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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IV

LONDON, ONT., ELEVENTH MONTH, 1889.

NO. 11

GOD'S LOVE.

There's a wideness in God's mercy,
Like a wideness of the sea ;
There's a kindness in His justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven ;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind ;
And the heart of the Eternal
Is most wonderfully kind.

But we make His love too narrow
By false limits of our own ;
And we magnify His strictness
With a zeal He will not own.

If our love were but more simple,
We should take Him at His word ;
And our lives would be all sunshine
In the sweetness of our Lord.

—Faber.

EDWD. H. MAGILL'S LETTERS: THE LAKE REGION SWARTHMORE.

[The following is one of a series of interesting letters sent by Edward H. Magill on his travels in Europe, and published in the Friends' Intelligencer and Journal. —Ed.]

My last letter was sent from Morland, the delightful old English home of our friend Charles Thompson. I found him as I fully expected from our previous correspondence, a broad-minded man, warmly interested in all that most deeply concerns our religious Society. He feels the great importance of all Friends being willing to overlook minor differences, speculative

and theoretical in their nature, and that cannot affect the *life* and *character*, and come together again as one body, upon the simple and tangible basis of the all-sufficiency of the immediate teachings of the Holy Spirit. It is needless to say that in this view we were wholly united. We visited the old meeting house at Morland, which is now attended by none except our friend's immediate family and occasionally a very few outside. From Morland, after a brief and most enjoyable visit, which we would gladly have prolonged had time permitted, we went on through the English Lake country. We had already spent the day with our friend, the day before reaching his home, in sailing upon the pleasant lake of Ullswater; and now we turned towards the homes of Southey, Wordsworth, and Harriet Martineau. We first stopped at Keswick, where the home of Southey was pointed out to us, now occupied as a girls' boarding school. We also walked down in the evening along the "Derwent Water," but the weather was unfavorable for a sail upon the lake. The next morning we took a four-horse stage for a mountain drive of some sixteen miles through very attractive scenery and over the best of English roads, to Ambleside near the head of Lake Windermere. As we came down into the valley of Grasmere, the view was charming; the small fields of brightest green, of irregular shapes, divided by dark stone wall or hedges, with the comfortable-looking little English rural homes, almost invariably adorned with flowers and substantially built of stone, and the cattle grazing in the rich pastures, formed a picture that we shall forever

hereafter associate with the home of Wordsworth. The small yellow house where the poet lived before settling at Rydal Mount, was pointed out by our driver as we passed rapidly through the streets of the little village of Grasmere. Farther on we passed Rydal Water upon our right, and soon after our attention was directed over the high hills toward our left, where lay Rydal Mount, the latter home of the poet.

As we drove through the town of Ambleside we regretted that we could not stop over another day and explore the pleasant walks and drives around it, and see the home of Harriet Martineau. Just below Ambleside, at Water Head we took the little steamer and sailed some fifteen miles down Windermere Lake which was lined on either side by fine mountain scenery, and rendered more attractive by the many delightful villas upon its banks. We landed in an hour or more at Ulverstone, and here by the arrangement of our friend Charles Thompson, I was cordially met by a young friend, named Robert Hayes who was all ready to accompany us to Swarthmore meeting house and Swarthmore Hall. The quaint, old fashioned meeting-house, with the inscription, "*Ex dona G. F., 1868*" cut over the door, and its entrance hall and adjoining room, "for the accommodation of travelling Friends," floored with flag-stones; the great travelling chest and the old arm-chair presented by George Fox; and the old black letter "Treacle Bible," also presented by him to the meeting; the two ebony bed-posts of G. F., built into the entrance hall; all these were examined with much interest.

Swarthmore Hall, the old home of Judge Fell, which his widow forfeited by marrying George Fox according to the terms of the Judge's will—is but a short distance away, both this and the meeting house being not much over a mile from Ulverstone. Here we saw the great reception hall, flagged with stone (like the entrance to the meeting-house), and now divided by a par-

titition into a front passage leading to the circular stairway and a living room for the family. Here we signed our names, and when we wrote that we were from Swarthmore College, the attendant immediately turned back to the place where four of our students had signed two years before. The door where George Fox used to address the people assembled in the orchard as the hall would not contain them—was pointed out to us, and the little closet which he occupied as a study. The spacious chambers of the second floor, oak panelled to the ceiling, and curiously carved, were very interesting. We could but regret that this hall has now passed entirely out of the hands of Friends; and it would certainly be a worthy object to raise a fund for its restoration and permanent preservation as a most interesting memento of the founder of our religious Society. As we turned away from this place, so closely connected with the rise of Friends in the early day, I could but feel a great anxiety that from the new Swarthmore in America an influence might yet go forth which would give a new impulse and a new life to our Religious Society. But if this is ever to be, it must be through the strong *personality* and the *deep religious convictions* of those most nearly concerned in its management. The powerful influence wielded by George Fox can well be appreciated when we consider the character of the man as depicted in these striking words of William Penn: "But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others in consolation. The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer." If our Swarthmore ever should send out such young men or young women, *can* then our Society languish or decline?

