



# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., NINTH MONTH 1st, 1895.

NO. 17

## GOD'S LIGHT.

BY L. M. GARDNER.

God placed within my heart a light,  
Of such a pure and steadfast ray,  
'Twill lead my steps 'mid darkest day,  
If I but guard the flame aright.

Serene as from yon azure height  
The stars shine on the wanderer's way,  
My faltering footsteps need not stray  
If I but keep in sight the light.

No evil breath, however slight,  
Must reach this little light of mine,  
For 'tis of God,—His hand divine  
Has placed within His star of light.

## PAN-AMERICAN CONGRESS, (PHILANTHROPIC SECTION)

HELD AT TORONTO, CANADA, JULY 18  
TO 25, 1895.

## CONDITIONS ESSENTIAL TO THE PROMOTION OF PEACE.

By W. G. Brown, B. A., Toronto, representing "The Universal Peace Union," of Philadelphia.

The Peace to which special attention is directed in this paper, is "International Peace."

The same conditions more or less apply to the promotion of general peace in the social and industrial fields. In these we are far from its enjoyment, and will continue to be so long as class legislation, presumption, robbery by law, a spirit of depredation in commercial life, and inadequate attention to the attractions of rural life, continue.

In the sphere of international polity there is, at the present time, a semblance of peace, but its continuance is by no means assured.

When it is considered that Europe contributed last year to the maintenance of arms, no less than \$920,500,000, and more than 28,500,000 men. The expenditure of so vast a sum, enough to materially relieve European

distress, may not only be questioned, but it may well be asked what further evils will be inflicted upon Europe and the world in consequence of the withdrawal of a nation of men from industrial pursuits, to simply, at present, an aimless life of military discipline? It is the duty of every man and woman, as a religious being and a citizen, to be thoughtful concerning the condition of humanity everywhere: and the *simple application of individual responsibility* to the study of the European situation, would promote the growth of the peace spirit.

We have the spectacle of European armies, said to be under present conditions necessary to the balance of power, or the political equilibrium; and until some other plan equally restraining is substituted. Here are bodies of men, voluntarily or involuntarily, combined not for creation, but who, well equipped with all the modern and most approved engines of destruction, stand glaring fiercely at each other that peace may be maintained, it is said. They are officered by ambitious men, whose reputations depend upon their valor and prowess in battle, and whose traditional business it is to fight. Scarcely reasonable, is it, that such will long be content with the duties simply of "police patrol." These standing armies are a standing menace to peace.

Fortunately for a time at least there is a possible promotion of peace in the altered conditions of warfare itself. The great increase of devastating power given the instruments of modern armies which the study of past tactics and strategy can scarcely overcome; the wholesale slaughter with its rivers of blood, which would inevitably result in conflict, will deter the most selfish, the

most arrogant, the most ambitious, the most loyal, so called

Ruskin may glory over art as the highest expression of civilization, and correlate it with the practice of war as an effect ; but if true it is time for mankind to be in search of something higher than art ; something better even than civilization. Rather allow that other Englishman, John Bright, to define the character of war. He says : "War is the combination and concentration of all the horrors, atrocities, crimes and sufferings of which human nature, on this globe, is capable."

Let Roman Catholics listen with reverence, if they will, and the rest of the world with thankfulness and respect, to the words of Pope Leo XIII. when he says, "There is nothing more urgent, nothing more necessary than to work against the continuance of war."

M. Jassens, in the Parliament at Brussels, lately said, "We see rising before us the spectre of militarism which is in truth the scourge of the world. This it is that by its vast armament ruins the nation and drives the people into the arms of Socialism."

Dr. George Dana Boardman says, "Future wars are absolutely wrong, because the doctrines of Christian Sociology have come to the front. War is brutal, war is degrading, war is infamous, war is animal. The time has come when Christian nations will discountenance the use of force."

It may be assumed that these references are statements of fact.

But what is the substitute of war in the arbitrament of nations? It is "arguments instead of arms," in outward form, peaceful arbitration. Arbitration is the key to the solution. Those already held are a standing argument for the methods of peace and against the necessity and absurdity of war; and when something like permanent establishment is made, the shadow even of war's necessity will disappear. Surely a system of international jurisprudence may be developed, having a capacity equal to every occasion that may arise.

Let Britain and the United States, of America enter into a compact for twenty years to settle all differences by arbitration and there will result a practical permanent peace-union of the Anglo-Saxon race which will bless mankind and introduce to the world beyond its capacity to withstand, the *larger* brotherhood.

While much progress has been made, it is still necessary to employ all the educational forces it is possible to command to promote a healthy, voluntary moral support to peaceful arbitration. We must still look to those great agencies, the home, the school, the press, the pulpit, the International Conventions, Peace Unions, the various associations of men and women, the consular system, travel, intermarriage, and the great modern civilizing agencies of commerce to promote the essential subjective conditions of peace, for after all the outward relations of peace cannot be well-maintained without the peace-inspiring, peace-governing principle within.

"In time of peace, prepare for war," it is said. It is being done, and in some places where one would scarcely expect so great an inconsistency to be tolerated. Surely peace is not such a bad condition in the life of ordinary industrious people that preparations should be made for war, rather than for a *continuance of peace*.

