amend—and it is not necessary to have formal words; just a resolution will answer—then we are happy. When we know that we are obedient to the divine law, then we know that the kingdom of heaven is set up within us. And to those who have strayed the farthest the invitation is just the same. When they leave off from the

evil of their way and turn around and do the thing that is right, happiness is the sequel. To me this is a far higher incentive for a man to live right than the fear of punishment.

That tender, touching, most pathetic invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," reaches every condition, doubt, despondency, or anxiety. We cannot go to Jesus in the body; he is not here, but at the right hand of God. The divine immanence in a man, as is represented by the man Christ Jesus—to this we must go, and in silence let us wait till the voice speaks in the soul.

It brings rest, not a state of quiescence in which there is nothing for the soul to do. Rest is heaven. This opposes the idea held by the evangelical churches. In every man are found all the dispositions that are found in animal life, and therefore it is that God comes to man's support. We find God in David, who was forgiven for one of the most heinous sins known to the moral law. Those who have been ruled by love have been kept from the commission of sin.

Another of those teachings in which Jesus presents still further the loving side of God is the parable of the prodigal son. We see the prodigal spending his life in improper relations till he sinks to the lowest position known to the Jewish race—a swineherd. This means that we are willing to make some profession of religion rather than that the soul get down to the deepest depths. But when he came to full repentance, the fatted calf was the bill of fare, and no third party was needed to conciliate the father. All that was necessary was just to go to him, and the father's arms were about him. Here is all that is necessary for our return. To-day, just as much as in any age in the world, God stands reaching out his hands lovingly to man, no matter how far off, and obstinate.

It is the common experience among us that there is no love so true as a mother's love. There is certainly no love so lasting. A mother's son may stray far from the path of rectitude, but he cannot go so far but that a mother's love follows him and a mother's prayers ascend for his return.

None will rejoice more than she when the son comes repentant to her arms. If God has placed in the mother's heart a love so deep and true and lasting as this, he will not show less love to us, his poor children, though we may stray far and wide.

When asked what was the meaning of the laws and the prophets, Jesus summed all up by saying, "Thou shalt love the Lord thy God, and thy neighbor as thyself." On these two commandments hang all the laws and the prophets. Paul said: "Perfect love casteth out fear."

The great work of the Christian religion is to save men now from the commission of sin—save us now because God loves us. If he finds us in a sinful state, he comes not to judge, but to point a better way. This is the leading motive in all reform movements. From love to God we bind up the wounds of our fellows. If we realized this more fully, there would be no room for contentions about theological ideas, and no time lost in preparing papers on matters which cannot be proven, but rest simply on opinion.

Let us cease from our bickerings, tear down our partition walls. There need be no division of feeling about these all sufficient fundamentals that our highest duty is to love God and to do good to our fellow men. It takes away all such questions as what eternity is, for we have only time to ameliorate the present.

I have had days of doubt and anxiety as to what shall be the future state; as to whether, indeed, there be an immortal state; whether I shall meet my loved ones on the other shore

and recognize them; but I have come to this conclusion in my religious experience that I can trust implicitly my Heavenly Father that all will be best; that all I can appreciate will be granted me, if I live true to my highest convictions, fully recognizing this highest condition of life, love first to him and then to my fellow men.—*From the Daily Inter-Ocean.*

THE ADDRESS TO THE QUEEN.

From a Meeting representing the Religious Society of Friends in Great Britain, held in London the 7th day of the Fifth Month called May, 1897.

To Victoria, Queen of the United Kingdom of Great Britain and Ireland, and the Dominions thereunto belonging:

May it please the Queen,

It is with thanksgiving to our Heavenly Father that we approach thee, our beloved Sovereign, with the expression of loyal and respectful congratulation on the completion of the sixtieth year of a reign extended beyond that either of thy venerable grandfather, or of any other of thy predecessors on the English Throne

Marked as thy experience was by the hallowed joys of more than 20 years of unbroken domestic happiness, crowned with the divinely ordered blessing of children, and children's children, it has pleased the Lord to prove thee by many tokens of His chastening love. The death in the prime of life of thy devoted husband was a bereavement which, whilst seeming for the time almost overwhelming, has been a means in the Lord's overruling goodness of binding thee to the hearts of all classes of thy people, in the bond of ever-deepening sympathy and love.

Occupying thy exalted position at a period marked by agitation in other parts of Europe, in India and in America, and nearer home, by the terrible

famine in Ireland, thy reign, in the gracious providence of our Heavenly Father, has been one of steady progress to the nation, and of mercies more than can be numbered.