From Ulverstone we took a very fast train to Liverpool, but being delayed at Carnforth by the non-arrival of baggage sent on, we had to make the last 25 miles in the dark, which was the only night traveling we have done since our landing at Glasgow. At Liverpool, as the fast mail for America was to leave the next day, we took the opportunity to finish and mail letters to our friends at home. We then came on to Chester, arriving just before night, but had time before dark to walk entirely around the older part of the city upon the walls. This is a favorite promenade, being a smooth, flagged walk with the wall or railing rising breast high on either side; and affords many charming views of the country around, including the fresh, green meadows along the winding river Dee. In the evening we walked out to see the Arcades, or as they are technically called, the "Rows," which presents a very attractive appearance to a stranger. We walked along one street in front of a row of shops and *on the roof* of a row below us, and back on the same street in front of the row over which we had passed. As it rained most of the time while we remained in Chester, we could appreciate the advantage of these sheltered arcades. Before leaving the city we visited the Cathedral, which dates from the 11th century, and which is remarkable for some fine groined arches, and for carved work of the most elaborate character. We were also shown under one of the houses the ruins of an ancient Roman bath. From Chester we came to Rugby, where we made a brief stop to visit the school once presided over by the great Dr. Arnold, who has always been my ideal of a teacher, the man who placed so much confidence in boys that they used to say: "It is a shame to lie to Arnold, for he always believes what you say." To our great regret the school had not yet opened, and we could only see the outside of the house, and look over into grounds and garden, but even for that we did not regret the

delay. Our next stopping place was Warwick, built upon a rocky height in a comparatively level plain, and once surrounded by a strong wall, of which now only the massive and ancient east and west gateways remain. They are built of huge blocks of stone resting upon the native rock, and are most interesting relics of a rude and barbarous age when such defences were a necessity. Many of the houses in the little town and the farms for miles around it are the property of the present Earl of Warwick, who resides in the castle, one of the most imposing of these strongholds now to be found in England. Upon visiting this we found it in an excellent state of preservation, although parts of it are more than 700 years old. It is gorgeously furnished, and surrounded by the most beautiful park and lawns that we have yet seen. I could give but a faint idea of the splendor of this palatial residence in a single letter. The rooms were filled with pictures by Van Dyck, Leonardo de Vinci, Rubens, Caracci, Raphael, and other distinguished artists; there were tables of lapis lazuli and bronze; enamelled ware displayed in ebony cases; specimens of armor of every age and nation,—but I cannot enumerate. A faint idea of the cost of such an establishment may be conveyed by the statement that one piece of the enamelled ware was pointed out as valued at £5,000 or \$25,000, and one of the tables was said to be valued at the same sum. We ascended the highest tower, called "Guy's Tower," from the first Earl of Warwick, (of whose great size and valiant deeds in arms the most incredible tales are handed down), and obtained a very fine view of the city and surrounding country, so thickly dotted over with groups of fine elms, and oaks, and cedars as to present almost the appearance of a vast forest. Immediately below us the Avon flowed past the castle walls, and was visible here and there in its winding course through the green meadows, and between its rows

of willows of lighter green, for many miles. It was a picture that pleased me more than any of the Van Dycks, or Rubens within the castle's gorgeously decorated rooms. We were much interested in visiting the "Leicester Hospital," so-called, a comfortable home established for the most worthy of the old soldiers of the neighboring towns. Below the Church of St. Mary's we saw in the crypt and chapel the tombs of the Earls of Warwick and Leicester for many generations.

The following day we took a carriage and drove to Stratford-on-Avon, a distance of about nine miles. Of this memorable day, devoted to a visit to the native town of Shakespeare, so full of interest to all who speak the grand old English tongue, and of our subsequent visit to the ruins of Kenilworth Castle, I may speak in my next letter.

EDWARD H. MAGILL.

London, Ninth month, 18th.

OCTOBER DAYS AND OCTOBER THOUGHTS.

It has been my lot during three weeks of the most delightful October weather of which one could imagine to be confined to a sick bed—a new experience for me, but I had become tired. On the 2nd inst. we called the doctor in. After questioning and examining me, he said: "Well you are certainly in for a seige of typhoid." Typhoid! I had hardly thought of that. When I suggested going out and trying to work it off he said: "You had best go at once to bed and stay there." To bed with the typhoid! This was cause for reflection. It sometimes proved fatal. Was I prepared for the worst if it came to that? I made up my mind that my case was not coming to that. I had some faith in the doctor, some in myself, and a great deal in my wife. I had seen her but a few years before sit beside the cradle of our little girl night and day ministering to every want, bringing her back step by step, though the little feet

had almost reached the "Gates of Pearl." Ah, said the good doctor, with tears in his eyes, for he had a tender heart, "his life in such cases depends almost wholly upon good nursing." No wonder I had faith in my wife now, for knew she had lost none of her love I since then. The windows of my room looked out upon grove and forest of stately maple and beech, oak and ash, hickory and elm. All were verdant in their green foliage. The mellow, dreamy October days in which lie that mystic power that casts such a spell over forest and field were just coming upon us. And such days! Three weeks of mellowed sunlight by day and nights moon-lit and star-lit. Under this spell the great artist—nature—began to tint the leaves, and with wonderful rapidity the work went on, until grove and forest were brilliant and ablaze with tints of a thousand hues. Above all, beyond comparison in brilliancy, was our sugar maple, so common with us here. No wonder Canada chose as one of her emblems this maple leaf. But death was near,

"Frost, the destroyer, has begun its work
Upon the foliage; leaves that were bright
With the clear dew upon them, as the light
Of lucent emeralds, show that in them lurk
Decay and death, for the rich, hectic glow
Is burning in their cheeks, and they will fall."

Slowly at first they fell, but the repeated frosts cut them loose in unnumbered quantities, and there was an incessant, silent sitting of leaves through the air to mother earth. What a wonderfully varied and fascinating scene was this downpouring of gold and red which was heightened by every breeze that blew. Day after day the work of shedding went on until the great bared limbs stood out clear cut against the blue sky. Three short weeks of wonderful change, beautiful to see.

