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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, TENTH MONTH, 1886.

NUMBER 5

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly.
"Oh, Mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before ;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays ;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

—[John G. Whittier in St. Nicholas.

REVIEW OF NOTED FRIENDS.

GEORGE FOX.

There are often expressions that attach themselves to great men illustrative of their chief characteristics—the mere hearing of which brings vividly to the mind their history—a key, as it were, to their life's work. "The Deliverer" applied to Moses means volumes ; "The Buddha," meaning "The Enlightened," is the appropriate, world-wide, appellation for the Indian Prince Siddhartha. "The Prophet of Islam" points us to Mahomet for the lofty inspirations of the Koran ; the "Saviour," the "Prince of Righteousness," the "Way, the Truth and the Life," and many other familiar phrases bring to our minds the pure and perfect Jesus in his manifold completeness ; and, for the subject of this sketch, I know of none more appropriate and explanative of his

life's mission than "the Inspired Prophet of the Inner Light." This phrase joined to the name of George Fox serves as a ready key in opening up the treasure legacies he left to the world, admitting the seeking mind to the very Holy of Holies of our society. Let us learn, then, what is meant by the Inspired Prophet of the Inner Light," and see how the term is so appropriate, so well deserved and so just.

George Fox was born in the year 1624, at Drayton, Leicestershire, England. His father's name was Christopher, a weaver by trade, and noted for his upright life and dealing so that the neighbors called him "honest Christer." His mother, too, seems not unworthy of such a husband and of such a son. George, in early youth, evinced a meek, serious, thoughtful deportment, caring not for the plays and pleasures of his equals in age, but withdrawing himself he would wander in silent fields and solitary haunts of the woods alone following his meditative and his early-ascetic nature. Thus has God in all ages taught and trained His servants, and moulded them into His clear-visioned seers and inspired prophets.

One summer's day when George was about 19 years of age he met, at a fair, with two of his acquaintances, professors of religion, who asked him to join them in drinking a jug of beer. Not being contented with merely quenching thirst, the two drank on and declared that the one who quit first should pay all. George threw down a groat saying : "If it be so I will leave you." But their shameful conduct and conversation would not leave the sensitive mind of George. He returned home in distress, did not go to bed that night, but paced the weary hours, distracted with grief at the folly of mankind. Then it was

that the language came to him: "Thou seest how young people go together in vanity, thou must forsake all, young and old, and be a stranger to all." Soon after he left his home, his family and his friends, and wandered through the rural district—reading his Bible and meditating. Without further inquiry we might think this truancy a breach of duty in a son and lack of parental love, but in the case of George Fox it was obedience and all-confiding love and trust in a higher authority than an earthly parent. We cannot associate him with the host of undutiful deserters, but we are forcibly reminded rather of the earnest, sacred few. It is only a repetition of Jesus leaving his home and parents for the barren, stony wilderness; or Buddha leaving his pleasure-palace and Yasodhara for the beggar's bowl and the Indian jungles. Thus it is that truth and light come down to men.

In 1646 the truth dawned upon him "that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ," but Jesus Christ teaches his people himself. To this may be traced that query in our discipline that calls for a "free Gospel ministry resting upon divine qualification alone." The society from the very first has ever been calling the world away from outward dependencies to an unfaltering reliance upon the power and presence of God in the soul.

In 1647 there was won to Quakerism Elizabeth Hootton, who afterwards became a noted public speaker, and the first to lead women into a field of labor where she has already won honor and glory. Woman has not only showed men that she has a soul, which was disbelieved by many in those times, but she is also busy in reclaiming the lost souls of men. Since the days of Elizabeth Hootton other denominations and the world in general are gradually admitting women in all the avenues of life on an equality with man. The higher colleges are opening their long closed doors to her. The public platform welcomes her grace and eloquence. The Women's Christian Temperance Union is a purifying power in the land. Thus has the society emancipated womankind and blessed the world.

At this period of his life, he that is to be

the "prophet of the Inner Light" fasted much, thought much, sat in hollow trees reading the Scriptures, wandered in solitary places unfrequented by humanity, wrapt in meditation and reverie. Here he experienced the all-but-fatal temptations and allurements of the evil one. It was here, too, the light dawned. In his soul's chaotic darkness he heard a voice which said: "There is one, even Christ Jesus, that can speak to thy condition. He had wandered much, questioned the wordly wise, asked advice of religious professors, sought comfort and consolation from Priests, and at last found the talisman, not in the outside world, not in the glittering grandeur of imposing cathedrals, not in the pompous symbolisms of religion, not there, but in his own soul. Upon this discovery, the miraculous conception and discovery of the infant Christ in his inner self, rested henceforth his faith, and the undenied claim to the high title of "Prophet of the Inner Light."