Whilst we would in a spirit, we trust, of Christian humility, mingle our words of congratulation with those of unfeigned regret that war should have so often disturbed a reign otherwise marked by so much blessing, we have thankfully remembered that it was with thy own hand thou wast pleased to commend to thy subjects as a fitting motto for the Jubilee Year, the angelic anthem announcing the Saviour's reign, "Peace on earth, goodwill toward men."

We have learned with great satisfaction that thy Government has taken the initiative in preparing a measure for the settlement by arbitration of all differences between this country and the United States of America.

In the dark cloud which now, we trust only for a time, overshadows thy Indian Empire, the sufferings of so many millions of our famine-stricken fellow subjects justly claim our deepest sympathy. Whilst hailing with satisfaction the vigorous measures adopted for their relief, we would express our warm desire that this afflictive dispensation may serve afresh impressibly to remind us of the solemn obligation, inseparable from our assumption of the Empire of India, for the firm and unflinching maintenance of a wise and Christian policy in all our relations to our fellow subjects throughout that vast dependency.

Looking to the enormous increase which has taken place within thy reign in the possessions and influence of this country throughout the world, we are cheered by the persuasion that it is thy earnest desire that this great stewardship of influence may ever be exerted in the maintenance of equal right and justice towards all the peoples and races within thy vast dominions; and that the simple Christianity of our Lord Jesus Christ presented to us in Holy

Scripture as the only foundation for the welfare either of individuals or of nations, may ever continue to be the stability of thy throne, and to guide and control the acts of thy Government.

That thou, our beloved Sovereign, mayst be spared for years to come, to exercise thy beneficent rule over thy widely extended dominions; and that when thy earthly service shall have been fulfilled, thou mayst in the Lord's unmerited mercy, be permitted through His redeeming grace to enter with acceptance into His immediate presence to serve Him without weariness, and with everlasting praise, is the fervent prayer of thy loyal and faithful subjects.

Signed on behalf and by direction of the Meeting.

ALBERT J. CROSFIELD,
Clerk.

THE QUEEN'S REPLY.

I thank you for your dutiful address, and I am much pleased at receiving again in person the congratulations and loyal good wishes of the Society of Friends.

I share your gratitude to Almighty God for the blessings He has vouchsafed to my people, among which none have been a greater consolation to me than the peace and social order on which the prosperity of my country is based, and the growth of that spirit of philanthropy and consideration for others, without which welfare would be unattended with happiness.

I pray that these good influences which the Society of Friends have so honorably upheld may ever prevail among my subjects.—*From the British Friend.*

One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its power of endurance.

Young Friends' Review

A MONTHLY MAGAZINE

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.

Matter for publication should be addressed 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.

We prefer that remittances be made by post-office order or express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

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"The Hicksite Quakers and Their Doctrines" is the title of a book of 157 pages, published recently, by James M. De Garmo, A.M., Ph.D., in which he gives an estimate of our branch of Friends. Born a Friend, he has since joined the Episcopal Church, and thus from the standpoint of an outsider, although gratefully appreciating and acknowledging the blessings he has received from the Society that nurtured and trained his youth, his estimate will be read with great interest by Friends and others as well. We have but one adverse observation to make in regard to the estimate, a criticism which he himself hints of in the concluding chapter. He writes of the Society as it was in his childhood and in the

"period of hesitation and investigation" that he gave it when about to transfer his allegiance to another church. But our Society of to-day is not the Society of thirty or even twenty years ago. "But all evidence now points to its probable extinction," may have been true of it two decades ago, but is, I rejoice to believe, not true of it now. Life, energy, activity are the chief characteristics of its present condition. The brightest intellect finds ample scope and opportunities within its manifold liberalism. Not only at the great conference at Swarthmore and others of a like nature, but in the separate and particular communities of Friends these hopeful characteristics prevail. With this thought in the mind perusal of the book cannot but be an advantage to every Friend, and every one who desires to know more of our branch of Friends and their doctrines. Standing as he does, separate from the body, he has nothing to lose, and is not hampered by a fear that most of our writers evince in advocating a theory and declaring truths that are unpopular. Having this peculiar advantage, Dr. De Garmo has made the best lengthy exposition of our branch of the Quaker Church in recent times, and we are very grateful for it. In sympathy with Sunderland P. Gardner and John J. Cornell, from whom he quotes quite extensively, it could scarcely fail to give forth the true clear Hicksitian ring. We hope to find opportunity and space to quote parts of the book in future issues, but would invite Friends to read it entire. It may be had by sending price (\$1.25) and addressing Franklin T. Carpenter, 231 Broadway, New York City.

