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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., TWELFTH MONTH 15TH, 1895.

NO. 24

## THE SOUL'S FAREWELL TO THE BODY.

So we must part forever. And although  
I long have beat my wings and cried to go  
Free from your narrow limits and control,  
Forth into space, the true home of the soul;

Yet now, yet now that hour is drawing  
near,

I pause reluctant, finding you so dear  
All joys await me in the realm of God,  
Must you, my comrade, moulder in the sod?

I was your captive, yet you were my slave;  
Your prisoner, yet obedience you gave  
To all my earnest wishes and commands;  
Now to the worm I leave those willing  
hands

That toiled for me, or held the book I read,  
Those feet that trod where'er I bade them  
tread,

Those arms that clasped my dear ones,  
and the breast

On which one loved and loving heart found  
rest.

Those lips through which my prayers to  
God have risen,

Those eyes that were the windows of my  
prison,

From these, all these, Death's angel bids  
me sever,

Dear comrade body, fare you well forever.

I go to my inheritance; and go

With joy that only the freed soul can know;

Yet in my spirit journeyings I trust

I may sometimes pause near your sacred  
dust.

—*Courier Journal.*

## THE VIEWS AND DUTIES OF FRIENDS.

Read at Willistown, Pa., First-day School, 9th mo.  
15th, 1895.

There is hardly any one question  
which has proven more interesting to  
the religious world in regard to the  
Society of Friends than the inquiry so  
frequently repeated, "Do they believe  
in the divinity of Jesus Christ?" In

fact, that is a question of great interest  
to many Friends themselves, and while  
some differ from others as to the scope  
of what the answer should be, some  
even found their definition of a Friend  
upon what the answer really is. I  
might pause here to analyze the strict  
meaning of the word "divinity," but the  
simple, ordinary understanding of it is  
plain enough and quite sufficient for  
the present purpose. It is a very won-  
derful thing—next door to a miracle—  
that while mankind differs so largely  
about nearly everything on the face of  
the earth, matters and things which  
they can see and handle for themselves,  
they should have so largely agreed in  
what they believe about one living in  
an invisible world, whom they have  
designated by common consent as  
their Lord and Saviour, Jesus Christ.  
And this is the more remarkable be-  
cause both his birth and resurrection  
demand their consent to the operation  
of supernatural agencies. I speak here  
obviously of the religious portion of the  
world. But even these are not in the  
habit of believing in miracles. It is  
not anywhere the custom to accept  
marvels on simple faith. It is this  
which makes their concurrence so un-  
usual. I am not proposing here to  
censure any sincerely observed form or  
tenet of human belief. I only point  
out the fact of this practical agreement  
under such conditions as something  
which is quite outside of any logical  
expectation.

It remained for the Society of  
Friends, a small body, insignificant in  
numbers, to formulate a view which  
comes home closer to man's nature  
and understanding than that held by  
the great mass of Christians. And yet  
here I must pause. I hesitate to say  
that all Friends take any one view. It

is not so. Friends differ; only I am glad to say they mostly agree to differ. But this I can say, that it is the tendency of Friends' belief to put greater stress upon the human side of Jesus, acting under the immediate operations of the divine spirit, than other churches have done. And just here is where their strength should be found. If Christ is to be our example we want to know what he was as a man. If he is to be only our mediator, or even our redeemer, I can understand why Catholics flee to the virgin mother to intercede between them and Christ. It is only a higher phase of the same feeling which all men experience when they confront serious or difficult problems of life. In sickness they seek a physician; in business tangles they consult a man of the law, and in the solemn hour of judgment shall they not have an intercessor to plead for them? Therefore the Catholic prays to the mother spirit to soften the presumed austere of the Son.

George Macdonald, in one of his dramas, causes a dreaming monk to exclaim, while gazing upon a crucifix, "I see the man; I cannot find the God." But it is only a dreamer who would argue thus. When we see a man living a perfect life, a sinless life in a sinful world, doing good for evil, and that continually under every provocation, and even unto death, there is no trouble about finding the God. The divine nature fills Him, illuminates Him and shines through Him with the brightness of meridian splendor.

I have been using the two words, Jesus and Christ, as one and the same individual. I do not favor the idea of separating the two names and arguing from the point of their two different meanings. In my opinion this too much savors of quibbling with Scripture, an endless, useless, foolish, unprofitable task. Where there is anything in those pages which I cannot understand, or cannot accept, I am much better content to drop it than

try to force out of it some hidden, unfamiliar or unexpected meaning. There are passages in the Bible which may be and have been twisted to suit any opinion. But how infinitely more there are clear as the air we breathe, and which stamp it as the greatest and best book in the world; crystallized truths which shine through the clouds of error and which will remain undimmed and unchangeable throughout all the changes of principalities and powers. The name Jesus Christ belongs historically to one person, and there is no advantage in trying to divide it. It stands for a being who was both human and divine—human in suffering, divine in love. I think that explanation sufficiently covers the ground as I see it.