My thoughts were not altogether, though, upon what I could see, but wandered often over the First-day Schools of our Society, and if my wishes for their welfare could have

reached them and inspired them with new hope and zeal, I would gladly have started them off on such a mission. A large number of our schools close this season's work with this month. All such schools should arrange some way to keep up the lessons during the winter. We do so in Lobo by meeting as a Bible class every two weeks and going over the two lessons. Others may find a better way, but I think it is too great a loss to not find some way. What splendid opportunities our winters afford for intellectual and social improvement. The long evenings are already here. How many of us have laid our plans for making the best of our opportunities during the coming winter. They are golden moments, and should not be wasted. I have thought that no more profitable theme could be taken up by writers for the REVIEW just now than the discussion of methods for social and intellectual improvement during the coming winter by young Friends in the various neighborhoods of our Society. Many such neighborhoods have for years been organized in some way for mutual improvement, and with marked success. Very many more, perhaps, might be. *Young Friends, are you spending your winters profitably, if so how?* Answers to this question for publication will be gladly received.

I began this with items of a personal nature, and I feel like ending it with the same. A halt in a busy life, even by sickness, is not an unmixed evil. The unselfish aid of dear ones in every need, and the sympathy and proffered assistance of others, tenders one's sympathies and causes him to think more and more of humanity. In my growing strength I cannot but feel thankful for this baptism, believing it to have been in the orderings of an all-wise and loving Father. S. P. Z.

AN UNCOMPOSED COMPOSITE.

"Undecided or misty negatives are practically lost in a composite photo-

graph. Deduction. A combination of indistinct or misty negatives must result in a formless shadow.' This bit of photographic Solomonism dropped in the way of a pen disheartened by the unpromising nature of notes hastily and unsystematically gathered for YOUNG FRIENDS' REVIEW as a last straw. The back of a composite pen picture is broken shattered resolved once more into its component parts. The mental note book of a preoccupied instructor of youth, distracted between the problems of how to correct John's manners, James' sums and Jane's pronunciation, may have collected innumerable misty pictures of New York and New Yorkers, but merged into an article the result promises only a "formless shadow." In response to imperative demands for "copy," school ma'am cries in despair: "Take them as they are," and returns to pedagogics.

Note book, page 1.—To the stranger in Uncle Sam's great eastern metropolis New York is at first just a confused medley of sounds. Jingle, rumble, rattle, roar till one's nerves are all ajar and one's mind a protesting chaos. Then the people—people everywhere and the monotonous lines of windowed walls shutting one in and the golden sunshine out makes one long for quiet and for breathing room. How can there be any room for the individual amid so many hundreds of people all with their respective and accumulative claims for room and recognition? One feels hampered by this consciousness of other people whichever way one turns, and begins to appreciate Thoreau's delight in solitude. Where do they all come from, and where do they go, and what is it all for? There must be stories behind every pair of eyes, however dull, I suppose. Alas, that there should be so much of pain in some of them.

Page 2.—So long as the man you meet is not distinctively anything else you may set him down as a New Yorker. The only typical resident is a cosmopolite, the ism most

characteristic of the city cosmopolitanism. Irishmen may be its aldermen, Scotland may send it ministers, and English nobles wed its daughters - New Yorkers are simply those who live somewhere within the radius of the city. Possibly the Eagle might flap his wings or ruffle his feathers now and then over some aggression of the foreigners, but his screaming seems principally done in the west.

Page 3.—The friendliness of Friends must be a natural outgrowth of the principle of universal brotherhood, which is one of their doctrinal corner-stones. Certainly the warm hospitality so characteristic of the Society could not anywhere be more appreciated than in New York. There seems a large membership of young people interested in philanthropic work, which fact would indicate a promising outlook for the future of the Society here. The First-day School is well attended and its exercises interesting, while the attendance at the Mission School, held on First-day afternoons, is considerably larger. The pleasant seminary parlor, with its excellent library, should be, and I think is, a valuable adjunct of the meeting house. The Young Friends' Literary Society has not yet reorganized.

Page 4.—There are delightful breathing places within the city limits, where one finds crooked, tree-shaded roads and grass that one may walk on. Thanks to the kindness of Friends again. I was given a most enjoyable afternoon where one seemed in the heart of the country and quite away from all the voice and confusion just outside. A glimpse of Poe's cottage made this still more emphatically a red letter day. One does not wonder that the poetic temperament should find inspiration in such environment, though the cottage itself spoke rather of the sadder side of that life of mingled tragedy and song. Perhaps it was its association with the poet's wife but the cottage seemed to me inexpressibly desolate in its loneliness.

Page 5.—Attended the annual meeting of Young Friends' Aid Society. The number of bright faces and the enjoyable evening spent were in themselves evidences of the blessedness of giving the cup of cold water in His name. E. S. S.

THOUGHTS.

O may we keep our minds susceptible to all the divine influences that may come from God. Z.

We may compare our besetting sins to the great Goliath of the Philistines, who defied the army of the living God. So Israel almost despaired for some time, but David says: "Who is this uncircumcised, that he shall prevail; and, knowing that the Lord is with him, he runs to meet Goliath, as we should our besetting evils, and slays him. Now, if we meet difficulties in this brave manner the Lord will always give us the victory, and we shall build up a noble, Christian character agreeable with God's laws. O. B.

Trust God for small things. How many of what may be called the small things of this life are we anxious about. Let us not forget that God rules the smallest atom which is in the world. He feeds the tiniest bird as well as the eagle. Will He provide for the wants of these and not for us? He has given us a manifestation of His will concerning us. Let us show by our faith what our value of religion is. Christianity is a heart work. We should not forget that "the Kingdom of Heaven is within," that it is the state of the soul, the answer of a good conscience, a condition of time, as well as of eternity. B

From the true sheep-fold, as described by our Lord, the sheep went not forth of themselves. The Lord put them forth and went before them—George Dillwyn.

I believe that friendship would be truly valuable, and our mutual inter-course instructive, did we speak to rather than of one another.—Mary Capper.

For the REVIEW.

PRAYER.

He, who bows the heart and bows the knee,
Receiving God's unbounded charity,
Feels the sweet love that helps him bear his ills,
And knows that God for him all good fulfills.