E. M. Z.

(TO BE CONTINUED.)

SONNET.

All nature smiles at this most perfect day,
Imbued with all the richness of earth's grace,
Sparkling with sunlight pure, that drives away
The dark'ning gloom so oft we stop to trace;
The spirit gladdens while old thoughts give
place

To new, and paint earth with a brighter hue;
The sky serene looks down on every face;
The world below doth smile as if to strew
The gladsome gift and gems of God anew.

A. M. B., Pickering.

SCIENCE LESSON NO. 2.

W. G. B.

O—Oxygen.	H—Hydrogen.
C—Carbon.	C O ₂ —Carbonic Acid Gas.
N—Nitrogen.	H ₂ O—Water.

CORRECTIONS.—In first lesson, read pores—for spores—usually termed breathing pores; in first sentence, nitrogen for hydrogen.

In our former lesson we observed some of the physical properties of air—that it was a mixture of two invisible gases, oxygen and nitrogen,

which we may designate as O and N; that it had resistance and possessed weight; that among its other qualities were those that assist vision and render sound possible; that it possessed properties of refraction and reflection, of holding moisture, and so on. We saw, too, that the O part of the atmosphere is very intimately connected with all life; that it is the part that supports a flame, or, in a wider sense, combustion; that in a pure state it will even consume steel; that it is diluted with N in the proportion of 1 to 4, but in water 2 to 4.

Oxygen is so active that it unites with each of the elementary bodies, with the exception of Fluorine. We have seen how substances that burn in air, burn in O with much greater energy. Suppose we take now a piece of heated charcoal on the end of a wire and suspend it in a jar of O; it will burn rapidly, throwing out bright sparks, and will produce a new colorless gas, called carbonic acid gas. Now chemical action took place. It required a certain amount of heat to start this action, and then was formed something entirely different from either of the two substances that united. The chief constituent of charcoal is carbon, or C, the purest form of which is supposed to be diamond. This is what we find in coal and in wood, the smoke being largely unburnt C. Now, when the charcoal burned it was owing to the O uniting with the C of the charcoal, and in the proportion of one of C to two of O—hence, $C O_2$ represents carbonic acid gas. Put a candle into this gas and it goes out; it does not support a flame or combustion and consequently it will not support life. It is unfit to breathe.

Let us try something else. Here is water in a dish fitted for the purpose. It is an easy matter to run a current of electricity through it in such a way as to break it up into two gases, which may be collected in separate vessels. Suppose this to be done, and you have two tubes, and when one of which is discovered full the other is found to be only one-half full. If you put a glowing splinter into each, in the one the splinter will burst into flame, in the other it will go out, but the gas itself will burn. The one supports combustion, the other does not, but burns. The one, then, must be oxygen.

What is the other? It cannot be N, nor C O_2 , for though these do not support combustion, neither will they themselves burn. This gas is known by the name of hydrogen—symbol, H. To make doubly sure that H and O are the two gases that, when chemically united, form water, take twice as much H as O and pass a current of electricity through them mixed, or even bring them under the influence of a flame and they unite with a loud report. Upon examination the product is found to be water, and nothing else. Hence, $H_2 O$ represents water. You will observe that the same force which separated them is capable of uniting them; but it is something like our law on marriage, which places no great obstacles in the way of man and woman uniting, but makes it hard to get a divorce. A mere "flame" will follow the law in one case; in the other, the shock can only be produced by the strong force of the law. There is quite a parallel in the matter of reports, also. Bring a light to the mouth of a jar filled with pure H, it will burn slowly away, in presence of air. In this case, the O of the air unites with H, forming $H_2 O$. Suppose that you shake up H with pure O, or the air which contains O, and apply a light, a union throughout takes place at once and with explosion.

What a peculiar thing water is. You may drive it off in the form of steam, or in the form of vapor; but the steam and vapor are still $H_2 O$. You may break up the water into H and O—two invisible gases; one will burn, and the other enables it to burn; and yet, after they are united, through the influence of a flame, a visible substance is produced that puts out a flame. Remember, then, that under certain conditions the O of the air will unite with C to form $C O_2$, and with H to form $H_2 O$.

In lesson No. 1 it was pointed out that we breathe *in* the O and the N of the atmosphere. Now, what do we breathe *out*? Let us see. Suppose you breathe against a dry glass, or window pane,—it becomes dim. You have noticed, on a cold winter's day, your breath like fog or steam. Were it nothing but the O and the N which you breathed *in*, you could not see it. The fact is, it is moisture—water, $H_2 O$.

Again, the test for $C O_2$ is to run it into lime-water—that is, lime dissolved in water. This done, you will notice that the water has turned white, and, after a time, the white settles to the bottom. This a pretty sure test. Here chemical action took place. The $C O_2$ united with the dissolved lime and formed a substance that would not dissolve, and it went to the bottom.