A value has been attached to *athletics* of which advantage is being taken, in the absence of standing armies, to introduce militarism into the school and even the church, as a means of physical culture. The insidious sophistry of this age has sought to introduce the dram shop as a moral force into the work of the church with as good pretence of reason. This spirit looks like something, the culture of the age may well endeavor in the interests of peace to eradicate. The home, the school, the press, the church, must be insistent upon higher ideals, the higher and definite aims of a truer citizenship. The youth should be more imbued with the importance of self-control,

unselfishness, justice, mercy, forgiveness, sincerity, respect for parents and associates; and parents, too, need to cultivate the same virtues in themselves and show due regard to youth. While the schools lead him into the peaceful fields of knowledge and truth, he should learn to avoid sham and empty show. The ideals of higher citizenship and true patriotism should be kept before him, and he will discover and despise that shallow spurious loyalty which only, under some wave of excitement, prostrates itself at the feet of mere politicians. Let him learn that ordinary ambition and fame is a delusion, that it may not be assumed that the world and mankind exist for him to prey upon and appropriate to his own special advantage, when his wits have become sufficiently sharpened, that he may hold himself aloof from its responsibilities, which are, after all, its highest privileges. Impress him with the fact that the humblest citizen is an important factor in the triumphant progress of the world in peace, and that aspirations to fill a place of special influence carries with it the greater obligation of employing it for the greater good. Inspire him with a loyalty to the clear principles and endeavor which promotes the education, the material comfort and happiness of fellow-countrymen, especially those in greatest need.

Let the youth of the English-speaking world, to begin with, be fixed in the thought of the unity for peaceful purpose of the Anglo-Saxon race—the steady, persevering, civilizing race of mankind.

Let the glowing fire of youthful patriotism burn into his heart a resolution that *his* country shall be a strong light, a bright constellation in the promotion of that great confederacy; fasten his gaze beyond this condition even to the greater family of God, the broader field of the world's domain, till there opens up the wider duty and unsullied pleasures of life in its contribution to the final victory, the federa-

tion of the world in the bonds of peace. Then will he read the world's history of carnage, its narratives of battles, as a history of much misdirected heroism and abhorrent failure. With greater satisfaction will he study how good increased nevertheless, and how peaceful pursuits advanced. He will discover that the distinguished bravery and loyalty of his race in battle were in the humble, solitary principle-guided martyr, sublime. Let him emulate the latter.

A fuller attention then, to character formation in the inner life in youth, with high and fixed ideals of duty and citizenship constantly in view, is essential to the promotion and support of peace.

*The Church*, representing Christianity, should materially alter its attitude towards war. If its enlistment under the banner of the Prince of Peace is genuine; if it really has faith in God and a trust in His power, regardless of cost; a reliance in the moral force of right, upon the spirit of justice in man, instead of the fear of physical force; if the command "thou shalt not kill" has any value beyond what legislators may determine, let it impress mankind more strongly with the sacredness of human life. Let it first take a decided stand against the sin of judicial murder, one of the oldest relics of human failure, known as capital punishment. Then if religion is recognized as a holy service to humanity, if there be anything in the Fatherhood of God implying the brotherhood of man, and of which we have heard so much, the Church, instead of occupying at best a passive attitude, should take more pronounced steps to hasten the time when war shall be no more. It teaches principles most vital to the promotion of peace, but it could impart a fuller understanding that God will relieve the world of the blot of war, just when his followers make it their business to help themselves to that happy condition.

When the Church shall *further* discourage ostentation, extravagance, for-

malism and exclusiveness, and shall be more fully concerned about the affairs of this world, than of some other; when it shall think less of saving men, and more of making men fit to be saved; when it impresses its followers more powerfully that its religion is of no value apart from its application to the every-day life and needs of humanity without distinction, it will likewise be doing a valuable service in the promotion and maintenance of peace.

If it teaches that it is right to do unto others as wishing to be done by, to love one's enemies, it would not be inconsistent to *more strongly* maintain the standard and test of greatness. That standard, implying one law of life for man and for nations, is not, in the words of the Bishop of Durham, "how much a man or nation had claimed or got for himself, but what service the man or nation had rendered to others."

Its clergy, strong for Sabbath observance, but apparently in many instances excusing its desecration in a military church parade, instead of pampering the war spirit and growing eloquent over the bravery and heroism of war, the loyalty and noble sacrifice of the soldier, should point out that war is the frequent agent of the selfish, the ambitious, the unjust, and often of a class, and that too many simple men and silly women, under the influence of a drum and uniform, are made to believe that it is a glorious thing to fight in the name of loyalty and be sacrificed for country, home and fireside.

Let it be more clearly emphasized that the finest bravery and the most truly heroic life, is to calmly, humbly live for man; or without dismay to lay down one's life upon the altar of peaceful service to humanity rather than upon the altar of destruction.

Let the clergy teach their pure, voluntary, independent sacrifice apart from the courage derived from association, the glitter, the glamor and the music of war, that the heroism of the man prepared to be sacrificed, pro-

vided he cannot sacrifice his supposed enemy, is not of the essence of Christianity

Let the Church at once further redeem itself from the iniquity of its past sanction of the cruellest and most atrocious wars ever instigated, by giving militarism no more concession, no more countenance than intemperance and rampant vice. Then we shall have a rightful, an appropriate, and an influential agency in the promotion of peace.

Away with the Boys' Brigade. It is strange indeed if manliness may not be cultivated; the coarse and refined vices of the age avoided; the beauty and charm of discipline and orderliness taught; and healthy graceful physical development secured without the aid of a gun and false notions of pride, bravery and heroism.

The absolute discountenance of this mimicry and spirit in the Church, is essential to the promotion of peace and that condition which it continually prays for "Thy will be done on earth as it is done in heaven."

And lastly, when the great toiling masses rise to the rights and privileges of true democracy, which they are doing, there shall be a factor working towards peace; for it shall be more fully recognized that love is the basis and essence of all heavenward movements; that there is a universal need of religion, pure and undefiled, that man is universally a religious being; that beyond human inventions, institutions and aids, there is a divine, a natural, a universal means of promoting the higher development of man; that there is an energizing, inspiring force, an active, loving Father, as capable in this age of the world as in any other of communicating in a universal way His Divine will and writing it *directly*, whether there be books or no books, priest or no priest, sect or no sect, Christian or no Christian, "upon the fleshy tablets of the human heart," making each a law unto himself. Then shall the shackles of democracy fall

away and the *individual sovereignty* of *man* be owned in the valleys of the world. As a natural consequence, toleration, the desire and necessity of peace, follow. Here is a sovereignty, a liberty restrained only by devotion and service to brotherhood which truly recognizes that great (if duly interpreted) statement of human rights in the Declaration of Independence, as its own.