For everything that is given something is taken. Society acquires new arts, and loses old instinct. The civilized man has built a coach, but has lost the use of his feet; he has a fine Geneva watch, but cannot tell the hour by the sun.

DIED.

HAMMOND.—At the family residence in Newfane, N. Y., 8th mo. 23rd, 1896, Maria L. Hammond, aged 72 years! Decased was the wife of the late John Hammond, and was born in North Boston, Erie County, N. Y. She was daughter of Salmon and Melinda Washburn, and was for over fifty years a valued and consistent member of the Society of Friends. One daughter survives her, the wife of Stephen C. Hoag.

TYSON.—Fifth mo. 22nd, 1897, William Tyson, of Hankinson, N. D. He was born 11th mo. 4th, 1807, and was therefore in his 90th year. "He lived and died a most consistent Friend."

 PELHAM HALF YEARLY MEETING.

Sixth-day, preceding the Half-Yearly Meeting, was a busy day with Friends at Sparta, Ont. Meetings of Ministers and Elders were held forenoon and afternoon. Lobo Monthly Meeting was held at 11 a. m, and in the evening a union meeting of the Young Friends' Association convened also at the meeting-house. In this members of Sparta, Coldstream and Arkona Association took part in the programme. The presence of two once familiar faces amongst us was much appreciated, and their part in the discussion was enjoyed by all. I refer to S. Elizabeth Stover, of Friends' School, N. Y. city, and Jennie Cornell, of Friends' School, Philadelphia. Both are spending their vacation here in the old homes. Some of the papers read at the Association we hope to give to the readers of the REVIEW.

On Seventh-day the Half-Yearly Meeting met at 11 a. m. We were pleased to see Isaac Wilson, of Canada Half-Yearly Meeting with us, he having arrived the evening before. Both he and Serena Minard spoke acceptably. Notes of Isaac's sermon may be found elsewhere in this issue. Considerable business came before the meeting, mostly the usual routine. Samuel P.

Zavitz and Augusta Schooley were appointed clerks for the year. A proposition was made to renew in some way the encouragement of our isolated members. After considerable favorable comments on the subject this matter was left to a committee for further consideration and to report at the next meeting. First-day gave us the same favorable weather for meeting, and both forenoon and afternoon gatherings were moderately large, and were favored occasions. Isaac Wilson spoke at both meetings, and his sermon in the morning was especially interesting and profitable, dealing as it did with the religion of Jesus Christ as something practical, and not consisting in mere beliefs, or in the mere performance of outward rites, ordinances and ceremonies.

 TIME.

Notes of a sermon by Isaac Wilson, at Sparta, Ont., 8th mo. 21st, 1897.

The little word "Time" has impressed itself upon my mind this morning. Although so small in itself as a word, it has claimed serious attention and special thought at this time, and also sufficient ground work for further study. Times and seasons are not at our command, but we have a wonderful command of time. No authority or power in relation to ourselves can protect us from the unfavorable conditions of the winter season, neither can we know the date of arrival of the bud, leaf and blossom, but the wise, prudent, thoughtful agriculturist, his mind blessed and endowed with gifts and talents, and with an earnest desire for the proper use of the privileges granted, apprehends results. He deems it not unwise to take sufficient thought for the morrow; that is not forbidden, it is wisdom, prudence and justice that he should do so. Take no thought for the morrow means, as I understand it, to have no anxiety for the future, but it is for our benefit to

use the present wisely. It is evidence of an individual trust and confidence in the creative power to deposit seed in the mother earth to wait for the assimilation of the seed with the soil by the ever existing power. That man might be accused of infidelity, and yet he believes in a producing and reproducing power, and in his heart names that power God, a living belief in him, or he would have no confidence in putting seed in the earth. On that trust he watches and waits, feeling an individual responsibility for the growth and development. Should he neglect his duty in regard to caring for the seed, his belief in the result is weakened. But by this failure he may be stimulated to renewed and increased energy, and the growth accelerated.