Prayers are wings by which we daily rise,
To divinity man's heart aspires,
And a higher life he fain would know
Where truth and love side by side may grow.

Prayers put forth in faith are never lost,
God who hears them knows too well their cost,
And gently sends a hand of pity down
To lay o'er tender hearts his peaceful crown.

Like dew to the grass is prayers to life,
It leads man's heart from all care and strife,
And builds for him that pinnacle of trust,
Whence human will is laid beneath the dust.

The spiritual soul lives a silent prayer,
And each day tries by good works to prepare
The soul to meet the supremest needs,
Of this great world of impious deeds.

We need the manna for each hour,
We need in our souls the God-like power,
And the food that feeds the heart of care,
Comes on the golden salver of prayer.

ELLA WEEKS.

SWARTHMORE COLLEGE
DOINGS.

Dr. Edward H. Magill's letters from Europe are of great interest to his host of friends in this country. He has now taken up his residence near Paris, and intends to spend some time there in the study of his favorite work—French.

President Appleton has been requested by his advanced class in English literature to give readings from Shakespeare, which author the class is now studying. The readings will begin after Christmas.

A competition debate will be held in the lecture hall on Thanksgiving day, or near that time. Members of the junior class were chosen for the debate. They are Eliza G. Holmes, Zaida Udell, Chester P. Martindale, A Mitchell Palmer, Eliza R. Hampton and Edward C. Wilson.

The sophomore class gave a reception to the freshmen on the 12th inst.

The freshmen are always favored on their entrance of the college by all classes. Their allies, the juniors, will tender them a reception in a few weeks.

Several foot ball games have been played by the college eleven on and off of the college grounds.

The Phi Kappa Psi fraternity has lately received a fine portrait of Governor Foraker, of Ohio. The present was made by the Governor to this chapter, it being the youngest chapter in his fraternity. This institution is rapidly becoming one of the strongest organizations in the college. It has lately added to its membership William E. Sweet '90, Robert C. Manning '93, and Chester P. Martindale '91.

Edgar Allen Brown '90, a respected and highly cultured young man, died on the 16th inst. at Friends' boarding-house, Philadelphia. He was editor of the Phoenix and also of the Halcyon.

Professor Arthur Beardsley lectured before the Friends' Lyceum in Philadelphia on Sixth-day, the 18th inst. His subject was the "Work of Friends in Science."

The young ladies annual tennis tournament was held on the 21st, 22nd and 24th. E. C. W.

Nebraska Half Yearly Meeting of Friends will be organized at Lincoln on the first Second-day in the 12th mo., (12 mo. 2nd), 1889, at 11 o'clock a. m. The meeting of ministers and elders on Seventh-day preceeding at 2 p. m. Meeting for worship on First-day at the usual hour. The committee of Illinois Yearly Meeting are expected to be present to assist in the organization. Isolated Friends of Nebraska and Kansas are especially invited to meet with us on this occasion. Any further information will be furnished by either of the undersigned: Moses Brinton, Lincoln, Neb.; Charles P. Walter, Lincoln; J. Russel Lowndes, Lincoln; Joseph Webster, Monroe, Platte Co., Neb.; Isaiah Lightner, Matson, Platte Co., Neb.; George S. Truman, Genoa, Nance Co., Neb.

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

We prefer that remittances be made by post-office order or by registered letters. 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.

Many who perused our last editorial may have queried: "Is there, then, nothing tangible, nothing we can put down in black and white and subscribe to, nothing we can express in words and say this is the foundation on which our Society is built?" We say no. The true Society is not founded on any rules of faith. God is a spirit, and they that worship Him aright must worship Him in spirit, not by creeds. The one foundation of a religious society is "Unity of Spirit." Our creeds are but our weak attempts in our imperfect language to crystallize the immaterial, to mould in form that that has no form. But it is asked how can we build a society upon something intangible — upon nothing. The

ancients reasoned thus about the earth: "It cannot stand upon nothing—non-sense." And so they made it rest upon the backs of elephants, and these again upon tortoises. They knew not of the subtle and far-reaching power of attraction, silent in its working, but mighty and all sufficient to support and balance the world—yes, the universe of worlds. Just as certainly will this "Unity of Spirit, or Love," which is its essence, bind together, not a society alone, but the world of societies in one common brotherhood. The ideal Church must be broad enough to embrace all who will, and its foundations will be *Love*.

Where love thus becomes the bond of union there is little need of formal rules of faith. And that church that has the fewest is nearest the ideal. In the end there will be one faith, and love supreme will be the rule of life.

But in the present imperfect condition of mankind there may be certain creeds or doctrines concerning which a variety of opinions may mar and even destroy the "Unity of Spirit" and cause serious and incessant disturbances in the Church. This is the reason, I apprehend, for the catalogue of doctrines in the Churches. But instead of bringing unity they are just so many points about which men can disagree. The society that can do with the fewest is the most favored is nearest the ideal. Doctrines become effete where love abounds.

In the Society of Friends all the essentials are embraced in one single doctrine. To believe that God teaches his people himself, as He declared He would, by impressions on the soul and implicit obedience thereto, is all the essentials that Quakerism deems necessary. This is necessary, because unbelief in it would mar this love among us. For whosoever does not acknowledge and come under the leadership of Him would be as ready to act contrary to it as with it, and so continually jeopardise this unity of spirit.

Admitting this one doctrine, the

voice of God speaking in the soul of man, as alone essential, makes Quakerism not only the simplest but the most spiritual and the most sublime of religions. This doctrine is, in fact, the essence of all the good in all religions. And all other religions now extant must incorporate this doctrine of immediate revelation and make it paramount over all other doctrines or Quakerism is destined to become universal in the earth. What a glorious heritage was ours, my Friends, when we came in possession of such a religion. By it we have an open avenue into the holy of holies, and the mind may become sacred priest of the Most High: Are we sufficiently conscious of the lofty privileges that are ours by it, and do we appreciate them as we ought? O, let us be fully persuaded of the all-sufficiency of the indwelling, eternal power, and let it be manifested to the world around us by the example of our lives and the testimony of our tongues, and pens.