"We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights Governments are instituted among men deriving their just powers from the consent of the governed; that whenever any form of Government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute new Government, laying its foundation in such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

It will recognize statutory law, but as the temporary expression of the people, and not always of the greatest good to the greatest number, and with the growth of the higher and fuller conception the necessity of statutory law will gradually diminish until the life responds through choice alone to the moral law written in the heart

It will see in militarism, as a discipline in citizenship, the very reverse of that which makes for progress. That training of implicit obedience and subordination, with its unreasoning respect for authority, the duty of which is summed up in that pathetic line of Tennyson's, "Their's not to reason why, their's but to do and die," will be recognized as a species of cultivated servility, perhaps necessary to war, but entirely out of harmony with enlightened and progressive citizenship which calls for the development of *individualism*, and which rather says, "Their's not to do and die, but their's to reason

why," which takes "truth for authority, not authority for truth," so often quoted by Lucretia Mott, or proclaims with Junius: "The subject which is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures."

It will insist upon the cultivation of a higher spirit than militarism in the school, the church, the state, as a preparation for progressive citizenship, and the maintenance of a government whose *virtue* shall be its security.

It will aim at brotherhood which calls out with Whittier:—

O, brother man! Hold to thyself thy brother;  
Where pily dwells the peace of God is  
there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a  
prayer.

Follow with reverent steps the great example  
Of Him whose holy work was "doing  
good;"  
So shall the wide earth seem our Father's  
temple,  
Each living life a psalm of gratitude.

Then shall all shackles fall; the stormy  
clangor  
Of wild war music o'er the earth shall  
cease;  
Love shall tread out the baleful fire of anger.  
And in its ashes plant the tree of peace.

## CONSIDERATION OF SIXTH QUERY OF THE ILLINOIS YEARLY MEETING.

CONTINUED.

Read at the Monthly Meeting at Benjaminville,  
8th mo. 10th, 1895.

I.

"Do Friends bear a testimony against oppression, oaths, military services, clandestine trade, prize goods and lotteries?" Taking these as they come we will speak first of Oppression, which is defined as the imposition of unreasonable burdens on others. What means the expression, "bearing testimony against?" Is it simply to raise our voice against an evil; to decry it and those who practice it; or is it to combat it with the intention of overcoming or overthrowing it? If we do only the first the remark of James might well be applied to us, "Faith, if

it hath not works, is dead, being alone ;" but if the latter, then indeed are we doing as he further says, "Showing our faith by our works."

Truly the world hath need of *practical* testimony among not only Friends, but others, against oppression in its hydra-headed forms. It is for the lack of this that there is so much conflict between capital and labor, resulting in strikes all over the land ; so much misery, so much crime. The greed of gain is so powerful in the human mind that when uncontrolled by religion, philanthropy or any other moral quality, it gains undue ascendancy, until its possessor tramples underfoot all feelings of humanity, all thought of honor, all fear of God, giving himself up wholly to the idea, how most rapidly he can fill his coffers with his highly-prized gold, and increase his bank account, unmindful of the poor toilers in the sweat-shops, factories, mines, etc., whose unrequited labor ministers to his wants, and is one of the worst forms of oppression, grinding its victims to the very dust, and forcing them, in order to supply themselves and half-starved families with the necessaries of life, to stoop to crime and vice of every description, even to the crowning one, the taking of human life. Do Friends bear a *practical* testimony in this respect. We need not go far from home to do this. Those who work for us on our farms, in our kitchens, in our sewing rooms, *may* become slaves of an oppression which they are powerless to cast off, and of which *we*, their employers, are the cause. It is expedient, nay, it is *right*, for us as Friends, as citizens, as neighbors, to see that our conduct in this respect is such that others may safely emulate our example. Here is an excellent opportunity to manifest to others the working of the Golden Rule, and to "let our light so shine before men, that they may see our good works, and glorify our father which is in heaven." It is, indeed, a serious thing, thus to be, even in so small a way, the arbiter of another's destiny, for either good or evil.

Oaths, what are they, and why this query ? There are different definitions of the word, one being a solemn affirmation, with appeal to God for confirmation of the truth of our assertion ; another, a careless or blasphemous use of the sacred name, or of anything sacred or divine. Against both these forms we have a testimony, and why ? In early times Friends suffered much, amounting to imprisonment, loss of property, and death itself, rather than accede to the demands of those days, to substantiate their statements in courts of justice by oaths judicially administered ; neither did they adopt the custom of using them in private life, believing both to be opposed to the direct command of Jesus, "Swear not at all," no time, place or occasion was exempted, but *not at all*, and in obedience to this injunction, they conformed their practice, though often at such great cost to themselves. Would that we of this day were as particular. How many of us are entirely clear of the habit of using in common conversation slang phrases, by-words and expletives, which are an outgrowth of the spirit (in a different, and not quite so offensive a manner) that leads others to indulge in profanity ; the wish to emphasize their words, as though fearing a plain expression would not be sufficiently clear to convey to their hearers the truth of their remarks ; yet the simple unembellished truth is in reality more convincing, than when garnished with superfluous words, and phrases, besides being in accord with the teachings of Jesus, who said, "Let your communication be yea, yea, nay, nay ; for whatsoever is more than this cometh of evil." What stronger prohibition or condemnation of this practice could one wish ? It is the spirit indulging the habit that must first be overcome : make first the inside of the cup and platter clean, and it will be comparatively easy to cleanse the outside. In deference to Friends' views, and after much hard labor on their part, judicial authorities, after a long time, modified the form to be used under the law, to

an affirmation, which seems to be much the same thing in substance, though not so objectionable in words; yet is not the person taking an oath and the one taking an affirmation, actuated by the same motive, when expressing their views on a given subject in courts of law?