Let us find the comparison between this outward, temporal human life, and the inner life, the soul life, the real life. I fear we, as individuals, do not possess and manifest that careful, patient waiting for the soul life. We become uneasy, anxious; we feel that the environments are not the most congenial and advantageous for the growth of the soul life. We become impatient; look at our little endowment of gifts, and question in our hearts whether the good seed was deposited there. The careful husbandman makes inquiry and reflection to find the cause for the results. Have we any right to question whether the seed was good? Has not the great husbandman carefully planted the seed. Was there ever any questions about the seed being good? But it fell on different soil, some by the wayside, and the fowls came and devoured it, some on stony places, and because it had no depth of earth it withered away; some fell among thorns, and was smothered out, and others fell on good soil and brought forth fruit, some thirty, some sixty, and some one hundred fold. The Great Sower made no mistake in sowing the seed, but he left so much in the hands of his chil-

dren who, perhaps, do not assume all the responsibilities of caring for it. Our own heartfelt, earnest desires are very largely answered as a result of the toil of our own hands. We must use our own knowledge, our own skill, and seek for higher information. The answering of our prayers depend very largely on our individual efforts. Sometimes because we cannot discover a rapid growth in religious life, because we do not possess great talents we become discouraged; compare our lives with others, and forget that the rightful use of the one talent brings its own sweet rich reward, no less sweet or rich than the one with the five or the ten talents. We think, reflect, and try to study our own little selves, and consider our lives a failure, but the reward of "well done" came to the one with the one talent; therefore let us look back and up to that life most beautifully illustrated in the sacred writings, let us look to Christ in our hearts. Remember that Paul exhorted his fellowmen to prove themselves, "Know ye not that the spirit of Christ dwelleth in you, except ye be reprobate?" That glorious relation existing between our human hearts and the great one: "Behold the kingdom of heaven is within you" Then let us apply our hearts with all diligence to-day, according to the light that we have, in the rightful use of the privileges allotted to us, realizing each night that we are one day's march nearer heaven. And let us, if there has been any inclination to question, to doubt, because there is a comparison between our lives and others, let us see that these mistakes may be overcome so that our living may become a more practical one. And though growth may seem slow, we can feel ourselves a little stronger to resist evil, a little stronger to withstand temptation, a little greater desire to do good. Human will is the only thing able to resist the influence for good. God's will is always willing and advantageous

to growth in the human heart, never against it It is "if thou wilt."

We want to watch and pray, but with that watchfulness and prayer we must work, cultivate and till, and the result is assured. Let us have confidence in our hearts, that if we do all that can be done the reward must follow.

If we study in the great book of nature, as it opens and reveals our relationships, we shall find the kingdom of heaven, the soul life. It will permeate our whole manhood and womanhood; it is the divine and spiritual that we call God. Then mind will be able to commune with mind, one soul with another. Let us seek to cultivate these God-given attributes, leave non-essentials behind, and we will be encouraged to press forward for the prize of the high calling of God in Christ Jesus.

HYMN BY RUDYARD KIPLING.

God of our fathers, known of old—
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart.
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Far called our navies melt away—
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe
Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

NOTES BY THE WAY IN IDAHO AND UTAH.

GEO. S. TRUMAN.

At your last Illinois yearly meeting a committee was appointed of two from each Quarterly and Half-Year Meeting for the purpose of visiting such places as may present for the purpose of centralizing such of our members as desire to remove to new locations in order that they may derive the benefits socially, intellectually, and spiritually, from a residence near each other; and thinking it might be of interest to others I have jotted down a few thoughts under the above heading. The committee started from their respective homes on the 30th of the 6th mo. and I met with them at Columbus, in Nebraska.

After we left Columbus, we of course passed through Nebraska, which is so familiar to most of your readers as to require but little from me, further than to say that though western Nebraska gives evidence of the need of a greater and more continued supply of moisture in order for the perfection of her crops, yet I have an abiding faith in the country of my adoption, as well as a stronger one that an overruling Providence has made nothing in vain, and that science will yet unfold some means by which the moisture may be attracted to the soil, so as to provide seed for the sower and bread for the eater. But what shall I say for Wyoming, through whose almost barren hills, and plains, we travelled for more than a day by rail, and though opposed to all monopolies in what contribute to the wants or needs of humanity, I could not help feeling that the stock companies which have fenced so much of that country, did not deserve so much censure as they have received, as the cost of the miles of fencing was really more than the value of the land.

From the miles of snow sheds along the line of the railroad it is evident that a large amount of melted snow was allowed to go to waste, which if stored

and applied properly to the land, would yield an abundant return in fertility and profit.