I sometimes love to turn to my own first childish conception of Him—that He was one who had lived very close to His Father in heaven, just as I was living close to my earthly father; that He possessed, even then, all the powers and faculties, and even the form, before appearing on the earth, that He afterwards revealed to the eyes of men; that His Father, at some period in the past, seeing how wicked the people were growing here on earth, had sent Him here to make them better, just as I fancied my father might possibly send me, when I grew up, far away from home, to do some good action or beneficent piece of work; that instead of men obeying Him and growing better, they grew worse and killed Him; that then His Father very tenderly took Him back home again to Himself, still in the same form and likeness as before He went away, and that He was still there in that glorious shining city of the eternal world, sitting always close at His Father's right hand.

Such was the simple story imparted to my young mind, from what source or sources I cannot now recall.

It may be observed that this idea of the pre-existence of Jesus, as here given, is not so very far, after all, from the Bible narrative. We may observe

in various conversations throughout the gospels that He speaks of returning to His Father, not as we do, of going, and in that most impressive of all prayers, (John xvii.) He alludes with impassioned fervor to the "glory which I had with Thee before the world was."

Now what does the personal human view of Christ do for us? It simply points out the readiest and surest way to copy after Him, even as He copied after the Father. "Be ye perfect, even as your Father in Heaven is perfect." Do you consider that most emphatic injunction only as a magnificent hyperbole? I cannot think so. What other possible meaning can there be in it but the simple, natural one which the words convey? It is as if he would say, "You are created even as I am by the same Father, with the same dual nature, human and divine. You have the birthright of humanity, but you have the Godhead of immortality. You have the crosses of the flesh, but you have the crown of the spirit. The only difference between us lies in our relative obedience to the law of God and the way of life."

My dear Friends, when we take this view does it in any way lessen the dignity or holiness of Jesus? Surely not. What can there be higher in human conception than the thought of one who has fought and won the great victory over death and sin? And, on the other hand, what can there be more encouraging to us than the fact that He walked among us, suffered among us, experienced among us the varied vicissitudes that are the common lot, before His conquest was complete. We indeed watched the wonderful progress of it. Thus He stands forever in our minds as an elder brother, clothed in immortal garments, pure and stainless, grasping with one hand the Father's throne, and with the other drawing us home to His bosom.

What can I say more? I feel often as if there were so many channels of thought to follow out, so many things that I want to say, that the magnitude

of the theme bewilders me. Only a few words then as to our duty, or, at least, some of the more immediate and manifest duties that Friends owe to themselves and others. There is a trait mentioned of Macaulay, and I sometimes love to linger over the picture as it rises before my mental vision, that he could walk from one end of London to the other, through the most thickly crowded streets of that great capital, while busily engaged in reading a book, or constructing one of his matchless essays, seeing no one of the multitude of faces before him, and without once jostling a neighbor as he passed by. It will not be a very difficult stretch of fancy if I say that our Society of Friends may be somewhat likened to Macaulay. It is so intent upon its own work that it sees very little of its neighbors, and so cautious against producing friction that it never jostles them. But is that the whole duty we owe to mankind—to avoid giving offence? Amid all the complexities of human life in this beehive of a world are there no positive duties? I believe there are, and must naturally necessarily be some that are especially our own. The peculiarity of our views and methods places certain allotments of labor directly upon our shoulders. A question of great moment, as it seems to me, is what is the best we can do, what is the very best way we can take to draw others into acceptance of our plain ways of living and thinking. If we could interest but a few, who know them not, to adopt our testimonies against extravagance and against war, just those two, most certainly it would be a goodly service, and never was the occasion more timely. If our views and practices on only these two subjects could be universally accepted, it is not too much to say that the face of the world would be changed. Only the other day I read, what is indeed no fresh piece of information, that every leading nation of Europe is now trembling upon the verge of bankruptcy in order to support its prodigious armies and

navies, while those other and more menacing armies of the homeless and naked darken the streets of their cities. And to-day the fairest garden spots of England, countless acres of them, richly freighted with the promises of golden harvests, are not permitted to feed the hungry because they must be preserved to adorn the palaces of the rich. We have a peculiar right to lay claim to our tenets on these subjects and we have unanswerable reasons to advocate them, knowing through two centuries of experience the virtues that flow from their observance. This, I think, is our especial work, set apart obviously, from the very nature we uphold, for our hands to do. How much, or may I not rather ask how little is now being done in this field of effort?

Returning, for a moment, to the Macaulay sketch, there is quite another picture which might be placed beside it, if only by way of contrast. A story is told of Lorenzo Dow, an eccentric travelling preacher, probably a relative of the great temperance advocate. On a dark night he ran through the main street of a certain town shouting "fire" at the top of his lungs. Soon all the inhabitants were aroused from their beds, inquiring very naturally, "Where is the fire?" And when he had become assured that all were awakened and attentive, the preacher pointed to the ground beneath them and exclaimed, in a voice of thunder, "It's right under your town, and I have come to show you a way to escape." There may be a lesson for us in this story as well as in the other, not to neglect our opportunities and always to be fruitful in devices for good ends. But between these two extremes, as illustrated by Macaulay and Lorenzo Dow, can there not be chosen a happy medium wherein we shall pass over the world's great highway, leaving, perchance, a blessing by the way? May there not be awakened in some hearts, now too little given to seriousness of purpose,

a fresh hope, fresh courage, fresh zeal in the work of life? Let us watch as well as pray, for such a result.