Our friends Edward N. Harned, a frequent contributor of poetry to the *YOUNG FRIENDS' REVIEW*, and his wife, Helen M. Harned, have recently started a Friends Boarding School at Plainfield, N. J. We desire for them success in their undertaking. Friends thinking of sending their children away to school might do well to apply for further particulars concerning the "Harned Academy," addressing Edward N. Harned, Plainfield, New Jersey.

Errata.—In the poem by Julia M. Dutton in Ninth Month, page 139, *Addie* and *Annie* should be *Adda* and *Anna*, and *Davis Barker* should be *David Barker*.

We did not intend to introduce riddles in our paper but, some slip in unawares. We omitted to state that the sermon on first page of Ninth Month number was notes taken from one delivered by Isaac Wilson at Macedon Centre, N. Y., in Sixth Month last.

As the time approaches for renewing subscriptions to the *YOUNG FRIENDS' REVIEW*, we wish to impress upon the mind of every subscriber, and especially upon those who have favored us with clubs in the past, the importance of immediately acting in that line again. Remember, if you fail the *REVIEW* must cease, and all that it is doing for the advancement and good of our Society must cease, and all that it is doing towards spreading our enlightening and liberalizing principles abroad in the world must cease. Make our Society felt outside of itself more. Its influence is beneficent. We have faith in the divineness of its mission. In this age of intellectual religion, and formal worship, it is needed as a living reminder of the one true God and a simple faith. O, Friend, I appeal to thee. If thou thinkest the *REVIEW* is doing any corresponding good to thee, to thy family, to thy friends, to the young people of our Society, to the Society in general, to the world at large, let not neglect or lethargy check any or all of these avenues of usefulness. Send in thy name. Send in the name of thy destitute friend away off. Send in a club. See last page.

Editor Young Friends' Review.

My mind has been forcibly impressed quite recently by the fact that a great many people—elderly as well as younger ones—have such a misty idea of the meaning of "Faith," and "Faith in God." The first requisite for the intelligent interchange of ideas is a thorough mutual understanding of the meaning of terms, and as these expressions are used so continually, I believe it would be a source of great interest and profit if we could get a good expression of opinion as to their meaning.

JONATHAN C. PIERCE
Pleasantville, N. Y.

[The subject mentioned in the foregoing note from our friend we think worthy of earnest consideration and

exchange of views, and therefore we solicit articles on it which we shall, with discrimination, publish in future issues of the REVIEW. The title may remain worded as above "Faith," and "Faith in God."—ED.]

DIED.

PRIESTMAN.—At his residence, Welland Co., 9th mo., 25, Joseph Priestman, aged 79 years and 9 months.

INDIVIDUAL INFLUENCE.

[An address delivered by Elizabeth P. Bond at Swarthmore College, on First-day, the 6th of 10th mo., sent by our Swarthmore correspondent.]—ED.]

In this quiet hour, in which we may free ourselves from all sense of hurry and pressure, and consciously bring into the presence of the Most High our deepest needs and our highest hopes, I would direct your thought to to a very practical and also a very personal theme. When, less than a month ago, you said farewell to those nearest and dearest to you and turned your faces Swarthmore-ward, doubtless the thought that was uppermost in your minds was what you should *get*, what you should add to your possessions within these walls. You came as miners seeking treasure. A part of you had learned already the resources of these mines, many were strangers; but all came hoping and believing that the year spent here would send you home richer and greater than when you came. Before you lay the locked treasures of language, the marvels of science, the laws of mathematics, the riches of literature—all this wealth of opportunity only waiting to be appropriated. And this was the thought too in the minds of father and mother when they come to the great sacrifice, of separation, and perhaps to the added sacrifice of personal comfort and ease when they choose a year of stinted expenditure for themselves, it may be that your wants might be fully met.

This thought of what you should *get* was by right the first thought in

your minds and in the minds of your parents.

But there is another thought which I would most earnestly press home upon you to-day—the thought of what you are to *give* in this closely associated life of our little community. In the sheltered life of a home, where father and mother are like protecting walls and sheltering wings to their precious children, the individual life is merged in the life of the household, but college life is of a necessity different. Closely as we are associated in private room, in class room, in dining-hall or parlor, there can be no merging of the individual life here; each member of our community stands out, as do the trees of a forest, with an individuality all his own. To many of you this is a very great change. At home father and mother were largely responsible for the tone of your life; at college you yourself strike the key-note of your own life, to be a note of harmony or discord in your associate life. A new responsibility is upon you. I would not oppress you with this thought, but I would awaken you to it, and I purpose to address myself to each individual student. Whatever may be the outcome to yourself of this year at Swarthmore, the thought which I would press home upon you in this hour is this: That your presence in this community will incurtably impress itself for good or ill upon one, or few, or many, of those who come into relations with you. To-day, at the outset of the year, I would awaken you to a realization of the fact that when the year comes to its close you will have unconsciously done a work that, like an accusing angel, will pursue you and rise up against you all the rest of your lives, or, like an angel of comfort, will go with you, winning for you perpetual benediction. For human souls are very sensitive, are like the sensitive plate of the photographer, taking and holding in a greater or lesser degree the standards and motives of those about them. It comes to this: If you

are careless and indifferent in your work it is not your own work only that suffers, it becomes a weak place in your associate life—in the wall about our Jerusalem. Your faulty work wrongs your neighbor. Have you no fine sense of honor to direct your conduct? Do you allow yourself to call black white? Does your standard of honor satisfy itself with secret, undiscovered misdemeanor? Do you live a double life, with a fair exterior that covers, but does not conceal, an unsound soul? Then, alas, you become a plague spot among us, lowering the standards of other souls, depreciating the sense of honor of those who find themselves, accidentally it may be, placed near you. Believe me, young people, it is a very grievous thing if at the close of the year you have left upon other souls the impress of your own unfaithfulness, or dishonor, or impurity of soul. This is the new responsibility that is upon you.