Our first stop was made at Ogden. Here the benefits of irrigation were abundantly seen before we reached the city, in the luxuriant growth of the vegetable gardens in the suburbs. This city, though it does not make much show from the railroad, widens out toward the mountains into a beautiful residence site, surrounded by dense shade trees of a very luxuriant growth, promoted by mountain streams running through the gutters into the gardens of fruit and vegetables. The next day after our arrival we spent in a walk to the top of one of the Wasatch mountains, 7,000 feet above the town and 9,000 feet above the sea level. The path was about five miles long and I accomplished it without feeling much tired, and was amply repaid by the grandeur of the panorama from the heights. We dined at a house on the top of the mountain, and though we sweat some in the ascent, yet it was so cool in the house that we were obliged to sit out in the sun to keep warm, and this too on the 3rd day of July. After resting for a couple of hours, the descent of the mountain was much easier than the ascent.

I should have said that snow was found in the cavities on the sides of mountains and we wanted to get to it so that we might have a good snow balling, but we failed to reach it.

The city is supplied with pure water from a mountain stream, conducted by a pipe into a reservoir at the base of the mountain, and irrigation by parties for their own benefit, is conducted in the same way.

A company has been formed here with a capital of several millions, who have dammed the Ogden river and conducted the water over the mountain in a conduit over six feet in diameter giving them almost unlimited power, said to be second only to that

at Niagara. Their intention is to apply it to the generation of electricity for motive purposes and light. Already two mills are using it in Ogden, the ultimate object being to extend it to Salt Lake City, distant thirty miles, and other places in the vicinity. In my next letter I will speak more of irrigation as applied in this section. I closed my last letter at Ogden, from which place we began to enter on the irrigated country or rather that portion which is gradually coming under irrigation. The state is one vast region covered with sage brush and grease wood, which affords fuel, but I am not aware that anything will eat it unless forced by hunger. The higher-level or rolling lands beyond reach of water, and they are perhaps more than one half of the whole must remain a barren waste, except for a range for cattle and sheep, who somehow manage to obtain a subsistence. But before I proceed to speak of irrigation, there are some terms used which are not generally understood, which I wish to note, for instance, an inch of water or miner's inch is so much water as will pass through an inch hole under a pressure of four inches, equivalent to nine gallons per second, will irrigate one acre depending on the character of the land, and whether it has been previously watered. A cubic foot of water is equivalent to $7\frac{1}{2}$ gallons per second, or four hundred and fifty gallons per minute, and will water about one hundred acres.

We left Ogden for Idaho Falls passing through the Blackfoot Indian reservation, and I am sorry to say, that these Indians have not progressed in civilization. They still adhere to the blanket and lounge about the towns, and make a subsistence from hunting and fishing, as well as begging. The men look stout and able bodied, and ought to be employed in some kind of useful labor. Here the water is taken from a dam in Snake river, about twenty miles up, and affords a

vast supply, but probably not one fiftieth part of what might be used if necessary. The falls consists of a series of rapids passing through a cannon of solid rock probably fifty feet high, and boils with great violence. We went out into the country about ten miles and called on several of the farmers and examined their crops. Here was the finest wheat we have seen, but very little corn being raised, one man having the whole of his last year's crop in the bin, which weighed a hundred and fifty pounds to the sack of one and a half bushels or at the rate of seventy pounds per bushel. I never saw such a luxuriant growth of strawberry, raspberry and other small fruit plants. Apple trees bear in four years from setting. Alfalfa from four to five tons per acre; and here let me say, as many of our home farmers are complaining of their loss of this crop, that I am informed, that if water is allowed to remain on this plant through the winter it will kill it out. Farmers who grow fruit have bees and plenty of them. Our next stopping place was Mountain Home, but on our road we crossed the Snake river at the American falls, which, though not falling more than sixty feet, roared and foamed with a grandeur hard to excel; further on we passed along the side of the river at Glen's ferry, and here we had the first opportunity of seeing the old fashion mode of irrigation, by means of the current wheels with buckets attached to the circumference. The gold placers here are not worked at this season of the year, though I am informed that in the proper season men can take from \$1 to \$2 of washed gold from these placers. This appears to me to be a good chance for those out of employment to earn something for themselves.