When in some quiet hour the heart of man meditates upon all this fretting, feverish, unsettled ocean of humanity that is forever heaving around him and beating itself to pieces too often in angry waves on inhospitable shores; how he is thrilled to the very roots of his being with the contemplation of all the dying efforts, and stifled longings and perishing hopes that are being daily and hourly cast upon the bosom of this mighty sea.

There are so many souls groping for the light and falling into the darkness just for the need of a warning voice or a helping hand. Our little lanterns might shine in upon them and glimmer on their way. Let us, at all events, keep them trimmed and burning. Do not be too much afraid of jostling people. Indeed, the world is often the better for a healthy shaking up. Do not think that this or that piece of work is not ours. If it is most visible to our eyes it is altogether likely to be our work. Humility is a virtue, but when it becomes an excuse for timidity the virtue is negative. There has been too much stress laid by Friends on the propriety of keeping aloof from the world and its struggles, as if we had no part in them and no sympathy for them. We must have sympathy if we are human. In this pilgrimage of ours there is no private road for anybody. There is just the one highway, broad and straight. We must mingle in the life of the world if we would know its needs. And let us always keep in mind the unmistakable language of the Master, in his last solemn invocation: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil."

Time is very short my friends. It may be shorter for you and for me than any of us now think. Whatever is left of it for any of us must be far, far too little for all there is to do. The sunset

is near at hand, and soon will come the gloaming, and then the night, wherein no work is done. My desire is for you and for myself, that we may see clearly the path that lies before us and hear spoken in no uncertain voice, "This is the way, walk thou in it."

JOHN BUNTING.

## FUNCTIONS OF OUR BUSINESS MEETINGS.

It is somewhat questionable whether a brief paper on the subject chosen, should embrace anything beyond a few thoughts as to what the functions of our Business Meetings actually are at the present time; or also to contain a slight review of the work of Business Meetings of the Society of Friends in the past, as well as suggestions as to what we might consider proper changes and consequent advancement in the future. Though the latter course might be of interest, yet I believe the subject should be considered in this paper mainly from the present standpoint, or the functions of the Business Meetings of to-day.

As I conceive it, the highest function of such Meetings is to aid in making the Society of Friends a better religious body by lending all possible encouragement to strengthen the members towards nobler, purer, more Christian-like lives, to live consistently with the high principles which we profess. The object of business meetings should not be merely to inquire after modes of living or character of the individuals composing the Meeting, but should aim to overcome the deficiencies which may be apparent.

A duty of these Meetings should be to inspire the members with a desire for more religious life. There is no doubt that many times these Meetings have been the means of nourishing the spiritual life in those who were wavering or might have fallen back, and that they have been the channel whereby many have been led and assisted in the growth of spiritual power until they

have become as beacon-lights in the midst of our Society.

Another important office of our Business Meetings is to foster the feeling of love and bond of sympathy, which should exist not merely between the members of our particular Monthly, Quarterly or Yearly Meeting, but draw us into closer union of thought and action with all who profess the same religious principles which we hold, and consider as fundamental truths.

There are, as probably all of the members of this Young Friends' Association are aware, Business Meetings of four distinct grades, held by the Society of Friends:

The Preparative Meeting is the one which should best represent each separate Meeting, at least its report as forwarded to its superior or higher Meeting, should more nearly reflect the actual state of the Society (so termed), the true life of the members of such particular Meeting from which the report proceeds than can be obtained from any other Business Meeting. It is the place for framing answers to the queries, and such answers cannot properly be changed by any of the higher Meetings. When answers to the queries state that a large portion of our membership do not attend the religious meetings inquiry should be quickly made as to the cause, and effort should be put forth to increase the interest in our Meetings, and consequently bring about a larger attendance.

If Friends are not consistent with our testimonies in relation to plainness of dress and moderation in living, the subject evidently should not rest right there without any effort on the part of the Meeting to call the attention of the delinquents to their shortcomings. All deficiencies which cause what are termed "lame answers" to our queries, should receive careful attention from the Meeting, which would take tangible form by treating with the offenders in the most friendly manner possible.

An important office of the Monthly Meeting is to consider requests for

membership, as well as to deal with the equally serious subject of disownment. While there is no doubt that these two duties should command the careful and thoughtful attention of the Meeting, yet I believe we should always be very charitable and not in the least degree narrow-minded when we come to questions of admission or disownment.

Business Meetings should assist in the publication and distribution of such literature as will bring the principles of our Society prominently before those who do not belong to our religious body, as well as to better inform our own members on the fundamental principles and doctrines of Friends. Our church organization, if we may so term it, admits of no one appointed leader. Each member should feel an interest, and this fact should be plainly set forth in our Meeting for Discipline.

It seems to me that it is most readily done with those who begin to evince an interest in Society affairs, by appointing them to serve on Committees to which they may seem best qualified, so that they may have a little active work to do for the Meeting.

If there is any one special principle of the Society of Friends, which, for the main part, has been consistently adhered to, and which should be set prominently before the world, I believe it is the subject of "Peace." Of late our Quarterly and Yearly Meetings have had this under consideration, perhaps somewhat indirectly, in their endeavors to influence our Legislators against the introduction of military drill in the public schools. Such action I consider a most proper function of our Business Meetings.

Although I am not so radical on the subject of temperance as are some Friends, yet the dreadful evils of intemperance call for an emphatic expression and action by our Business Meetings in support of temperance. These functions can now be well attended to through the Meeting's Committees on Philanthropic Work.