But if it is a grievous thing to lower the standards of others, to weaken their hold upon right and virtue, think, now, of the glorious thing it is to become the inspiration of others, to be strength to the weak, to be sight to those who, having eyes, see not, to lead the way upward toward all great, good things. If responsibility is upon you, so is a blessed privilege yours. A few men and women among us have been set apart to direct your work; to be anchors to your lives here; to be a controlling power among you; to check, if need be, what Longfellow calls the "sublime audacity of youth;" to give you such light as you will accept from our longer and more varied experience. Special privileges are ours, it is true, from age and position, but you, young people, are our peers in the privilege of establishing among us the highest standards of faithfulness and purity. One girl may minister to another girl as the mature woman could not; one young man may be to another youth in some extremity what the mature man could not be. This, then, is the blessed privilege of each student, to

live his own life that when the year closes he has left the impress of himself upon his companions in the noblest standards of thought and conduct.

"Greater love hath no man than this, that he lay down his life for his friend." This supreme sacrifice is not often demanded at our hands, but the supreme privilege is always ours *to live our life for our friend*. What gratitude do we feel to Him who from hour to hour calls out from us in response to his own greatness of soul all that is best and sweetest in our own. Earthly possessions may be few and scant, but no poverty can shadow life thus enriched. May a realization of this blessed truth come to each of you from the least unto the greatest, now at the outset of the year, that its close may be bright with the happy achievements.

SONNET TO NOVEMBER.

Speed! dusky daughter of the passing year,
I cannot love thy breath—thy mournful guise
Depresses all my sense, and thy dark eyes
Are ever blinded with the filling tear,
Thy bare arms waving to the winds so drear;
Whilst thou art near my being saddened lies

I cannot sing, nor smile, nor from the dust
arise,
But sit borne down, as if with grief or fear.
Should it be thus with me to whom are given
Such stores of blessing, bounteous, fresh and
free,
Should I not rather turn my mind to heaven
With grateful thoughts and smiles to brighten
thee.
And raise our spirits with a lighter leaven,
Which might, poor wrecklin, make our dolour
flee.
England. M. F.

INDIANA YEARLY MEETING.

We are indebted to the Daily Palladium and to the kindness of a friend for the following respecting Indiana Yearly Meeting:

The meeting for ministers and elders was held on Seventh day p. m. and in the evening the F. D. S. Association met and arranged their programme. Two public meetings were held on First-day, one at 10 a. m., and the

other at 3 o'clock p. m., at which John J. Cornell of Western New York, Maria Synnosveldt of Cincinnati, Isaac Martindale of New Jersey, Rachel Matthews, Abel Mills' of Illinois, Issac Hicks of Long Island, Phœbe Griffith of Pennsylvania, and Matilda Underwood of Ohio, were the speakers.

Yearly Meeting proper convened at 10 a. m. on Second-day, the men occupying the east room and the women the west room. All the representatives were present except one. On suggestion of William Parry it was agreed to hold two sessions daily, one at 10 a. m. and the other at 2 p. m.

Abel Mills and Isaac Hicks came with minutes from their respective meetings. A committee was appointed to have 1250 copies of the minutes of the meeting and of the F. D. S. Association printed and distributed to the different quarterly and monthly meetings. The importance of recognizing young people in church work was dwelt upon.

Epistles were read from the following Yearly Meetings: Baltimore, Philadelphia, New York, Genesee. These contained words of good cheer and encouragement. One remarkable feature was the great unity of purpose and thought that pervaded these epistles.

In the women's meeting greetings were read from the same Yearly Meetings, also from Ohio and Illinois Yearly Meetings.

Friends are providing entertainment for their visiting Friends in the basement of the Meeting-house instead of at their homes.

Session convened at 2 p. m.

This being the afternoon of the funeral of Elihu Durfee, whose death was announced yesterday, it was thought fit to spend a few minutes in silent meditation out of respect to his memory. Brief speeches eulogizing his memory and commending his example were made by J. J. Cornell, Aaron Gano, Isaac Hicks, Nixon G. Brown, Clarkson Butterworth, William Starr, and others.

Davis Furnas was rechosen clerk, and George R. Thorpe assistant clerk.

Epistles were now read from the Illinois and Ohio Yearly Meetings.

William Foulke spoke at some length on the good effect on these epistles.

A committee was appointed to respond to the epistles.

A memorial from Miami Quarterly Meeting, a tribute to the life of Ann Packer, who died in 6 mo., 1889, at the age of eighty-five, was read and accepted.

The following statistical report was read:

MAIMI QUARTERLY MEETING

Males.....	257
Females.....	308
Total.....	565
Families.....	74
Parts of families.....	215

Total.....	289
Net loss.....	8

WHITEWATER QUARTERLY MEETING.

Males.....	577
Females.....	626
Total.....	1,203
Families.....	212
Parts of families.....	351

Total.....	563
Loss.....	16

Aaron Gano regretted to see the decrease in numbers, and urged the members to greater efforts. W. C. Starr and Jesse Wilson spoke in the same line.

EVENING SESSION.

The session this evening was occupied by the First-day School Association. Most of the delegates were present and answered at roll call. The minutes of the meeting of last year were read by the clerk, Anna M. Starr.