We stopped at several farm houses to examine the fruit, to the growth of which this country seems well adapted,

in one place there was a prune orchard of five acres loaded with fruit almost to the breaking point, five years planted, and which is estimated to produce \$4000 the present season; about one acre was planted to grapes which will produce an enormous crop from present appearances. The prunes are dried in a very simple manner by stove heat, and sale is found for all the products in the mining towns of the state. Here I saw a very simple method of trapping the codling moth which causes so much wormy fruit on the apple trees; it is to fasten a bandage of canton flannel about three inches wide around the tree before the time when these insects are able to fly, and they crawl up the trees and hide under these bandages, and periodically these are easily removed and killed, in some cases as many as twenty-five being taken from one tree; and here let me say that the growth of trees under irrigation, in particular fruit trees, is very phenomenal and not only so, but the bearing period is advanced several years over less favored places. Large quantities of wool are stored here on the depot platform, the flocks being driven in from the range for the purpose of shearing and 2,000,000 fleeces are being shipped from here to Boston the present season. My next stopping place will be Orchard, where I shall have more to say on this interesting subject.

SCIENTISTS IN TORONTO.

ANTIQUITY OF MAN.

Toronto, Aug. 19.—The reception tendered to the officers and members of the British Association for the Advancement of Science, yesterday afternoon, by a speedy evolution became a national and provincial as well as a civic function. The whole wealth of art and nature combined to make the event in the highest degree a social triumph. The sun shone gloriously

the horticultural gardens surrounding the Pavilion, in which the assemblage gathered, were exquisitely beautiful with the profusion of flower beds in the perfection of the zenith of summer bloom. The martial strains of the military band in the gardens added to the inspiration of the event, while in the Pavilion handsome decorations and music from the orchestra bespoke the heartiest greetings. Over the platform was the motto in gold letters "Welcome."

The building soon became thronged. The platform was crowded with distinguished statesmen and scientists. The front row included Lord Aberdeen, Lord Lister, Lord Kelvin, Sir John Evans, Sir Sanford Fleming, Sir W. Turner, Sir James Grant, the chairman, Mayor Shaw, Mr. L. F. Vernon Harcourt, and other officers of the association. Near them were the Hon. A. S. Hardy, premier; the Hon. G. W. Ross, minister of education; and the members of the city council. In front of the platform, in handsome easy chairs sat Her Excellency the Countess of Aberdeen, Lady Kirkpatrick, Lady Kelvin, Lady Evans and a number of other ladies accompanying them. In specially reserved chairs several hundred members of the association sat at the front as near as could be arranged to the platform, while the remainder of the Pavilion was crowded by ladies and gentlemen, whose interest and enthusiasm was manifested by repeated outbursts of cheering.

LORD ABERDEEN'S WELCOME.

The Mayor stated that the first speaker would be His Excellency the Governor-General, who would extend a welcome on behalf of the Dominion. Lord Aberdeen said that it was at first with a feeling of alacrity that he arose at the invitation of the worthy mayor, but that alacrity was changed to anxiety and almost alarm, when a moment's reflection presented the vastness of the duty. To represent the Domin-

ion of Canada would demonstrate the inadequacy of any speaker, but fortunately the people of Canada have in the past won a reputation for hospitality which had ceased to be of local extent, and on such an occasion as this the heartiness of the welcome felt by the people of the Dominion could not be fully expressed. He could in a sense claim to be in a sort of qualified manner a member of the British Association, as he was a member of another community, the far-away city of Aberdeen (laughter and applause), which had once been honored by a visit from the association. That meeting was remembered by him with pleasure, and he could almost say with affection. The British Association was deserving of a welcome anywhere and everywhere because its leaders had won world-wide fame by their achievements in the realm of science. He felt it to be a double honor to represent the Dominion in tendering a welcome to so distinguished an association.

THE CIVIC GREETING.

Mayor Shaw extended the civic greeting. After speaking for the citizens of Toronto words of warm welcome, he said:—

"In the list of the members of the British Association are the names of many of the most distinguished men of science of this century, and to them is due, in large part, the progress that science has made in the past fifty years. Humanity owes them a debt of gratitude. The world recognizes Lord Lister's discoveries in medical science, which are destined to make his name remembered for ages yet to come. We are familiar with Lord Kelvin's discoveries in electrical science and we remember especially that it was under his auspices that the hearts of the Old World and the New began to beat as one. To these and the other members of the British Association, whether they are veterans in science or recruits in the army of investigation, we extend a most hearty welcome.

FAMOUS SCIENTISTS REPLY.