The spirit in which our Business

Meetings are held should be as the Discipline states, so as to "exercise a Christian care over one another for the preservation of all in the unity of faith and practice." ALBERT A. MERRITT.  
Eleventh mo. 9th, 1895.

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### OUR MISSION.

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What is my mission? This question has repeatedly been asked in the minds of many who have come to realize that the *true* life consists in something more than merely eating and drinking and grasping after the wealth, fame and honor of this world. What has been the answer, or have we allowed it to remain unanswered? It is said that each individual has a special mission in life. I would not for a moment doubt the sincerity of those who advance this thought, for it may be true to a certain extent, yet I do believe this very thought often tends to mislead the young and inexperienced mind. We will take for example a young man whose attention has been called to the importance of living a pure and righteous life; he hears from the pulpit or gallery these words, "Thou hast a special mission in life." If he is in earnest, and we will suppose he is, there immediately arises in his heart a yearning desire to know his mission that he may enter into his life work at once. The thought is continually with him; he listens with intense interest to any thoughts expressed on the subject; he daily, perhaps hourly, prays to the All Father to show him plainly the *great* work he fully believes awaits him. Days, months and years move quickly by. The question still remains unanswered. He is becoming discouraged and disheartened; feelings of doubt and despair occasionally rise within him and he is led to exclaim, "Is religion a reality or is it all a myth?"

Suddenly, as the lightning's flash, these lines appear before his mental vision,

"Oh, up and be doing,  
The duties lie near you."

There immediately comes over him a realizing sense of the unmistakable fact, that in his eagerness to accomplish some great and special work, he has blindly passed by the many little important duties that lay so near his path, the performance of which might have resulted in much good. The condition of mind into which his intense anxiety had brought him greatly retarded his spiritual growth and to a certain extent unfitted him to face the unpleasant things of life to which circumstances necessarily called him; and he remembers with remorse and deepest regret, that across the pathway of those with whom he mingled, he has cast shadows instead of sunshine. So the answer comes to him as it should to all,—*Our mission is to be good and to do good.*

"Any one who sees a chance to do right when he was tempted to do wrong, or to give so much as a cup of cold water to the needy, may begin in that very act to fulfill his mission." We are to enter every open door, not anxious as to where it may lead us, but only desirous to be found faithful in the performance of life's little duties as they are continually opened before us. As we yield to the Divine promptings, and obey every manifestation of duty, our good Father in His wisdom may in time lead us into a work for which we are specially adapted.

But the work of the present hour, whether it be in the kitchen washing dishes, in the field following the plow or in the pulpit preaching a sermon, is ours to do faithfully and well, realizing the ultimate results are beyond our reach and knowledge. They belong to God. Ours is to do with our might what our hands find to do. "In quiet fidelity to daily duties lies the only sure hope of reaching a high spiritual condition."

SUSIE L. BROWN.

Holden, Ill.

Of all delicate sensations the mind is capable of, none perhaps will surpass that which attends the relief of an avowed enemy.

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A. M. SHOTWELL, Concord, Mich.



# Young Friends' Review

A SEMI-MONTHLY.

*Published in the interest of the Society,  
of Friends*

BY S. P. & EDGAR M. ZAVITZ

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EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.

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

ISAAC WILSON, Bloomfield, Ont.

SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*

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

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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.

## ANNOUNCEMENT FOR 1896.

We purpose to, next year, enlarge each issue of the YOUNG FRIENDS' REVIEW to 20 pages, and publish *monthly*, making the *club rates* but 50c. per copy. We are sure our readers have discovered a steady improvement in the REVIEW in the past. We are determined to make the paper still better if possible the coming year. The policy of the REVIEW will be much the same as in the recent past. We aim to make it pure, liberal and progressive. We hope to make it useful, especially to our young people, and interesting to both old and young. Many

of the distinctive principles of Friends will be brought to the notice of our readers the coming year through the columns of the paper. With the issuing of this number we will have continued the REVIEW as a semi-monthly two years. We find it has its disadvantages as well as advantages, and although we have increased considerably in number of subscriptions, the advance has not been sufficiently great, we think, to justify us in meeting any longer the extra expense and labor. We are satisfied that we can make our 20-page monthly next year more generally satisfactory.

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TO OUR CLUB RAISERS—We are a little late in making our announcements for 1896, but we now ask each and all to commence at once and make this campaign a vigorous one. We believe our terms for next year will make it easily possible for you to co-operate with us and *very greatly* increase the circulation and hence helpfulness of the REVIEW. We appeal to our readers everywhere, also, to assist us in sending the little paper into a thousand more homes the coming year. There are probably a thousand Friendly homes within our reach into which *no* Friends' paper goes. This should not be. These are to be found in every Friends' neighborhood, and the REVIEW for one year will be sure to do them good. In fact every family would be benefited by having the YOUNG FRIENDS' REVIEW to read.

We seldom find published, even in our branch of the Society of Friends, so helpful a collection of matter pertaining to what we consider true Quakerism, and so adapted to present day thought and needs, as the Supplement to the *British Friend* of 11th mo. 20, containing an account of, and some of the papers read at, the recent Conference of English Friends in Manchester. We have found but little in the whole number which we think our Society can take exception to, and the papers therein published are so generally in harmony with our faith, as we understand it, that we rejoice at the trend of Quaker thought in England as discovered at this Conference. We would rejoice still more to see the same fidelity to pure Quakerism manifested by the "Orthodox" branch of Friends in America.