The same blessed authority that forbade swearing and oath-taking, also said in the same memorable sermon, "Bless are the meek, for they shall inherit the earth;" can a meek person fight? can he indulge a fighting propensity in his heart? Again he says, "Blessed are the peacemakers, for they shall be called the children of God;" Can God's children take up arms against their fellows, or even lift a hand to strike them? Still again he says, "I say unto you resist not evil," in striking contrast to the old regime, "An eye for an eye, and a tooth for a tooth." Towards the close of His eventful life, he said to Pilate, when under examination by him: "My kingdom is not of this world, else would my servants fight." Today, many of his professing followers are so far deviating from the spirit of these commands that instead of teaching the loving, non-resistant spirit, they are engaged in exactly the contrary; drilling the young and susceptible youth in military tactics, and with fire-arms, to be ready for war when it shall come. Heaven grant they may never need, when grown to man's estate, to put into practice the teachings thus given, and may the hearts of their teachers indeed be turned to see the inconsistency of such with the true interpretation of Jesus Christ's words. His sayings are simple, plain, easy to understand, and it is marvellous that anyone can misconstrue their evident meaning. It is not necessary to go into further detail as to why we are required to bear testimony against military services, for these commands of Jesus are as binding on us to-day as any other command he laid on the children of men. It may be within the memory of some now living when the property of Friends' was distrained

on account of their refusal to take part in military trainings, etc. This testimony, as were many others, was often sealed with the blood of our predecessors, and for this cause alone, if for no other, we should hold it precious, deeming it worthy a careful examination and a candid judgment, and know for ourselves whether a true child of God can ever resort to arms.

#### CLANDESTINE TRADE, PRIZE-GOODS AND LOTTERIES.

Friends have always been *loyal* to their Government, although they could not *fight* for it, and in their early days smuggling and other clandestine occupations were carried on; also then, and later, vessels were unlawfully captured on the high seas, and their goods taken, (called prize-goods), and to show their disunity with such unlawful procedures, and to discourage their own members from participating therein, or partaking of goods thus obtained (when known) this query was formulated. But in the present order of things this part of our sixth query could with greater propriety be eliminated from our Discipline than retained in it.

As to lotteries: While the conditions that called for this section do not now exist as formerly, there is yet room for much care and caution that we do not violate the spirit of it, and when one's conscience is awakened to the impropriety and the evils of a system which promises something for nothing; which carries in its train so many other evils; which blinds its dupes by sophistry, and makes them reckless of means so the desired end is obtained; I say when the conscience is on the alert to discern the true from the false, and anxious to uphold the true, opportunities will not be wanting in which we can enter a *practical* protest against lotteries in whatever guise presented. May we all be faithful in our little spheres in upholding our testimony against existing evils wherever found, and in whatever shape presented.

ELIZABETH H. COALE.

Holder, Ill., 8th mo. 10th, 1895.



# 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.

## EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.

EDGAR M. ZAVITZ, B. A., Coldstream, Ont.

ISAAC WILSON, Bloomfield, Ont.

SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*

S. P. ZAVITZ, *Treas. & Bus. Correspondent*

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.

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.

We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

The Executive Committee meetings of the General Conference, held at Coldstream, Ontario, belong to the past, but the memory of them will linger long in the minds of all who were present. The large numbers in attendance and the interest manifested from the beginning, and which increased as the meetings progressed, even to the very last, showed to some degree the importance of these gatherings. The freedom with which the doors were opened to all, and the cordial invitation extended by the committee to all Friends to participate in the proceedings, united at once visitors and visited in the promotion of the work.

The occasion of the meetings at Coldstream is undoubtedly an epoch-making period in the holding of the Executive Committee Meetings. The

experiment of holding such a gathering within one of the Yearly Meetings in the year intervening the General Conferences, has proved itself a success beyond all expectation, and with the methods likely to be adopted at the next General Conference for holding the General Conference in the future, is more than likely to meet the needs of all the Yearly Meetings and to keep up a lively interest in the good work.

The invitation extended by Philadelphia Yearly Meeting to hold the next General Conference at Swarthmore College was most cordially accepted and the date of commencement was made 8th mo. 19th, next year.

The importance of throwing the Friendly influence about our children, while they are receiving their education, was timely dealt with, and many suggestions of value were presented. Swarthmore College and the Friendly influence it is now exerting was earnestly presented and its methods warmly defended by its many friends who were in attendance here. Our Society of Friends is undoubtedly beginning to feel the helpful influences of Swarthmore to a much greater extent than in the past, and Ex-President Dr Edward H. Magill seems pre eminently the connecting link which is drawing into near relationship the Society and the College.

## IN PREPARATION FOR THE CONFERENCES OF '96.

According to arrangements announced in REVIEW the several Executive Committees, to prepare for the General Conferences of 1896, met at Coldstream, Ontario, within the limits of Genesee Yearly Meeting. The meetings were well attended both by local Friends and by members of the Committees from a distance, all the Yearly Meetings being represented but Ohio. A company of 48 came in a special car, arriving at Komoka, their railroad destination, in the evening of the 20th at 8:30, whence private con-

veyances took them to their allotted homes. Many others came on different trains during that and the following days, making in all, I trust, what a certain one not present designated and prophesied it would be, 'a glorious company of saints,' and we hope the fruits of it which ripen next autumn at Swarthmore will confirm the appropriateness of the designation.

The series of meetings was formally opened by Dr. O. Edward Janney, of Baltimore, Chairman of the Executive Committee of Friends' Union for Philanthropic Labor. Annie L. C. Brown, of Coldstream, Ontario, was appointed Secretary. The roll-call was responded to by a goodly number of voices, considering that the meeting is so remote from the centre of the majority of Friends in America; and, in the preconceived opinions of some, almost outside the limits of civilization, in a land famished by drouth in the summer, and by ice and snow for the most part of the year.