Lord Lister, as retiring president, Sir John Evans as president-elect, and Lord Kelvin, as a past president, in speeches felicitous and eloquent accepted the greetings so warmly tendered. At this point the chairman availed himself of the presence of the Hon. A. S. Hardy, premier of Ontario, and the Hon. G. W. Ross, minister of education, who, on behalf of the Province, added their greetings to those previously voiced. The proceedings closed with an informal reception at which the members of the City Council were introduced to the officers of the association.

THE PRESIDENT'S ADDRESS.

Sir John Evans, in his address as president-elect of the British Association for the Advancement of Science, most ably presented the claims of the association for its work's sake upon the friends of progress. In his introduction he said :

"Once more has the Dominion of Canada invited the British Association for the Advancement of Science to hold one of the annual meetings of its members within the Canadian territory; and for a second time has the association had the honor and pleasure of accepting the proffered hospitality. In doing so, the Association has felt that if by any possibility the scientific welfare of a locality is promoted by its being the scene of such a meeting, the claims should be fully recognized of those who, though not dwelling in the British Isles, are still inhabitants of that Greater Britain whose prosperity is so intimately connected with the fortunes of the Mother Country. Here especially are loyal subjects of our beloved Sovereign, the sixtieth year of whose beneficent reign has just been celebrated with equal rejoicing in all parts of her Empire; as speaking the same tongue, and as in most instances connected by the ties of one common parentage, we are bound together in all that can promote our common interests.

There is, in all probability, nothing that will tend more to advance those interests than the diffusion of science in all parts of the British Empire, and it is towards this end that the aspirations of the British Association are ever directed, even if in many instances the aim may not be attained.

We are, as already mentioned, indebted to Canada for previous hospitality, but we must also remember that, since the time when we last assembled on this side of the Atlantic, the Dominion has provided the association with a president, Sir William Dawson, whose name is alike well known in Britain and America, and whose reputation is indeed world-wide. We rejoice that we have still among us the pioneer of American geology, who, among other discoveries, first made us acquainted with the "Air breathers of the coal," the terrestrial, or more properly arboreal saurians of the New Brunswick and Nova Scotia coal measures.

On our last visit to Canada in 1884 our place of assembly was Montreal, a city which is justly proud of her McGill University; to-day we meet within the buildings of another of the universities of this vast Dominion—and in a city the absolute fitness of which for such a purpose must have been foreseen by the native Indian tribes when they gave to a small aggregation of huts upon this spot the name of Toronto—"the place of meetings."

The speaker here referred to the presence at the present meeting of the association of the members of the sister association of the United States and some other learned bodies, describing it as a feature of entire novelty and extreme interest. "I need hardly say," he went on, "how welcome their presence is, nor how gladly we look forward to their taking part in our discussions, and aiding us by interchange of thought. To such a meeting the term 'international' seems almost misapplied. It may rather be described as a family gathering, in which our

relatives more or less distant in blood, but still intimately connected with us by language, literature and habits of thought, have spontaneously arranged to take part.

DOMAIN OF SCIENCE.

The domain of science is no doubt one in which the various nations of the civilized world meet upon equal terms, and for which no other passport is required than some evidence of having striven towards the advancement of natural knowledge. Here, on the frontier between the two great English-speaking nations of the world, who is there that does not inwardly feel that anything which conduces to an intimacy between the representatives of two countries, both of them actively engaged in the pursuit of science, may also, through such an intimacy react on the affairs of daily life and aid in preserving those cordial relations that have now for so many years existed between the great American republic and the British Islands, with which her early foundations are indissolubly connected? The present year has witnessed an interchange of courtesies which has excited the warmest feelings of approbation on both sides of the Atlantic. I mean the return to its proper custodians of one of the most interesting of the relics of the Pilgrim fathers, the log of the 'Mayflower.' May this return, trifling in itself, be of happy augury as testifying to the feelings of mutual regard and esteem which animate the hearts both of the donors and of the recipients.

Sir John Evans then referred to his election to the position of president. He regarded it, he said, as a recognition by the association of the value of archaeology as a science, and, leaving all personal consideration out of the question, in full accordance with the attitude already for many years adopted by the association towards anthropology, one of the most important branches of true archaeology.

THE AGE OF MAN.