In an editorial the *British Friend* says: "We have no space for exhaustive commentary, but must be content to express our deep thankfulness for the Conference. It will, we believe, open a new chapter in our history. The revival of a sound Quakerism among our young men and women, long observed by those who have a wide and intimate acquaintance among them, came prominently to the front. It is a faith strengthened for good by its contact with the critical thought of the best minds of modern times, purified from selfish aims, and sympathetic with the lot of laboring men, and the cry of burdened humanity.

"Nothing was more striking than the way in which Modern Thought, to which one memorable sitting was avowedly devoted, cropped up in papers on other subjects. Anticipations of it influenced the opening meeting and the meeting for worship on the second day. It formed a cogent portion of Matilda Sturges' paper on Early Quakerism, and had evidently been prominently before the minds of Frederick Sessions and William Charles Braithwaite in their discussion of the Quaker Message; it occupied one-third

of J. Wilhelm Bowntree's paper, and some of Gulielma Crossfield's in the afternoon. Frances Thompson, on Social Questions, dealt with Biblical teaching and that of evolution as a social duty.

"It has never been our lot to record a Meeting with greater possibilities for good than that which listened to the papers of Dr. Hodgkin, J. Bevan Braithwaite, Prof. J. Rendel Harris, Prof. Silvanus P. Thompson and John William Graham. To many of that audience of 1,300—the largest of the Conference—it was as though their private and perhaps most hidden convictions were being fearlessly proclaimed upon the house-tops, and they felt it to be a new liberation of the soul. We sincerely believe that the result will be a new spiritual advance, and a fuller harvest of the fruits of the Spirit, as mind and soul are allowed to expand together. We are thankful indeed that the Quakerism of this generation is showing its essential kinship with that of its early forefathers.

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We have found it profitable to suggest occasionally a topic of importance and interest to our readers, and have had one on our mind for some time which we think might be discussed with advantage in future numbers of the *Review*:

"THE NEW EDUCATION."

Many of us think that the present systems are not meeting the needs of the age, but that the near future will demand radical changes in educational methods. The scope of this question is almost unlimited, and we hope to see it discussed intelligently, broadly, practically.

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Owing to my article in this issue on "Righteous Indignation," I leave some further remarks that I desire to make on the subject of "Resist Not Evil," for a future issue. The subject still lives with me.

EDGAR M. ZAVITZ.

## BALTIMORE YEARLY MEETING

To the Editors of YOUNG FRIENDS' REVIEW.

Our recent Yearly Meeting, though not as large as usual, was thought not to be lacking in interest. There were also fewer ministering Friends and visitors in attendance than upon former occasions.

The public meetings for worship held at Park Avenue Meeting House on First-day were well attended. There were two meetings held on First day morning, one in the main meeting room, and the other, which partook of the nature of an overflow meeting, was held in the lecture room, or Men's Meeting Room. At the former, Jeremiah Hayhurst, Nathaniel Richardson and Rachel Bond were engaged in the ministry, and Mordecai Price, Phineas J. Nichols and Martha S. Townsend spoke in the overflow meeting.

There was also a meeting held at the Asquith Street or Old Town Meeting House at the same hour. The attendance was larger than we have noted for some years past. O. Edward Janney feelingly addressed those assembled. He said, in part: "We have met to day in this quiet way to worship God. To Him, our Heavenly Father, we must look for both physical and spiritual strength. Our physical bodies cannot be sustained without His aid, and as we gather in this quiet state our Heavenly Father is brought near to us, and then we have an evidence of a spiritual growth going on within our souls. Jesus believed and taught that there was but one God. The immediate Revelation, as taught by Him, embraces the doctrine of the Society of Friends (of Myself I can do nothing) showing His reliance upon the Father. We do not find in any of His teachings that He advocated the doctrine of the Trinity. We do not find anywhere the idea of three Gods. Jesus believed and taught that there was but one God, who immediately reveals Himself unto His children. He advanced the thought that the Christian

Church embraces a better and more devoted class of Christians than ever before, giving evidence that the Spirit of God was moving upon the people, and that they were His children. Our Heavenly Father provides the means by which we may know what is right and what is wrong. We feel condemned, sorrow and remorse when we do wrong. When we do right we feel rewarded and satisfied. Christ believed in the Heavenly Father's Revelations in the souls of men. He sent Jesus to draw the people away from the idolatry of those times, and thus by His Life draw them nearer to the Father. As a helper in times of trouble he counselled those there gathered to read passages from the Bible, and they would find there recorded such counsel as would prove to them a source of strength. It is a simple thing to live near to God, a Christ-life. When we are tempted to do wrong, let us ask ourselves, Would Jesus do this? then we have a guide. If we uplift our souls to our Heavenly Father for help, He will give it to us. If we believe this and carry it out in our lives, there is no doubt but what we can lead true and Christian lives. Belief amounts to very little unless carried out into practice.