Ca stands for calcium, and Ca O represents the formation of lime. What you had, then, was $C O_2$ uniting with Ca O, which made $Ca C O_3$ —the white substance, which is the chief constituent of chalk, limestone and marble. Now, you breathe through a tube into lime water, and the same result appears as when you passed $C O_2$ into it—the same white substance, $Ca C O_3$, is formed. Hence you may conclude that you breathe out $C O_2$ as well as $H_2 O$ —in other words, carbonic acid gas and water. (It is doubtful if it may occur to you as a good thing to enter into the manufacture of limestone rock and marble for building and other purposes, by breathing into lime-water.) You thus see that nature tries to get rid of $C O_2$, and you will understand how injurious it is to breathe air containing much of it. Think of the result of badly ventilated rooms, and people living in an atmosphere of their own making!

The oxygen of the air you breathe in is not breathed out, but $C O_2$ and $H_2 O$ instead. Well, what happens it? The fact is that within us chemical action takes place, and the O must have C and H to unite with that, $C O_2$ and $H_2 O$ may be breathed out. Now, where does this C and H come from? Largely from the blood; and how does it get into the blood? Well, if we do not eat we do not keep up the supply of blood. What do we eat, then? Food; and it is largely made up of C and H. Thus, that is how the O gets the C and H with which to unite.

The blood of the system passes to the lungs, where it comes into very close contact with the air at innumerable little vesicles that are the termini of a host of branches of the tube we call the wind-pipe—an arrangement that bears a close resemblance to a tree upside down. Only a very thin membrane separates the air

and the blood; the O of the air passes through to the blood, uniting with C and H, and $C O_2$ and $H_2 O$ passes through and out. Also, some of the O passes along with the blood to the different parts, uniting with used up material, forming $C O_2$ and $H_2 O$, which passes off through the pores of the skin and the lungs. The arterial, or purer blood, will have N O and little $C O_2$ in it; when it returns to the lungs will have much $C O_2$ and less O. And another exchange is made with the air. Chemical action is generally accompanied by heat, light, or electricity. You can understand, then, how the heat of the body is largely derived; why the Esquimaux can live on fat and oil, namely, because fat and oil contain much C and H to unite with O, and greater heat is produced in the action.

These questions I leave you to answer:

Why do persons perspire when they exercise, and some more easily than others?

Why is the appetite increased through exercise?

What kind of food is best for summer use?

In what way does tight dressing effect the healthy action of the system, as to digestion, circulation, respiration and heat?

What about plants? Burnt wood, in the form of charcoal, is largely carbon—C. If plants contain C, whence is it obtained? We know that it is found in $C O_2$ not very strongly united with the oxygen—O; and that there must be a vast quantity of it— $C O_2$, in the air, since all animals breathe it out—limestone and coal, burning, give it off. Something must happen it or the air would get full of it. Nature has a way. In lesson No. 1, pores were mentioned—little holes or sacks connected with the little veinlets of the leaves, which leaves are lungs to the tree or plant. Here the sun heat is sufficient to break up the $C O_2$, the leaves taking it up throw out the oxygen and retain the carbon. See what beauty there is in nature; not only in the great picture, nature, but in its formation. What a dependence one part of nature has upon another. What divine economy, and what evidences of design. Surely there is a supreme intelligence running in all things, through all and above all.

Here we are breathing out what in itself appears to be of no use to anything, but the plants assimilate what becomes useful to them and throw back the portion that becomes useful to us, and the useless thing becomes entirely useful. We send it out again with C , in the form of $C O_2$ —the plants again break it up, and thus we go on laboring for the flowers and the trees, and they for us, and all unmindful, unconscious of the great silent laws of being.

AUTUMN LESSONS.

All the seasons teach a different lesson
To the soul that beats in chord with nature.
Open now, to whisperings of *Autumn*,
Thy *Æolian* spirit—catch the music—
Sweetest, saddest tones the round year flings
out,

Pleasant love-notes mellowed into pathos
Like the fair fruits mellowed into ripeness.

Are we thankful for all gifts of autumn?
Wealth of yellow ears and bending branches,
Vines deep fruited with the purple vintage,
Southern groves of oranges and lemons,
Northern nut-trees shaking down their treasures?
And the rosy-tinted autumn weather
Smiling down through days of perfect beauty,
Smiling down through nights of moonlight
splendor?

O how grateful we should be for these things!
Will we pause not in our ceaseless labor,
And from hearts with gratitude o'erflowing
Render thanks unto the bounteous giver?