Reports were read from the following schools: Miami, Fall Creek, North A street, Richmond; Milford, Rush Creek, Duck Creek, Maple Grove, New Vienna and Westfield. These reports showed a gratifying increase in attendance and in the length of the school year, most of them being now sustained during the entire year. Fol

lowing these reports there were short talks on the work under consideration by Aaron Gano, J. J. Cornell, Wm. Starr, Wm. Morrison, Isaac Martindale, Phœbe Griffith, Davis Furnas, Anna Starr, Jesse Wilson, John L. Thomas, Emily Yeo, Matilda Underwood, Asa Kinley, Ruth Kenrard Julia Underwood, Wm. Foulke and Joel Birdsall.

The following committee was appointed to reply to the reports and epistles received from the different schools: Alice Underwood Nixon Gano, Esther S. Wallace, Gertrude Jones, Emma Thomas, Orlando Batten, T. Swayne Branson, Martha J. Warner, Margaret Shoemaker and W. C. Starr.

The following committee was appointed to draft a memorial to the General Conference expressing the appreciation of this association of the lesson helps prepared by that body: Aaron Gano, Elizabeth Davis, Matilda Underwood, Mahala Warner, John L. Thomas, Pierce J. Cadwallader, George R. Thorpe.

THIRD-DAY MORNING.

Meeting convened this morning at 10 o'clock. This session and most of the next was occupied in considering the state of the society as shown by the reading and answering of the queries.

The trustees of the benevolent fund reported:

Interest received on funds	\$498	41
Paid expenses		30
Paid recording mortgage.....	1	10

Balance on hand\$496 51

All the funds loaned are secured by mortgage.

The balance on hand was ordered to be divided equally between the White water and Miami quarterly meetings.

Both quarterly meetings sent in reports of the names and postoffice addresses of the members for the new directory which was contemplated at the meeting last year. These lists were referred to a committee to compile, arrange and complete the lists, and have 3,000 copies printed.

Fourth day morning public meeting

FOURTH-DAY AFTERNOON.

The session this afternoon was occupied by the First day School Association.

The committee appointed to nominate officers for the ensuing year reported the following:

- Clerk—Benjamin Rogers.
- Assistant Clerk—Bertha Hallowell.
- Treasurer—Nixon Gano.

Executive Committee—Anna M. Starr, Esther Wallace, Aaron Gano, Charles Moore, George R. Thorpe, Hannah Kelley, Edward Michener, Bertha Hallowell, Gertrude Jones, Abraham Shoemaker, Mary Bell, Mordecai Morris, Jane Holloway, Albert Owen, Della Kennard, Jenkins Kennard, Caroline Thomas, Herbert Thomas, Mary Roberts, Luella Morris, John L. Thomas, Aaron Morris.

The increased attendance at the meeting excited general remark. Many of the members were favorably impressed with the idea of having the meeting in the afternoon instead of in the evening as heretofore.

An additional report from White-water quarterly meeting was read. This reported seven schools in this quarterly meeting, one of which has been discontinued.

Epistles were read from the following First-day Associations: New York, Genesee, Illinois, Philadelphia, Baltimore and Ohio. These were full of words of comfort, cheer and encouragement for the Friends of this meeting.

An essay written by John Janney and read by Anna M. Starr was next considered by the meeting.

The paper dealt with the problem of keeping the young people in the church and getting them interested in church work.

EVENING SESSION.

This evening the session was devoted to a meeting of the young people, as was announced in the Palladium. The meeting was opened by remarks by Abel Mills. He drew a very nice comparison between the light of the

sun and the Sun of Righteousness which illumines the spiritual life. As one is necessary to make the day a success, so the other is necessary to make a success of the life in this world. He also dwelt upon a man's responsibility for the opportunities that he has of doing good.

The second speaker was John J. Cornell. He stated that he understood the object of the meeting was to allow the young people to take an active part, and he hoped that the older people would not take too much of the time. He then talked for a few minutes on inspiration. The inspiration which the minister has is just the same as comes to every other person. There is nothing mysterious about it. It is the prompting of conscience to do our duty. Men too often mistake human imagination for divine inspiration.

Following these remarks was a very earnest prayer by Joel Birdsall, in which he very feelingly remembered the young people and prayed that the divine Spirit would guide them aright.

Maria Synnesveldt made a short speech, in which she reminded the young folks of the uncertainty of life and the certainty of death, and the importance of doing life's work well.

Davis Furnas talked for a few minutes on the importance of doing some good each day. Do well the work of each day, and there will be no cause for regret.

"Count that day lost whose low descending sun,
Finds by thy hand no worthy action done."

Brief speeches were made by Martha Kennard, John L. Thomas, Anna Vaughan, Julia Underwood, Jesse Wilson, Geo. R. Thorpe, Elizabeth Davis, Ruth Kennard, Emma Kennard, Eliza Morris, and others whose names the reporter was not able to learn.

Anna M. Starr spoke of the importance of seeking the Lord early in life. It will take nothing from your earthly happiness. She also spoke of the importance of always being trustworthy,

and of young men forming good business habits, and of young women forming good domestic habits, and of having proper ideas of what life really is.

Jesse K. James spoke of the importance of young people having high ideals of character and of selecting proper examples for imitation.

John J. Cornell appeared in supplication, in which he prayed for those who might be neglecting or resisting the promptings of the Spirit.

Prayer by Rebecca D. Wilson.

Maltilda Underwood spoke very feelingly for some minutes on her great concern for the spiritual welfare of the young.

Prayer by William W. Foulce.

After a few moments of silence the meeting adjourned, having been a very profitable session.

FIFTH-DAY MORNING.

The report of the Representative Committee for the past year was read. Memorials were read of Mary Evans, Fanny Taylor, and Sarah A. Hutton. The Committee on Indian Affairs reported very little active work done. Fifty dollars were appropriated to this work. The Philanthropic Committee's report was read by George R. Thorpe. It reported sub-committees at work on temperance, corrupt literature, prisons and asylums, compulsory education and arbitration. An appropriation of one hundred dollars was made for this work next year. One hundred dollars was also appropriated for the use of the F. D. S. Association.