The Youth's meeting held on First-day afternoon was thought to be a particularly instructive occasion. William W. Birdsall, of Philadelphia Yearly Meeting, delivered a very forcible and practical address, endeavoring to instil into the minds of his hearers the importance of directing their thoughts towards the indwelling source, the light within, counselling them to pay less heed to the outward adornment of their persons, fearing that at times there might be some who, in the weakness of the flesh, would by an adherence thereto, hinder a proper spiritual growth. Upon entering into the examination of the State of Society, but little change was noted in the general character of the answers to the Twelve Queries over former years. A net gain of seven was reported in the

membership of the Yearly Meeting, two more than last year, which shows though small, a steady growth over former years. The epistles received from other Yearly Meetings recited the work done in the various lines of philanthropic labor in which Friends everywhere throughout the borders of our beloved Society are so earnestly enlisted. The Yearly Meeting held a joint session on Fourth day afternoon, which was devoted exclusively to First-day School interests. At the public meeting for worship on Fourth day evening, much tendering counsel was handed forth. The Committee on the Purification of the Press, composed solely of women Friends submitted their Annual Report, reciting the good work done in this comparatively new field of labor amongst us. "The Report also recites the Committee's true appreciation of the aid rendered, and favorable commendation of the earnest efforts of these faithful laborers in such a righteous cause" by editors of the daily and local press in various parts of the country, as well as that of ministers of other religious bodies. We here append the following communication, addressed to the Meeting, and clipped from one of our daily papers:

"A communication addressed to the Yearly Meeting from the Monthly Meeting of Friends of Genoa, Neb., was read. It presented the present deplorable condition of affairs on the Island of Cuba, growing out of the war now in progress there. As the Society of Friends has always maintained high grounds against all wars and fighting, and in favor of arbitration or other peaceful means of settling all differences, domestic and national or international, the Genoa Meeting calls upon this Yearly Meeting, through its officers or other agents, to make a formal protest in the name of humanity and Christianity, and to influence by memorial, if possible, the Spanish nation to adopt a more specific and rational course in dealing with the people of Cuba. The mode of procedure is to

be left for this Yearly Meeting to determine, but the only course open, it is supposed, will be to bring the matter, in the shape of a memorial, to the attention of the Spanish minister at Washington, and through him to his Government. After receiving due consideration, the matter was referred by minute to the Standing Committee on Philanthropic Labor, who are authorized to take such proper action in the direction indicated as may seem to them expedient, and to report to the next Yearly Meeting."

A communication addressed to the Meeting by the Baltimore Conference of the Methodist Church, asking its co operation in suppressing the drink traffic was read and sanctioned by the Meeting, and referred to the Philanthropic Committee for its action.

Near the close of the morning session on Fifth day, in the Men's Meeting, a Friend who appeared to be feelingly exercised, compared the Yearly Meeting to a lake, which was dependent for its supply upon its subordinate branches, adding that if the streams that flow into the lake be pure, the whole body of water would be pure, but if the streams were impure, the lake would not be pure, and thus would the Yearly Meeting be similarly affected; showing very conclusively how important it is that each individual member keep the well spring of life in a pure condition, and when this state is arrived at, truly can we exclaim, "The pure in heart shall see God." A proposition was laid before the Meeting to hold the Yearly Meeting in the future in joint session, which resulted in the appointment of a Committee composed of two members of each sex from each Monthly Meeting to take the matter into consideration and report their judgment thereon to our next Yearly Meeting. Near the close of the meeting on Fifth day afternoon, our attention was called to the depletion in our numbers since last year. We were forcibly reminded that loved ones had been called who have proven stead

fast and true in all of their varied relations in life, and though we mourned their loss we had the comforting assurance that they have reaped the reward of "Well done, thou good and faithful servant." And in conclusion we would add in unison with the sentiment expressed above, which has been brought so livingly and so recently home to the writer that these oft-repeated shippings remind us that :

"Leaves have their time to fall,  
And flowers to wither  
At the north wind's breath,  
And stars to set ;  
But thou, thou hast all seasons  
For thine own, oh, Death !"

M. O. T.

Baltimore, Md., 11th mo. 18th, 1895.

## NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn, was held in New York, 11th mo. 24th, 1895.

The report of the History Section was given by Wm. R. McCord. His subject was "The Early Abolition Movement Among Friends," in which he said that Clarkson, in his anti-slavery work, gives the credit to English Friends as being the first religious body to advocate the abolition of slavery, which movement soon after found advocates among Friends in America, but in a more modified degree.

In 1711 the Quarterly Meeting of Chester, Pa., declared to the Yearly Meeting their dissatisfaction with Friends buying and encouraging the bringing in of negroes. In 1729 this Monthly Meeting directed its representatives to the Quarterly Meeting to act further in the abolition movement.

The subsequent efficient action of the Society toward the abolition of slavery appears to have had its origin in this action of Chester Monthly Meeting.

Ella B. McDowell gave the report for the Literature Section, which con-

sisted of the reading of the article in the *Outlook* for 11th mo. 2nd, entitled, "Highest Talent." The Friends attach a peculiar significance to the word weight. . . . In order to gain what the Friends call weight, one's talk and action must have a solid substratum of principle. Lightness of touch, humor, variety of tone, are not only delightful qualities in conversation, they are a part of all good talking ; but when it comes to dealing with questions, persons and principles, talk ought to represent conviction—deliberate thought.

Marianna S. Rawson outlined briefly and recommended for reading, Elizabeth Lloyd's little book, entitled, "The Old Red School-house."