In my youth, when I beheld the woodlands
Change from plain green to autumnal glory,
Much I marvelled what the *bliss* that turned
them.

Older now, the truth dawns with experience:
'Tis the cold and cruel frost that turns them—
Paints them in their variegated colors,
Clothes the woodlands in resplendent beauty.

And it is with us as with the forests.
When our hopes are nipped by disappointments,
When the cold and cruel world turns from us,
Then it is our hearts are touched with pathos,
Clothed and robed in all the Christian graces,
Glorified with an unearthly beauty.

I have watched the yellow leaves in Autumn
Fade and fall, and float upon the river,
Dance and float, and sink into the river,
Float and sink, and then are gone forever.

And I thought how thus our loved ones
leave us;

How our dear ones fade and fall around us:
Life is short, and changeable, and uncertain;
As our loved ones fade and fall around us,
Calling us to earnestness and duty.
May we heed the warning and delay not;
As we love our own souls, may we heed it,
And perform in earnestness our life-work.

Teach us then, O Father, to be grateful
For the showering of Thy blessings on us.
Clothe our hearts with all the Christian graces,
Till they shine resplendent in Thy likeness.
Bow our humble souls in still communion
With the heart of Thee the heart of all things
Till we rise emparadised in glory.

E. M. Z.

SUNDERLAND P. GARDNER.

The contribution to 9th month number of Y. F. R. by our young Friend B. W., but partly removed what had been resting with me since our late half-yearly meeting in respect to our aged Friend, whose name heads this item. We are too apt to refrain from speaking kindly words, or giving necessary aid to deserving ones until life is extinct and the grave is about to entomb them. It can do them no good, then. How much better to give both now, when they may be of service. When we consider that this eminent minister of our Society, now in his 85th year, travelled last year for the love of truth and the promulgation of our principles about 9,000 miles *almost wholly alone*, can we feel that we have done our duty? I believe there are Friends in Genesee Yearly Meeting able to spend the time and money necessary to accompany him a part at least of the time which he feels right to devote to the Master's work in many cases far from home. I believe it is a duty we owe him, to consider this matter well, and to see if possible that he has suitable companionship in his long journeys.

Coldstream, 9th mo. 28, '86. S. P. Z.

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On the 16th of last month the 200th Anniversary of the monthly meeting at Rahway, N. J., was commemorated. It was established at Perth Amoy in ninth month, 1686.

Friends' Intelligencer and Journal can certainly claim the merit of furnishing its readers with articles of superior excellence. There are subjects discussed in a way that cannot afford to be lost through not reading. Perhaps it is not proper to make distinctions, but among the valuable contributions that have appeared through ninth month may be mentioned, "A Review of Quakerism" taken from the *Canadian Monthly and National Review*, "The Future of Friends," "The Need of a Society of Friends," the Greek and Latin Theologies, "Christian Revelation," The

Metaphors of the New Testament, The Office of the Imagination in Education and others. The reading of these articles cannot fail in giving us higher and more correct views; and a pleasing index of the ability and attainment that dwells within the Society.

From the *Intelligencer and Journal* we learn of the death of one, whose name is not unfamiliar to us, Dillwyn Parrish, which occurred on the 18th of 9th month at his residence in the city of Philadelphia. He was the son of Dr. Joseph Parrish, one of the most distinguished physicians of his time, and one earnestly interested and active in all that claimed the welfare of Friends. Dillwyn Parrish was born 1809, educated at the Friend's School on Fourth street, learned the business of druggist and apothecary. On reaching 21 he was among the earliest graduates of the College of Pharmacy. He was for many years President of the College of Pharmacy, benefitting that excellent institution by his long practical experience and weight of character. He was President of the Pennsylvania Society for promoting the abolition of slavery and improving the condition of the African race. He was one of the founders of the Orthopedic Hospital, and a corporator of the Women's Medical College. He was actively associated with other benevolent institutions which claimed and secured much of his time and attention—yet it is more especially as an active and eminently useful member of the Society of Friends, that he is known to the readers of this journal. His whole life has been one of great purity and innocence. "Dillwyn Parrish will be long remembered as a Christian gentleman, as a man of a gentle, genial bearing, respecting the rights and feelings of all, and especially careful to avoid giving offence to any. Those who were familiar with his home knew full well the sweet constant current of his social, genial life. His time was largely occupied in doing good to others and in carrying out plans for human amelioration. No man among us will be more deeply, more sadly missed. His was a sweet presence, always dispensing light and comfort to those with whom he mingled."

TEMPERANCE.

The Toronto Mail has turned round on the temperance question, and advocates a thorough enforcement of the Scott Act. Whatever motives political papers may ascribe to this action, we trust its advocacy will do good.