The eminent speaker then went on to review at great length the progress of the science of archaeology. He first pointed out the difference between and the relation of the work of the archaeologist and that of the geologist, and showed that the labors of the two, checked by those of the palaeontologist, could not do otherwise than lead to sound conclusions. He then took up the subject of the antiquity of man, remarking that probably no fitter place could be found for the discussion of such a topic than the adopted home of 'my venerated friend, the late Sir Daniel Wilson, who first introduced the word "prehistoric" into the English language. 'Of late years,' said Sir John, 'the general tendency of those engaged upon the question of the antiquity of the human race has been in the direction of seeking for evidence by which the existence of men upon the earth could be carried back to a date earlier than that of the quaternary gravels. There is little doubt that such evidence will eventually be forthcoming, but judging from all probability it is not in northern Europe that the cradle of the human race will eventually be discovered, but in some part of the world more favored by a tropical climate where abundant means of subsistence could be procured and where the necessity for warm clothing did not exist.'

Referring to the palaeolithic period and the inhabitants of the world in that age the speaker said that the duration of the palaeolithic period must have extended over an almost incredible length of time is sufficiently proved by the fact that valleys some miles in width and of a depth of from a hundred to a hundred and fifty feet have been eroded since the deposit of the earliest implement-bearing beds.' Continuing, he said: 'As yet our records of discoveries in India and Eastern Asia are but scanty; but it is there that the traces of the cradle of the human race are, in my opinion, to be sought and

possibly future discoveries may place upon a more solid foundation the visionary structure that I have ventured to erect.'

THE NEOLITHIC AGE.

Sir John then went on to speak at length of the neolithic age as follows:— 'So far as I know, we have as yet no trustworthy evidence of any transition from the one age to the other and the gulf between them remains practically unabridged. We can indeed hardly name the part of the world in which to seek for the cradle of neolithic civilization, though we know that traces of what appeared to have been a stone using people have been discovered in Egypt, and that what must be among the latest of the relics of their industry have been assigned to a date some three thousand five hundred or four thousand years before our era. The men of that time had attained to the highest degree of skill in working flint that has ever been reached. Their beautifully made knives and spearheads seem indicative of a culminating point reached after long ages of experience; but whence these artists in flint came or who they were is at present absolutely unknown and their handiwork affords no clue to help us in tracing their origin. Taking a wider survey we may say that generally speaking, not only the fauna but the surface configuration of the country were, in western Europe at all events much the same at the commencement of the neolithic period as they are at the present day. We have, too, no geological indications to aid us in forming any chronological scale.

He then made an eloquent reference to the advances made in various department of science since last the association met in Canada; among these were spectrums, analysis, the origin and nature of celestial bodies, photography, the connection between heat, light and electricity, terrestrial magnetism, the liquification and solidification of gases, the behaviour of elements and compounds under the influence of extreme

cold, the nature and uses of the Roentgen rays and the advances in bacteriology and in prophylactic medicine.

Sir John concluded his exhaustive address with this eloquent prophecy of the future; 'Year after year advances will be made in science and in reading that book of nature that lies ever open before our eyes; successive stones will be brought for building up that temple of knowledge of which our fathers and we have labored to lay the foundations.'

The vote of thanks to the new president for his address was eloquently tendered by Lord Aberdeen, seconded by Lord Kelvin, and supported by Mayor Shaw.

The thanks of the audience having been formally conveyed to him, Sir John Evans in replying expressed his satisfaction that in the Jubilee year the association meet should be held in the greatest appendage to the Empire.— [*Montreal Witness.*]

LILIES OF THE VALLEY.

BY ETHEL M. JAMES.

How their fragrance floats around me,
As I stand alone to-night,
Coming from the shrubbery yonder,
Bringing dreams of joy and light.

From the distance comes the echo
Of a voice that's heard no more;
Comes it in the fading twilight,
From some far, celestial shore.
And I gaze around me quickly.—
'Tis the lilies' fragrance sweet,
That has brought the past so happy,
And has laid it at my feet.

All around those flowers blossom,
As they did in days gone by;
And the breezes off the river,
Come, then pass me with a sigh.
Memories dead, and long forgotten,
Crowd around me here to-night,
As the zephyrs of the evening
Sway the lilies pure and white.

The silence of the place was like a sleep so full of rest it seemed.

THE SEASONS.

Early spring with step of green
Came lightly o'er the plain,
Quick succeeding summer came
With fields of golden grain.

Autumn coming on, apace,
Will glory lend the woods,
Beauty will triumphant reign
Thro' all the solitudes.

But when the bright autumnal tints,
Shall fade to brown and sere,
And tossed by ruthless winds about,
Into the valleys near,

Then beauty, that was everywhere,
Will from the earth be fled,
Instead of virgin green, the fields,
With winter snows be clad.

E. AVERILL.

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