The appendix to the Philadelphia Discipline was read by John Cox for the Discipline Section.

The Current Topics Section report was given by Frederick Carver, in which he made mention of the death of Redfern, in London, and his advocacy for simplicity of dress ; the use of the petroleum wagons which meant the emancipation of the horse ; the means of livelihood of the poor how, by buying their provisions in small quantities, they are obliged to pay an immense sum for them, and that Whittier's home is to be made a memorial of the good poet, and his library is to remain as he left it

S. Elizabeth Stover read a paper on the theatre, in which she said that wholesale denunciation becomes tiresome. The Church denounces the stage as an evil ; in return, the stage ridicules the Church, in which denunciation the Church loses sight of the doctrines it professes to teach. Many people distrust too large a proportion of the plays. Much is written about the debased condition of the American stage. Who is responsible for this condition ? The theatre should be an excellent school of manners, as well as a repository of our best literature. In the discussion that followed, it was decided that one could

judge a play by reading the criticism on it in a reliable paper. M. H,

LINCOLN, NEBRASKA,  
11th mo 29th, 1895.

The regular meeting of our Association, was held at the Y. W. C. A. rooms, 12th and N. sts., 11th mo. 24th. A very good review of the lesson from the Quarterly was given by Addie C. Garlock. In the teaching it speaks of Friends and the anti-slavery movement. It was thought that there are as grave questions before us to-day as that, and that we should arouse to action. She also said that it has often been said that we should not bring our religion into politics, but she thought that we should not separate the two, that our religion is needed *everywhere*.

A paper upon the 4th query was read by Hamtonetta Burgess. The thought that Friends of all branches are nearly free of the use, etc., of alcoholic liquors and tobacco, but that we must still work everywhere where opportunity is given, was expressed in the paper, also, that we should not go where we cannot say that God is present with us, for He is not found in places where evil is; but only in the good. The question was asked why God approved of one person doing a thing and not another one the same. It was thought by others that it lies with the individuals, what was wrong for one was wrong for all, only our ideas change as we come nearer to God, more under his Divine Spirit. The question as to how we could introduce more philanthropic work into our school, etc., was answered by Martha Davis and others. It was thought by the use of literature more than any other way in which we could work under our circumstances. Current Topics was given by Edward Y. Porter.

"The Little Maid's Sermon," was recited by Leonel Garlock, followed by sentiments, the Secretary's report, and programme for next time.

HAMTONETTA BURGESS,  
Correspondent.

## "RIGHTEOUS INDIGNATION."

This subject was suggested by a short article on it, and a foot note thereto, which appeared in the *Friends' Intelligencer and Journal* of Eleventh mo. 30th. In the article the writer took the stand that there is no such thing as "*righteous indignation*." The foot note suggested that it might be possible.

In my understanding of the two words they can no more be joined together than light and darkness, or than fire and snow. They make a phrase that is simply contradictory. It errs in one of two things. It either attributes to God a wrong nature, or it violates the English language.

I can easily imagine how their association gained usage. It was in the time and belief that God was looked upon as capable of wrath, of anger. The phrase could never have been conceived if God's true nature, being that of love, had been understood.

I find in the dictionaries to which I have access, both general and theological, that the word "indignation" always implies anger. "It is produced by acts of treachery, abuse of confidence, base ingratitude, etc., which we cannot contemplate without being provoked to *anger*, and feeling a generous resentment," says one standard authority. The whole list of synonyms given by Webster is, "Anger, ire, wrath, resentment, fury, rage." Immediately following it says "see anger." And turning to "anger," in the different uses of the synonyms it says: "Indignation is a generous outburst of *anger*, in view of things which are *indigna*, or unworthy to be done, etc. Please note the word *anger* here.

In looking back at the list of synonyms, I believe, and trust that Friends generally believe, that God never indulges in any of these human weaknesses. The idea of a God who is *always love* is one of the blessed testimonials with which Quakerism is en-

lightening the world, and I would not have even the shadow of inconsistency, or of misapplication of terms, come over that enlightenment.

Even if "indignation" might be used in an acquired, uncommon, obscure sense, not involving the feeling of anger, which we have so conclusively proven it does involve, would it be prudent for Friends to use the phrase? The world generally would have no compunction against, nor be inconsistent in, understanding it to involve anger, and would come to think that Friends, because of their using the term, believe God to be capable of anger, and on proper occasions gives way to outbursts of wrath. Thus we thoughtlessly undo the glorious work of our forefathers in bringing men to look upon God in his true nature—that of *love only*.

Now, what is the wrong in the feeling of "righteous indignation," or rather in a feeling of "indignation?" for as we have seen there is no such thing as "righteous indignation."

"Indignation," like its synonyms "wrath" and "anger," though excited by a different class of objects, denotes a condition, an action of the mind or soul. It is an abnormal condition, and never can be indulged in, no matter what the object that excites it, without inflicting injury to that mind or soul. Please note the phrase, *no matter what the object that excites it*, as I wish to refer to it later.

We once had neighbors who had in their family a little English girl, one of Miss Rye's importations from the streets of London. The poor, ignorant, pitiable waif would often do misdemeanors and would be furthwith punished. In these whippings the mistress would give way to what she would most likely call a burst of "righteous indignation." The result would be prostration on a bed of sickness for many days after.