The Scott Act (local option), pretty generally adopted in Ontario, till recently seemed to be in danger of proving a failure. With but a few notable exceptions, more drunkenness prevailed after the passing of the Act than before. From a knowledge of the nature in which the whiskey traffic was conducted, this might have been readily supposed; for the wanton and flagrant abuse of the position which hotel-keepers occupied, and which induced moderate men and even indifferent men so far as general principles were concerned, to vote for the Act, was not likely to be in a moment subdued. Subsequent events have gone to show an element in society abandoned to the most cowardly practices and wretched subterfuges. While there are hotelkeepers possessed of manly dignity, nevertheless the degrading effect of the traffic upon the majority of them and upon those who hang on their smile and nod, has been brought to light clearer than ever before.

The strongest possible argument against whiskey, rather than the Scott Act, is the action its votaries have revealed since it came into force. It is too conspicuously true that there is an element associated with whiskey that has proven itself to have no regard for law written or unwritten. It is natural, then, that all means of opposition, strategic and malicious in certain quarters should be resorted to. Acts of fiendishness have been perpetrated that mark a thoroughly vitiated mind, not performed perhaps so much by whiskey sellers as by those who think it will please their landlords; but it all comes out of the miserable business which is being more and more brought into disrepute by its own dark hands. For some reason many saloon keepers have mistaken the feelings of decent men, and have supposed that because many were not total abstainers they were sympathizers to any extent that selfishness and vindictiveness might lead.

A part of the Anti-Scott Act faction have held a

short reign of terror over some communities. Houses have even been burned or blown up with dynamite, until few would venture to expose themselves in bringing about convictions; and it was complained of the Government that proper officials and machinery were not provided.

The Ontario Government, it seems, has taken the matter in hand and its detectives are making it uncomfortable for evil doers. A Sarnia hotel-keeper was very cleverly discovered and arrested by Government detectives on the 25th of last month in connection with the dynamite explosion at J. G. McCrae's house in 6th month, last; and also a plot to blow up Inspector Palmer. The penalty for such an offence is severe, being imprisonment for life.

The Globe says: "What is necessary is to prove that the laws of the land can and will be enforced against criminals of every class, and the criminals had better take notice accordingly."

Hotelkeepers say: "Business is going to the dogs in this place. Farmers must have their whiskey or they won't come into the town and trade." This is an accusation the intelligent yeomanry of this Province would take burning exception to coming from any other source, but they say nothing and silently pity an unfortunate man in an unfortunate business. Trade goes on as usual and it would be simple to suppose the contrary. It is not the only thing to look after in this world at any rate.

All, and hotelkeepers included, will be ultimately convinced that the earth will continue to turn once on its axis every 24 hours, the sun rise in the East and set in the West, and that we will have a country full with inhabitants, even though no whiskey should be sold; that the great natural law of trade will prevail without a charter from King Alcohol; and that our people can have happy, comfortable homes and money in the till without the permission of the liquor traffic. It is yet to be shown that we are prosperous in a direct ratio to the amount of whiskey consumed.

A minister some time since contended that the hotelkeepers and their friends could prove the Scott Act a success. In his town twelve hotelkeepers were brought before the Magistrate for violations of the Act, and 60 friends gave evidence. The twelve swore that

they had not sold any since the Act came into force, and the 60 that they had not tasted any. Our friend could not imagine anything that worked with more unqualified success, i. men acknowledging a belief in their Creator, and calling down His special observation to the truth of their statements, could be believed.

HOME CULTURE AND THE FIRST-DAY SCHOOL.

The importance of providing suitable reading for our children, both at home and in connection with our First-Day Schools, can hardly be overestimated. Like their associates, the books which our children read have much to do in the formation of character. In selecting reading for them we cannot follow too closely the advice of our discipline on this subject "to prevent the introduction of pernicious literature into our families by supplying that which is profitable in its stead." It is necessary in these days, when education is universal, to provide abundance of reading matter, and when books of every description are so abundant and can be had at so reasonable a rate, thoughtful and judicious selection on the part of parents or of those who are entrusted with the work seems the one thing needful. A library is deemed a necessary adjunct to every First-Day School, and in selecting books for such library too much discretion cannot well be used. Too often Sunday School libraries contain as unprofitable a class of reading as can be found, whereas they should be of the very highest order. Because they are not is not on account of a scarcity of good books, for many of the brightest intellects of our day and of the past have devoted their lives to providing judicious reading for children. The fault lies in improper selection. Papers for the little ones and books for those older, experience has taught us to be best adapted in our schools. In the matter of papers "Scattered Seeds," a publication remarkably pure and carefully and ably edited, seems well suited to the little ones and should find a place in every First-Day School. There are also many little papers published outside of our Society well adapted to our schools.