The meeting then resolved itself into the Central Committee in order to make general arrangements; with Wm. J. Hall, of Swarthmore, in the chair, and Arletta Cutler, Coldstream, Secretary. The generous invitation to hold the Conferences next year at Swarthmore College, Pa., was unanimously and joyfully accepted, and 8th month was the date chosen for their commencement. It was arranged for the First day School Conference to occupy the Fourth and Fifth-days of the week; the Educational, Sixth-day; the Religious, Seventh day, with a session on First day evening if desirable; First-day morning and afternoon, public worship; to close with the sessions of the Philanthropic Union on Second, Third and Fourth-days of the following week.

The Philanthropic Committee resumed its labors in the afternoon session, continuing them during the two sessions on Fifth-day, and concluding on Sixth-day morning.

The chief business before it was

hearing the reports of the superintendents in the various departments into which the work has been divided, and selecting subjects for papers, to be prepared for presentation at the Swarthmore Conference. The discussions upon the various subjects proposed for essays proved very interesting and, we trust, exceedingly profitable for all who took part and for all who listened, not only in this but in the sessions of the other Committees as well.

It was in reality more of a Conference than a meeting of business, and, unlike the great Conference, for which it is preparing, not so much in quality but merely in quantity. All the subjects that are to be treated next year, and a great many more, were thoughtfully considered and carefully weighed that a right discussion might be arrived at. It had the further virtues of being informal, original and impromptu, which, perhaps, will not characterize to such an extent the great meetings already being arranged for. Earnest thought was expressed upon the advisability of asking each of the seven Yearly Meetings to place in their disciplines the following query: "What practical Christian work is done by the Monthly Meetings?" The subject was, however referred to the Philanthropic Committee of each Yearly Meeting.

The reports of the Superintendents were very interesting, tending to enlist our heartier sympathies and more earnest co-operation in each department, as it was pressed home to us.

Elizabeth B. Passmore reported the work done for destitute women and children, which is chiefly in furnishing employment, such as sewing, also the establishment of free kindergartens.

Aaron M. Powell reported on Purity. The report showed that all our Yearly Meetings were interested in the cause and many were doing grand work.

The report on Peace and Arbitration, by Isaac Roberts, superintendent of that department, was read, and the practical suggestions therein contained

referred to a committee. The question of greatest urgency at this juncture is individual, united and persistent protest against the introduction of military drill in our public schools; and we trust all Friends everywhere will be loyal to our principles involved and alive to our duty as Friends and followers of our Prince of Peace.

Anna Rice Powell reported on Demoralizing Publications, and many suggestions were made where individually we could do effective work in this line, such as calling the attention of publishers to any objectionable features to be found in their papers.

Joseph A. Bogardus gave a short summarized report on Temperance, showing active work and progress in some lines, chiefly in enlisting the medical profession in the disuse of alcohol as a medicinal property.

In Joseph J. Janney's Report on Indian Affairs it was urged that an Industrial School be established by Friends somewhere in New York State for the benefit of the Indian children. The proposition was approved and left open until more specific information was obtained.

Anna M. Jackson's Report on Work for the Colored People chiefly concerned the two schools in the south, at Mt. Pleasant and Aiken. The expenses of the schools were about \$7,000 yearly, while \$2,500 were raised by Friends during the past year.

William C. Starr, as Superintendent of the Department of Gambling, Lotteries and Kindred Vices, drew the attention of the Committee to the proposed prize-fights in Georgia and bull-fights in Texas. It was referred to the Standing Committee to memorialize the proper authorities against these brutal contests.

A communication was read from Phoebe C. Wright, Amy Willets and Serena A. Minard, who, as delegates, attended the World's and National Women's Christian Temperance Union held in London, England, and the Prison Reform in Paris, France, both

proving to be vast and important occasions.

The following persons were appointed as our delegates to the National Purity Congress to be held in Washington during tenth month: Marianna Chapman, Dr. O. Edward Janney, Dr. Laura Satterthwaite, Hannah H. Clothier, Mary Fravilla, Aaron M. Powell, Anna R. Powell, Elisha H. Walker, Eli M. Lamb, Joseph J. Janney, Alice C. Robinson, Pauline W. Holme, Elizabeth B. Passmore and Anne W. Janney.

I might state here as a supplement to the proceedings of the Committee of the Philanthropic Union that its meetings, like those of the other Committees, were in reality more of a Conference nature than of business routine, and as a private member of Genesee Y. M., giving my private opinion, I am perfectly satisfied with this solution of the question, "How can we divide the benefit of the General Conferences with the smaller Yearly Meetings"

We have had a Conference at Coldstream about as large as we can accommodate, rivalling in *quality* the glorious one at Chappaqua.

EDGAR M. ZAVITZ.

To the Editor of YOUNG FRIENDS' REVIEW.

I enclose an extract from "A Rational View of Inspiration," by Lewis G. Janes, which, if you have the space, I think worthy of a place in a Friends' paper, inasmuch as we claim inspiration as the moving power of our lives. We should be able to judge between the true and the false:

Respectfully, SETH EDY.

"There are times, I suppose, when to all of us life seems full of disappointment and sterility and the commonplace. How to lift and elevate it toward the ideal, how to build up the Kingdom of Heaven on Earth, these are the questions that press upon us for solution.

"The first, the basic condition of true inspiration is physical health—the perfect action and control of every

bodily faculty. If we would be highly inspired we must first kneel at the altar of Hygea; live purely; eat moderately of healthful food; breathe pure air, and enough of it—be physically inspired; keep the muscles equally strong, and all the bodily functions active by regular exercise; obey, in short, all hygienic laws. Next, by untrammelled thought and active reason; by careful culture of the mind we must preserve that harmony of mental and physical power which constitutes perfect sanity.

“Inspiration is not an external commodity which pours itself into an empty or passive mind, as some would have us think. The wordy and ill-considered outcome of such condition is but the veriest travesty and counterfeit of true inspiration. Nothing valuable is obtained without effort. Culture, earnest striving after the truth—these are essential conditions of genuine inspiration.