Nor need I, or any of us, go to our nearest neighbor to learn of the effects of anger, even cloaked under the

guise of a righteous cause. How often when we think we have a righteous cause for indignation and give way to its spell, we afterwards feel prostration of mind, and if acutely sensitive and observant, of body as well. It is an inevitable result. We may, in our blindness, not see it. We give way to the passion, but do not trace it to its results. We feel afterwards the weakness, the misery, but do not probe the cause. But the laws of nature cannot be deceived. No cause in the plan of God can lose its effect.

If there *is* such a feeling as "righteous indignation," surely those who are the most perfect and stand high in our estimation might indulge the most in it. Suppose our Overseers should visit, in this feeling, offenders against our discipline. What would be the result? Would they be likely to reclaim? No! The effect would be to harden, to repel, to estrange—never to reclaim. Oh! how often has this been the policy in the past to the weakening of our religious body. Wise is our discipline that counsels them to go in love.

I hope I shall not be considered as being prejudiced on this subject. I started out to find, thinking there might be one, the line separating "indignation" from "anger" and "wrath," but I found it was only imaginary. I found it was like the safe line between moderate drinking and drinking to excess. There is none. To indulge in what we fancy to be "righteous indignation" is a dangerous beginning; it leads on to the passion of anger, just as indulgence in moderate drinking tends to lead on to the habit of drunkenness.

These views, I am assured, will commend themselves to most Friends. What is to follow may not be as easily and as clearly understood nor as readily accepted. In the foot note to the article above referred to in the *Intelligencer and Journal*, "We may 'hate the sin yet love the sinner,' it is said, and this seems to be a Christian rule."

Perhaps this is as far as the nominal Christian has learned the truth as it is in Christ. But I am persuaded there is a higher attainment—a state that as yet only the seers and prophets in each age have learned and known; but it is a condition after which we should all strive, and help one another to attain. With this desire I wish to present a few observations in regard to the saying that “we should hate the sin, but love the sinner.”

In the first place it is a thing impossible to do. Secondly, it would be no virtue if we could do it. Thirdly, it is a condition Jesus himself condemned. And lastly, it would tend to blight and debase our own souls.

These may seem glaring statements, but let us unbiassedly proceed to examine them.

In support of these propositions allow me to use at liberty the words and arguments of my late friend, Dr. A. J. Ingersoll, of Corning, N. Y., a man, in my estimation, very near the mind of Christ, truly a seer of this 19th century, and a prophet not unattested by miracles and works of wonder.

The first objection is that we cannot “hate sin and love the sinner.” We cannot separate the two. “Sin is an act of an immortal soul, and therefore an internal entity, and not an abstract principle. After a deed is committed no power can separate it from the soul. All deeds that are sinful are associated with the sinner who originated the sin. If it were possible for me to separate the sin from the soul, I then could be a Saviour, and I would lift the burden of sin from every immortal soul.”

Our second objection is that it would be no virtue in us if we could do it. Let us imagine we can separate the sin from the man. What do we have left? Simply a good, a righteous man, a man who would, in return, love us. This would not be a virtue, but a selfish love, and worthy of Jesus' rebuke, “For if ye love them

which love you, what reward have ye? Do not even the publicans the same?” This answers our third objection.

In the fourth place, it would tend to blight and debase our own souls. The foot-note says we are to hate, etc. Jesus says we are to love—a different feeling, isn't it? Now, Jesus does not ask us to qualify or limit our love; men did that in olden times, and still do it. They said, “*hate thine enemy;*” Jesus says, “*love your enemies.*” Men still say you may *hate*; Christ still says in every soul, “*Ye must not hate; ye must love.*”

Now, here is where the error creeps in. We are accustomed to direct our attention to the wrong end of the vision. We look to the object and try to judge of its worthiness. Let us look within ourselves; in our own mind or soul is where the operation of love or hate takes place, and where its beneficial or baneful effects eternally abide. Love makes God-like; hate debases.

It is said that “whatso'er we love, that we become.” It may be true in a sense; in a similar sense also may be true what the Apostle Paul says after a varied and deep experience, “what I hate, that do I.” Hatred, like love, recoils upon the soul. The proper course seems to be to love the good and pure that we may become like it, and not to hate the false and evil, lest we do and become that.

Just here may we be permitted to make a practical application. I question the wisdom of presenting our children books full of sin, and crime and error, that they may, by the process of hating, be made better. O, fathers and mothers, it is a dangerous method. You will find, as Paul did, that what they hate, that they become. Books written in that spirit and with that object, are poison to mind and soul. Let us banish them all from our homes and libraries.

If these views may help any to live better and purer lives; help any to overcome the black sins of hate, anger,



wrath and indignation, they will prove the means of saving their lives from a great portion of their wonted vexations and sufferings. If they may, after serious consideration, still seem to any, unreasonable, do not pass final judgment until thou hast put them to the further, and the best, of all—experience. If, after giving them lodgment in thy soul, and practice in thy life, thou provest them to be untrue, and dost not experience a little more of the sweetness and blessedness of heaven, then mayest thou answer this article E. M. ZAVITZ.

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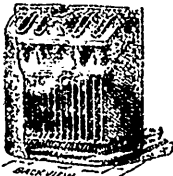
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