In illustrated papers, which our children are so fond of, some of the publications of S. W. Partridge & Co., of 9 Paternoster Row, E. C., London, England, are exceptionally fine, and can be had at a low price—especially back numbers. The reading also is of the best. In books, with the exception of those pertaining to our Society, we presume, we can do no better than to purchase at any one of the largest bookstores in the nearest city or town. We have had no trouble in adding to our library at any time at a discount of 25 per cent. off marked prices. Some of our bookstores have a large stock from which, by judicious and careful selection, good libraries can be formed. For Friend's books, "Friend's bookstore," Philadelphia, affords, no doubt, the best stock. Although there are quite a number of Friend's books interesting to our younger people, yet we feel that there is a great dearth in books of this nature adapted to the present wants and requirements of this important class of our Society. In regard to aids to teachers and scholars our present system of Scriptural and topic lessons prepared by the General Conference, and the lessons for the little ones, published in "Scattered Seeds," seem to be suited to all ages, and are, we believe, filling a want long felt in many schools.

S. P. Z.

Clarkson Wilson and Willie Christie, of Bloomfield, are attending Swarthmore.

Samuel P. Brown, of Whitby, has entered upon a course at the Agricultural College, Guelph.

H. E. Irwin, B. A., Toronto, son of Jarad and Eliza J. Irwin, of "The Home," Yonge street, recently passed his first law examination high up on the list.

In any family circle the gentle influence of one loving soul is sufficient to breathe around it an unspeakable calm; it has a soothing power like the shining of sunlight, or the voice of doves in the evening. * * Do not fear that your influence will be small: no influence is small; but even if it were, the aggregate of small influences is far more irresistible than the most vigorous and heroic of isolated efforts.—*Selected.*

FIRST DAY SCHOOL WORK.

We trust in a short time to make this department a prominent one in our journal, giving attention to methods of teaching, of study, etc.

The importance of the work cannot be estimated. Our salvation as a society so long as we do not proselyte, depends upon the training of the youth and our attitude towards them.

Home culture is closely connected with this work, and it is a grand theme upon which we all may dwell. We think that interest would increase through comparison of month with month and school with school, and are in hopes that our subscription list will become large enough to justify in forwarding blank reports to every School in the seven yearly meetings, to be filled in for monthly publication. We have not sett'ed upon any particular form to be used, and consequently are open to suggestions. Perhaps the First-Day School Associations will assist in formulating matters. The success depends upon the hearty co operation of all the Schools. Should the proposal be favorably received, we shall have another reason for enlarging our paper.

Without attempting to give a complete report, we may indicate what we mean:

Report First-Day School, held at . . . belonging to . . . Monthly Meeting of Half Yearly and . . . Yearly meeting from . . . of . . . month to . . . of . . . month, 188 .

At what time of the day held . . . ? Is there any library fund, and how provided? How many books belonging to library? Their value? How many were added during the month Their value? How many of these latter were donated? How many were taken out during the month? How many returned?

Number of scholars, males, present 1st week . . .
 " " females, " "
 " " teachers, males, " "
 " " " females, " "
 Total
 Same for other Sabbaths during the month

Aver. number of scholars, males, for month . . .
 " " " females "
 " " teachers, male "
 " " " females, " "

Total

The average attendance for month The number of names on the roll, including teachers The number of names added during month The increase of average attendance over last month What are the classes in the school? The average attendance in each class? How many not members of the Society attend? How many not members were induced by any of the school to attend and be enrolled upon the Secretary's book? Any proposals for membership during month? How is attendance at meeting effected by First-Day School?

Remarks
 Superintendent Secretary.

We would like the opinion of others on this matter.

SOMETHING TO DO.

At the foot of a gigantic asterophyllite in a dense forest of the carboniferous age nestled a tiny fern. Its graceful, delicately-veined fronds waved in the soft breeze. An occasional glint of sunlight stole through the thick foliage above to play about it. It was earth's holiday. Man had not yet appeared to alter nature's handiwork or to appropriate it to himself. Everywhere silence reigned unbroken save by the shrill notes of insects or the croaking of amphibians. The tiny fern was beautiful, but no one was there to note its beauty. It was apparently useless and unappreciated. But a great change came. Mighty earthquakes shook the land; rocks were hurled from their strongholds and immense trees were torn up and buried beneath masses of earth and rock. Ages rolled by. Man, whose restless mind constantly strives to solve the mysterious, came and sought to make way into the very bowels of earth, forcing her to reveal her hidden histories. A piece of rock was dislodged, and the tiny fern, which had been buried in the soft mud