“As is the man, so will be his influence. ‘Men do not gather grapes off thorns, nor figs from thistles.’ ‘Everyone knows,’ says Matthew Arnold, ‘how those who wish to cultivate any sense of endowment in themselves must be habitually conversant with the works of people who have been eminent for that sense; must study them, catch inspiration from them. Only in this way can progress be made.’ And again, the problems of life must be handled with a sympathetic touch.

“The inner impulse toward a higher life, nobler conduct, helpfulness toward others, must be pure and constant. No formal morality or merely mechanical effort will offer adequate preparation for genuine inspiration. We must consecrate ourselves to high thinking and noble living would we hope to receive this coveted boon. And finally, out of this health, broad culture and earnest consecration will grow an ideal, a conception of something higher and better than we are—a lofty height toward which the pure inner impulse urges us to aspire.

“Unless above himself, he can erect himself; how poor a thing is man.”

It is this upward look of the soul, this constant aspiration toward the higher and better, that is the germ of all true inspiration.

Trenton, N. J., 8 mo., 23rd, 1895.

## EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

### VII.

From Moses to David, a period of possibly five hundred years, the Children of Israel were struggling to obtain possession of the territory of the Canaanites. Their leaders were warriors. Their glory was in the battlefield. Their God, when they were engaged in battle, was Jehovah; when peace rested upon the land “the Children of Israel did that which was evil in the sight of the Lord, and forgot the Lord their God, and served the Baalim and the Aseroth.” It was the province of the military leaders or judges to call the people back to allegiance to Jehovah. These leaders set before the people only one reason for the disasters that overtook them in life—whether these were defeat in war, pestilence or famine—viz: their unfaithfulness to Jehovah. Moreover they unmistakably proclaimed the righteousness of Jehovah, and his demand for righteousness among men. Thus Deborah sings:

“Tell of it ye that ride on white asses,  
Ye that sit on rich carpets,  
And ye that walk by the way.  
There let them rehearse the righteous acts of  
the Lord,  
Even the righteous acts of his rule in Israel.”

In the minds of the leaders the one thing to know is the will of Jehovah. Moses talks face to face with Him. Deborah conveys to Barak a message direct from Him. Gideon will not proceed a step till he is sure that the Lord is on his side. Thus one and all are represented as having direct access to the counsel of Jehovah, and none of them seek the aid of any priest. They know no written law. Nothing that

stands between them and Jehovah is recognized.

It is important that we appreciate fully this characteristic of the early heroes of Israel. We look in vain in the books of Judges, of Ruth and of Samuel for evidences of the existence of the Mosaic Law. This was not then known; it was an enactment yet to be made.

First were the prophets, and the judges were the incipient prophets. They (as doubtless did all the early prophets) recognized the existence of other gods, but Jehovah was to them the Lord of Lords, ruling over the whole universe and excluding all others from the homage of his people.

Samuel may be taken as the culminating type of the judges, the connecting link between the judge and the prophets. He was called by both names in the Scriptures, and a study of his character will make clear the mission of both judge and prophet.

The date of Samuel's career is about 1000 B. C. He seems to have been of the tribe of Ephraim, one of the southern tribes, whose territory bordered upon that of the Philistines, and with the Philistines the Israelites were in almost constant war. At a certain battle in the northwestern part of Judah, which had been so hotly contested that the Israelites had brought from Shiloh the ark of the Lord to aid in securing the victory to them, the Philistines were triumphant and the ark was captured. There could be but one reason assigned for this:—Israel had sinned against Jehovah. 1st Samuel, ii, 27-35, gives a specific sin in the house of Eli, but Samuel himself, vii., 3, puts it on the broader ground that Israel had forsaken the Lord and had served "the strange gods and the A'htoroth," *i. e.*, the gods of the Sidonians. For twenty years the Israelites were slaves to the Philistines, in a servitude the most abject. They were forced to surrender all their weapons of war, and their smiths were carried away captive by

the Philistines to prevent their forging new weapons. Israel sorely needed the help of Jehovah; their religious zeal was quickened, and the long struggle for freedom purified and deepened their faith in the Lord. It was natural that they should turn to Samuel. Was he not "a man of God," an interpreter of Jehovah's will? "Cease not to cry unto the Lord our God for us," they said, "that he will save us out of the hands of the Philistines." Thus drawn into allegiance to Jehovah, and brought into unity of feeling by a common devotion, Israel became a mighty power; "the Philistines were subdued and came no more within the border of Israel." "*And Samuel judged Israel all the days of his life.*"

We cannot believe the last statement to be correct, if by the term "judged" we understand Samuel to have been to the people, during his life, what Gideon, Jephtha or Jehovah was, *viz.*, their political leader. This Samuel was not, nor did he desire to be, although bearing on this matter we have several historical narratives that are not only not consistent, but are indeed contradictory. The account which comes earliest in the book of Samuel, but which is much the more recent than the one which follows, says of Samuel (1 Sam. viii.) that as he grew old and desired to install his sons as his successors, the people demurred and demanded instead that he select a king to rule over them. This displeased Samuel, and he represented to them that a king would make slaves of them and would confiscate their property, but his words were without influence in changing the people's will. Following this narrative, which jumps from viii., 22, to x. 17. (being entire as follows: viii., 1-22; x. 17-27; xii., 1-25.) We find Samuel calls the people together at Mizpah and there reproaches them for their rejection of the will of God, but summons the tribes before him and chooses by lot. (first the tribe, then the family, and then the man), for them a king:

then (xii.) he again reproves them for their wickedness in asking for a king, but says that he would continue to pray for them and seek the favor of the Lord.

But the earlier narrative (ix. to x., 16 inc. ; xi. entire ; xiii. and xiv ) gives us a different representation both of Samuel and of the appointment of Saul as king.