AFTERNOON SESSION.

The committee appointed to settle with the treasurer made the following statement :

RECEIPTS	
From Whitewater Quarterly Meeting	\$200 00
From Miami Quarterly Meeting	200 00
Total	\$400 00
EXPENDITURES.	
Amount due at last settlement	\$35 31
Printing minutes	70 00
Benjamin Strattan, care of records	10 00

Express	4 90
Blanks	3 85
Philanthropic Committee	60 00
First-day School Association.....	50 00

Total \$240 06
 Balance.....\$159 94

The committee also recommended that \$350 be raised to meet the expenses of next year.

Whitewater Quarterly Meeting reported seven First-day schools within its limits, with 35 teachers and 215 pupils.

Miami Quarterly Meeting reported two schools, one of which is sustained through the entire year.

The First-day School Association was ordered to report to the Yearly Meeting next year.

The committee appointed to answer the epistles from the other Yearly Meetings reported three, which were carefully considered by the meeting and two were adopted. The first was ordered sent to Baltimore, Philadelphia and Genesee Yearly Meetings, and the second to Illinois, Ohio and New York Yearly Meetings.

A minute of the exercises prepared by Clarkson Butterworth was now read. It was a concise statement of all the transactions of the meeting expressed in clear, terse language. It was ordered entered on the minutes.

Brief speeches were made by Isaac Hicks, Jesse Wilson, W. C. Starr, Abel Mills, Aaron Gano, J. J. Cornell, and others, expressing their deep satisfaction at the great harmony which had pervaded the entire meeting. After a few brief moments of impressive silence the meeting adjourned to meet next year at Waynesville, O.

EVENING.

The First Day School Association held its last session at 7:30.

All schools were instructed to appoint delegates to the General Conference to be held at Fall Creek next year, Ninth month.

The committee on correspondence reported epistles directed to Baltimore Central Committee, Genesee, Phila-

delphia, New York, Illinois and Ohio Associations. These expressed the great pleasure the association had experienced in reading the epistles received, and presented a very hopeful outlook.

The following are the exercises of the public meeting held on first and fourth days as published in Daily Palladium:

John J. Corne'l of Rochester, N. Y., sat at the head of the meeting. The services were opened with prayer by Maria Synnosveldt, of Cincinnati, which was followed by a powerful sermon by John J. Cornell on the text: "What must I do to be saved." This is the most important question which mankind has to consider, and a question on which there is the greatest difference of opinion. It involves two important points. First, what do I mean by being saved? What shall I do to attain this end? The common idea of "being saved" is to escape the consequence of committed sin. This, the speaker thought was a very low estimate of this great question. We should be saved from the commission of sin. Man is not responsible for the sin of his ancestors, but for his own acts.

"The soul that sinneth shall die." Sin is the transgression of a law. We must be saved from the commission of sin by obedience to the law. The law is revealed to each soul by the divine presence and through the Christ and the Word of God. Men sin by allowing their passions and appetites to control them. The law during the time of the ancient Israelites was revealed to the people by the tables of stone, but this dispensation has passed away and God now talks to men face to face. The simple obedience to law thus revealed saves.

The great work done by Jesus in the salvation of men was wrought during his life and not by his death. He is our great example in obedience to law. "Faith is the result of obedience; grace is gift of God." This course of living brings happiness in this life as

well as in the life to come. All men do not live this way. How are these to be restored. This must be accomplished by the voluntary act of the individual. This last thought was beautifully illustrated by the story of the prodigal son. Every one must work out his salvation in this way. God is love and only love.

This was a very powerful sermon, and is regarded as an able exposition of the doctrine of the church.

He was followed by Isaac Martindale, of Camden, N. J., who spoke for a few minutes about his great concern for the spiritual welfare of the young.

Wm. Parry announced that the afternoon meeting would convene at three o'clock and that a telegram had been received announcing the death of Elihu Durfee, of Hoopston, Ill., a prominent minister and a former member of this Society.

This being the regular day for mid-week meeting, the morning was devoted to worship. The house was comfortably filled with Friends from home and abroad. Some few visitors from other denominations were present.

Service opened at 10 a. m. with a few remarks by Isaac Martindale, of Camden, N. J. He was followed by John J. Cornell, of Rochester, N. Y., on the text "God is love." He opened the sermon with these words: "God is love. The first duty of man is to love God and next love to his fellow man. While in these two statements all branches of the church theologians hope that for the past hundreds of years have been formulating creeds, the fundamental idea of which is the fear of eternal punishment on account of original and committed sin. The speaker entered his earnest protest against these doctrines. God is unchangeable. The Great Teacher preached, Repent, for the kingdom of Heaven is at hand. It was not "repent or be damned." Jesus came among the people a man with all human infirmities, and is our great example of obedience to law as revealed to the

heart of man direct by the Creator himself.

Repentance is a turning from sin. Love and not fear is the great motive held out in the Bible for repentance. Man was created with a conscience. It was not necessary for him to wait 4,000 years to know right from wrong. Does God, as shown by most of the systems of theology, seem to be a God of love? The plan of salvation, as shown by them, has a tendency to be little God. A careful study of the Word of God will show that God did not wait so long to perfect a plan of salvation. If he did, how was Abel's sacrifice more acceptable than Cain's? The doctrine of restoration by repentance was established in the beginning. This discourse all the way through was to the effect that the great duty of man is to love God; that God is a God of love and rules through no other motive. He who loves God with all his heart will have a great love for his fellow men. This sermon was a very able effort, and like the one of Sunday was well received by the Friends.

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FOR 1890.—AS WE WISH TO EXTEND THE circulation of the REVIEW for next year, we intend giving SPECIAL RATES to club raises, charitable institutions, or organizations of a philanthropic nature. Look out for our special advertisement next mo.