and hidden far down hundreds of feet below the earth's crust, lay revealed. The outline of every leaf, the delicate veining, the thread-like roots, everything was perfect; and now it was appreciated. The long waiting while it lay apparently useless had enhanced its value. It could now speak to man of those remote ages in which it had flourished. It told him that centuries ago these pillars of coal had been forests; and gave him the history of their overthrow. With voiceless tongue it spoke to him of the majesty and omnipotence of the Creator. None could now say the tiny fern had lived in vain. Perhaps the application of this bit of natural history may not be too obvious to admit of appropriation in detail. We may feel that there is no definite career apparent to us, but this may enforce upon us the oft-told truth that nothing was made in vain and that nothing passes out of existence without having accomplished a mission. Some people are inclined to ignore their own individual responsibility. They forget that the aim of every one is, or should be, so to live that the world may be thereby benefitted. One great fault in the education of many young ladies is a sort of tacit understanding that they are expected to fall into a pleasant home and be comfortable. The idea of benefitting mankind, of accomplishing a work in the world never occurs to them; or if it does, they say, "I can do nothing. In what way could I benefit the world? I can't be a Sister Dora, Grace Darling, Baroness Bunsen or a Florence Nightengale, and to go out as a missionary to heathen lands is equally impossible." Notwithstanding this, which may be true, there is a field of usefulness for every one. The tiny fern could not be the asterophyllite which towered far above it, but it nevertheless accomplished a glorious mission. We may not be able to face the stormy ocean and to "rescue precious lives from a watery grave;" but we may face a frowning world, and, upheld by principles of justice and truth, extend a helping hand to those who are battling with waves of injustice and oppression. Though our "Society world" be comparatively small and our influence limited, by a spirit of true womanli-

ness, quick perception and tact we can make that influence felt as certainly as did the Baroness in a wider field. Our lives have indeed been cast in pleasant places in that our land is for the most part that of peace and prosperity. There are no wounded soldiers calling to us from a field of battle, yet if we but seek we shall find countless suffering ones to whom we can administer. Go into any of the children's hospitals with flowers, toys, or pretty picture books, and see how many wan little faces will brighten and how many eager eyes will watch for your coming. Or go into the back streets or alleys of your own town or city and see if you can spend an hour without finding a multitude of opportunities for administering both to the physical and spiritual ills of suffering ones. We need not go to foreign land in order to become missionaries when fields of labor lie at our door. We may remember, too, that "they also serve who only stand and wait," and though like the little fern, unconscious of our mission we may rest assured that we should not be here if the world had no need of us.

L. S.

IS THERE ANY WORK TO DO ?

W. G. B.

What has capital done for labor? It has done everything to take advantage of it, so labor claims. Its possessor looks around him with a self-satisfied feeling, and says, "I am able to give so many men work," as if that were all they needed or wanted; and that "I am deserving your thanks almost for permission to you to live." He forgets that his capital would be perfectly valueless but for labor. His men, not understanding this, were accustomed to think that they possibly owed him homage for his wondrous philanthropy; all the more so because men were and are virtually unable to make a bargain for their own flesh and blood, capital always taking advantage of the competition of labor arising from necessity. What makes it worse, the workingman is not able to get the necessaries of life at proportionately reduced prices. Capital, commanding the situation, practically says: "Take so much

or starve!" and he takes it, and the former goes on increasing his profit. Capital has employed apprentices for three or more years, when one year made them skilled workmen. At the end of the term these were discharged and other apprentices brought on, thus obtaining skilled labor at minimum cost. Women and children are at the mercy of the capitalist. The temptation to evil of all kinds is increased, and that which is able to lead into vice is able to conceal. The morals and the citizenship of the masses are lower on account of the oppression and abuse of capital.

What capital has not done, they say, in a private way it has in co-operation sought to do through legislature. It is remarkable how many things are done for the avowed purpose of helping the working man. A protective tariff was put on, so that capital could get larger profits and enable the working man to get larger wages. But soon he asked: "Why are my wages not increased?" and is met by the suggestive remark "Competition of labor! and," he says, "your tariff allows you to charge more for my food and clothes than I could otherwise get them for." "Oh! but remember that competition in manufactures will lower the price of those articles," and he waits long enough to find out that a surplus of manufactured stuff deprives him of steady employment, and that now-a-days capital knows how to unite, form rings, combinations and monopolies to keep up the prices of his articles of living. He says that capital flattered and deceived him, and he is now looking round for a physician. Kings and tyrants have squandered the capital which labor produced in darkening the pages of history and sacrificing the lives or the happiness of its producers.

"What has labor done for capital?" he asks. More than it gets credit for.

Capital takes credit for giving men wages, but it is not true. If a man did not *earn* his wages he would not be employed. Labor produces sufficient to pay its own wages, enough more to give good dividends, as a rule, on capital invested and pay salaries. All the profits go to the capitalist. It is asked if not the true, the right relation would be best

maintained were labor to have a share of the profits since it in large part produces that which brings the profits?