Here we are introduced to "Samuel the Seer," and are given an insight into the character, and the influences forming the characters of the earliest prophets. Samuel was not, according to this narrative, a military man or "judge," but eminently a religious man. His work was spiritual. Chapter iii. introduces him to us as a child endowed with extraordinary power of spiritual insight. He gains access to the mind of Jehovah, and (iii., 11 12) obtains information regarding a future event. As he grows older this power of forecasting the future remains with him and increases. He is known in his land for his ability to gain knowledge in a supernatural way. The asses of Kish, Saul's father, were lost. Saul seeks for them in vain, though he and his band travel so far and so long that they are concerned lest the father of Saul should forget the loss of the asses in his anxiety over the absence of his son. Then his (Saul's) servant said to him (ix., 6): "Behold now, there is in this city a *man of God*, and he is a man that is held in honor; *all that he sayeth cometh surely to pass*; now let us go thither, peradventure he can tell us concerning our journey where on we go."

Chap. ix., 15, tells us how Samuel obtains his power to get information inaccessible to ordinary men. The Lord reveals the knowledge to Samuel. This book moreover gives us an idea of the mental preparation necessary for the reception of the power to prophecy, we are given a little insight into the manner in which prophets are made, for we are introduced to the "school of the Prophets."

Here it may be remarked that the

student of the Bible must be constantly on guard in his endeavors to free his mind from false conceptions derived from the erroneous teaching of divinity schools, or theological colleges. To understand the Book of Samuel, one must put himself in the time of Samuel, amid his surroundings, and under the popular ideas of his day.

The servant of Saul gives expression to the popular idea of the power of "a man of God." He is a soothsayer, or necromancer, who derives his power from the Lord. He discovers lost articles, foretells future events, but he does this only by the revelation of an unseen Power, who knows all things, past, present, and to come. Thus inspired, he has the power to perform miracles, as to change rods into serpents, water into blood, or to prevent rain and produce pestilence. Prophets of the gods of other nations may do the same or similar acts, except that their power is inferior, and, in a contest, Jehovah's prophet is always victorious. This is the primitive idea of a prophet. Do we discover in it a valuable idea? It certainly seems to have persistently held a place in all religious systems, for we find it not only in their early history and fundamental stages, but given a place of importance in the developed creeds of religious sects down to the present day. At first thought it may seem to be a relic of superstition that if expunged from the Bible would make the Scriptures a greater aid than now in the progress of true religion.

But if we put ourselves in the proper frame of mind to understand the Bible, adjust ourselves to the conditions under which it was written, we shall find that even the earliest idea of prophecy was a step in the progress of man's knowledge of God. The servant of Saul who believed that there is a power who knows all things, and a man to whom this power not only can, but will, impart his knowledge, had no mean idea of religion. He was in the way of truth, even

though he had not made much progress. WM. M. JACKSON, New York.

NOTE—In article vi., page 210, near the middle of the first column, Daniel's time should be David's time.

### THE PILGRIMAGE.

(Continued.)

At Windsor Castle, which is twenty-five miles from London, we enter the grounds by climbing 120 steps to the top and inside the thick stone wall—and behold the large and massive home of Queen Victoria and her attendants, which a guide tells us contains 700 rooms.

She had that morning returned from Balmoral, and on account of her presence most of the castle is closed to the public. So we content ourselves by looking at the tower in which her private apartments are situated, and pluck an ivy leaf from the gateway through which she passes when she visits the grave of her youngest son.

By the aid of a guide admittance is gained, and we get to the top of the round tower which stands in the centre of the great mass of buildings, surrounded by stone wall and a moat in which beautiful flowers are now cultivated. The walls of this tower bristle with cannon. We climbed 224 steps in a winding passageway, but felt repaid for the toil by the magnificent view obtained over many miles and several counties.

Descending, we enter St. George's Chapel, where the Queen worships. It is the tomb of many royal persons. Forms that have long since passed away are perpetuated in white marble of life size. Here lies the youngest Napoleon, who met his death in an African jungle, the boyish form lying at full length on a marble slab, and represented in the dress in which he died. The most touching scene depicted, being in memory of Queen Charlotte, by whose death Victoria came to the throne—a dead form in much disorder, over which a pall has been thrown, lies upon a couch with face downward and one hand falling over nearly touches

the floor. Gathered round are attendants prostrate with grief, while above are two life-sized figures—one with wings has a little babe on one arm and with the other hand points upward. The sculpture is perfect in its expression and its whiteness, and is very much admired.

The Queen's pew is a good sized room with stained glass windows, and is protected in front with heavy iron-work.

A few miles away from this scene, by carriage, we come to Stoke Pogis, where Thomas Grey wrote his "Elgy." Passing through Eton on the way we stand within its "classic shades." Here royalty sends its boys to prepare for the universities. The stone building facing the street is black with age, and a large chapel adjoins, in which is a stained glass window set with jewels, also life-sized statues of the founder of the institution and some of its professors.

Driving along through a fine country with handsome trees and well-trimmed hedges, we pass a large park which once belonged to the Penn family, in which deer are playing and feeding. When our destination is reached we enter a meadow in which, near the gateway, stands a monument in memory of the poet, and a part of his poem inscribed :

"Beneath those rugged elms, that yew trees shade,

Where heaves the turf in many a mouldering heap,

Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep.

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour,—  
The paths of glory lead but to the grave."

Thus reminded, and lost in reflection, we cross the meadow which is bathed in the summer sunshine, and through a turnstile enter the churchyard. On either hand along the pathway which leads to the quaint, ivy covered church, are many graves, some of them old, and some are fresh and new. Beautiful flowers are cultivated, and we come at length to the grave where rest the poet,

his aunt and his mother, the time-stained slab at the top being inscribed with an affectionate tribute to the memory of his loved ones—written by himself. A few steps further on we stand beneath the "ancient yew" which is very broad and stately, in the shadow of which are many ancient graves, and enter the church, whose red tiled floor and white stone steps are worn into grooves by the feet of generations. There are inscriptions on tablets set in the walls, in front of the altar being one in memory of "all that could fade" of Sophia, granddaughter of William Penn, and over a private pew is one to the memory of Thomas, son of William Penn, the founder of Pennsylvania. It was a quiet time spent in a lovely spot, inciting renewed desire so to use the present opportunities that our reflections may be peaceful when all that is fading must vanish away, and the influence we here exerted extend in blessing.

The delegates to the World's W. C. T. Convention were also invited to Reigate Priory, one of the home's of the Lady Somersett, about 18 miles from London, which is another "pleasant picture to hang on memory's wall." The cool, sunshining day, the arrival at Reigate, with its narrow winding streets and its quaint houses, the curious gaze of the villagers at so many persons in one party. Then across a field planted with shrubbery and we find the house, two storied and large on the ground, set in the midst of a lovely park, with closely-shaven turf, flowers, shrubs, trees, a fountain and a lake, and on rising ground beyond are dark green woods. At the entrance to the hall we were received by F. E. Willard; the room was full of old family portraits, while whole suits of steel armour filled the corners, and at the door of the next room the lady of the house was met. We wandered about the beautiful rooms upstairs and down, each one being furnished in a different color, with silken tapestries covering the

walls. The library was a large room with books on shelves lining the wall from ceiling to floor, the windows were low, and stepping out on the lawn a lively scene presents itself. In the distance are white canvas tents, under which refreshments are served, as well as seats and tables scattered about in the shade. A choir of blind young people, sweetly singing and dressed in white, a white ribbon choir, dressed in light blue, with a band of white ribbon from shoulder to belt, and the tree under which they were sitting had also its band of white. A photographer is trying to make the scene permanent by grouping delegates from the different nations, and now and again would be heard the voice of praise to "Him from whom all blessings flow." Returning again to the Priory we pause to admire a painting of the lady of the house and her sister when they were about 12 years old, and a fine photo of herself, with her baby boy on her shoulder. But time flies, and our train will be leaving, so we bid farewell to the beautiful spot, and will always carry sweet memories of the lady whose heart is touched by the woes of humanity, and who is spending her energies and much of her fortune in carrying out the motto of the British W. C. T. A.: "We bind ourselves that others may be free." SERENA A. MINARD.

DEAR YOUNG FRIENDS' REVIEW.

I have enjoyed the letters in your paper from others so much that it came to me I too might write a little for it and the Friends of Illinois Yearly Meeting.

My parents and I left Mendota, Ill., for here 5th mo. 29th, going by New Orleans. We arrived in Sodi 6th mo. 6th, and after days on the desert, we fully appreciate this fertile valley, sixty miles wide here, and as rich and pretty as any part of Illinois. We found my husband in good health and glad to see us. Both soil and climate are fine. We like it very much, and have bought a fifteen-acre fruit farm near Sodi.



Late frosts made a light fruit crop, but we have had plenty of early apples and apricots. For two weeks we have been feasting on the finest pears and peaches, different varieties of which will continue until fall. Our shipping crop will be six kinds of grapes, already turning, and fine. We find California fruit delicious, and not tasteless, as many suppose.

Sodi is noted for its watermelons, and ships many carloads east. One patch contains 400 acres. Near us is a 2,200 acre orchard of almonds, oranges, lemons, peaches, apricots, pears, cherries, grapes and prunes. We have young trees of all these kinds, also figs and melons.

We shall greatly miss our own Illinois Yearly Meeting and the many friends there. If any of your readers know of Friends in California we should be glad to have their addresses. Have written Joel Bean, and hope to hear of other Friends' nearer by.

We always enjoy THE YOUNG FRIENDS' REVIEW, and look for a word of Ruth and Isaac Wilson and Eliza and J. Cornell or others we know. It pleased us to hear Ed. Coale is travelling, and we hope he is coming to California, where we believe the Friendly spirit exists and only needs awakening to be recognized and obeyed.

We are delighted with our location, and can but feel that the hand divine guided us here. May it guide others here who seek health and comfort.

Hoping I have not wearied you I will close with kind regards.

Thy Friend, GRACE ATWOOD.  
Sodi, San Joaquin Co., Cal.,  
8th mo. 4th, 1895,

**SWARTHMORE COLLEGE, SWARTHMORE, Pa.** Under care of Friends. Opens 9th month 17th, 1895. Full College Courses for young men and young women, leading to Classical, Engineering, Scientific and Literary degrees. Machine shops, laboratories and libraries. For Catalogue and particulars address—

CHARLES DEGARMO, Ph D., President.

## FRIENDS' ACADEMY.

LOCUST VALLEY, LONG ISLAND.

A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English Education. This school was opened Ninth month 8th, 1891. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address—FREDERICK E. WILLITS, Secretary, Glen Cove, Long Island, N. Y.

## GEORGE SCHOOL

NEWTOWN, BUCKS CO., PA.

Under the care of Philadelphia Yearly Meeting of Friends. New buildings, with all modern conveniences; extensive grounds; ten teachers, all specialists; three courses of study, the Scientific, the Classical, and the Literary; chemical, physical and biological laboratories; manual training. Special care will be given to the moral and religious training of the pupils by teachers who are concerned Friends.

For circulars and other information, address

GEORGE L. MARIS PRINCIPAL.

## FRIENDS' ELEMENTARY and HIGH SCHOOL

McCulloh and Preston Sts., Baltimore, Md.

This School admits students of both sexes and of every grade, and trains them for business, and a profession or for college or university. It has a thoroughly equipped gymnasium, and affords excellent physical training under well qualified directors. The 31st year began 9th mo. 19, 1894. ELIM LAMB, Principal.

## CHAPPAQUA MOUNTAIN INSTITUTE.

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for business or college. Healthfully and pleasantly located near the Harlem R. R. One hour from New York City. For catalogue address SAMUEL C. COLLINS, Principal, Chappaqua, N. Y.

## WINTER HEATING

can be effectually and economically secured by the use of the JACKSON VENTILATING GRATES. Each of these will heat two or more rooms in mid winter.

EDWIN A. JACKSON & BRO.,

50 Beekman St., New York.