Henry George claims, rightfully or wrongfully, the earth, the land, to be the free gift of nature, as much as the air and the water, and should be just as free to those making use of it; that men have no right to appropriate what is intended for the common inheritance of all. As it is the poor cannot live without leave of the rich. Every man to live must have a *place* on which to live as much as he must have air and water. Men have not possessed themselves of air and obliged others to pay a tax or rent for its use; but they have done so with the *places* that the others must occupy in order to live, so that the majority of people are obliged to pay the appropriators of land for the privilege to live. How much there is of reason or right in this the reader is left to discover.

It is asked what right has capital, especially foreign capital, to come upon American soil, appropriate thousands of acres, bestow no labor upon, nor pay for any, and exact rent and taxes from those who do labor and improve it? What right combinations, syndicates and monopolies to govern supply and demand? These are questions which require, where justice is involved, some investigation and some answer. There is work for us to individually and collectively consider and perform perhaps in these matters. The tendency to centralization, the land question, and that of direct and indirect taxation are worthy of our careful investigation. They all to some extent effect the possibilities of citizenship. We must discover how they effect the comfort, the spirit, the culture, the morals and religious life of our countrymen; in what way legislation is connected with it; and what work we have to perform in promoting the ends of justice and truth.

(TO BE CONTINUED.)

We have lately learned that the Queen pays postage like other people.

Samuel Morley, the great English merchant prince and philanthropist, is dead. He is said to have given away yearly for benevolent purposes from £20,000 to £30,000 sterling.

CANADA HALF-YEARLY MEETING.

The above meeting was held at Yonge street the 27th of 9th month, the public meeting being on First Day previous. The rain fell heavily until nearly the hour of gathering, which caused the meeting to be unusually small, but the next morning was fair, and the meeting was well attended by many beside members, who manifested much interest.

Isaac Wilson was the principal speaker, and had much to communicate on the necessity of a strict adherence to the principles taught by Jesus Christ through example as well as through precept. Several of our elderly members having passed away since our last meeting in this place, their vacant seats reminded the younger members the necessity of an individual faithfulness to manifested duty in order that those seats may not remain vacant.

Pickering Monthly Meeting forwarded a proposition to have that meeting changed to an Executive, which was granted. It is the first we have a knowledge of as finding it necessary to avail themselves of the privilege granted by the newly revised Discipline in that particular.

C. W.

Newmarket, 9th mo., 30th, 1886.

John P. Hilborn, Uxbridge, P.O., Barnes Co., Dakota, and formerly of Uxbridge, Canada, writes us that it is like getting letters from friends of different localities to get the Young Friend's Review. He states that the summer was very dry in their district, no rain having fallen from the 8th of 6th month until the 20th of 8th month to wet the ground more than half an inch deep. No rain since, yet the land seems capable of withstanding a drought well. Elizabeth Hilborn has been in quite poor health for about a month, but was out to meeting on the 3rd.

The Imperial Parliament was prorogued on the 25th of last month till Nov. 11th.

Valuable deposits of copper have been recently discovered at Sudbury, Ont.

The Canada Copper Co. is composed of wealthy capitalists in the State of Ohio, the

leading man of which is Mr. Ritchie, President of the Ontario Central Railway. Their "smelting" is done in New Jersey.

Prince Bismarck is said to be equally fond of reading the Bible, and the latest bad French novel.

The clergyman having remarked that there would be a fine nave in the church, an old lady whispered that she knew the party to whom he referred.

Pray, Cholly dear, she laughing said,

The difference tell to me
'Tween capital and labor so
That I may clearly see.

He sat the maiden on his knee
And stroked her pretty head,
Now this is capital, my dear,

The laughing lover said.
The gentle maiden gravely said,
Oh, yes, my dear, I see,
'Tis capital until we've wed,
And then 'twill labor be.

The Grand Trunk Railway of Canada, out of the profits of the last half year, is to write off the £55,000 deficiency shown last December.

Nothing is more pitiful than a life spent in thinking of nothing but self, yes, even in thinking of nothing but one's own soul.—[Selected.

The sermon on the Mount is the very charter of practical religion. It has stood ever since, and stands still at the head of the religious utterances of the world. But there is not a word in it from beginning to end of all those doctrines which have been most insisted on in the creeds and articles of the churches.—[Brooke Herford.

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Thirty minutes from Broad street station, Philadelphia. Under the care of Friends, but all others admitted. Full college course for both sexes; Classical, Scientific and Literary. Also a Manual Training and a Preparatory School. Healthful location, large grounds, new and extensive buildings and apparatus. Opens 9th mo. 14th, 1886.

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