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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., TWELFTH MONTH 1st, 1894.

NO. 23

A SONG OF THE CRUISE.

O the sun and the rain, and the rain and the sun !

There'll be sunshine again when the tempest is done ;

And the storm will beat back when the shining is past—

But in some happy haven we'll anchor at last.

Then murmur no more,

In lull or in roar,

But smile and be brave 'till the voyage is o'er.

O the rain and the sun, and the sun and the rain !

When the tempest is done, then the sunshine again ;

And in rapture we'll ride through the stormiest gales,

For God's hand's on the helm and His breath in the sails.

Then murmur no more,

In lull or in roar,

But smile and be brave 'till the voyage is o'er.

—JAMES WHITCOMB RILEY.

THE WORLD'S NEED OF QUAKERISM.

"The permanent element in Christianity—the feature whereby it may still claim the allegiance of modern thinkers who reject the supernatural theology and the symbolic ritual—is the fact of its placing the conditions of salvation, not in doctrine or in ceremonial, but in right conduct as flowing from the impulse toward a higher life in which religion most essentially consists."—*John Fiske*.

In a recent conversation with the principal of one of our prominent Friend's Boarding Schools he said to me that in his moral philosophy classes he laid down two premises: one, the statement of Matthew Arnold that "Conduct is at least three-fourths of life," and the other, that "Self-control is the essential element of conduct."

With these two thoughts in mind,—that of Prof. John Fiske and that of

the principal of the Chappaqua Mountain Institute—let us examine the place Quakerism might occupy in the "new theology" that Christianity is steadily approaching.

The old theology taught that questions of right and wrong are determined by an infallible church or an infallible book, both of which derived their authority from a revelation of God's will in the distant past.

But as the laws of the universe, under scientific study, have become more clearly comprehended, intelligent and thoughtful people have lost faith in either an infallible book or an infallible church, and they seek for other causes for the progress in righteousness that has been made in human society. The doctrines of evolution, so widely accepted, inculcate the belief that there is something in the nature of things, some inherent purpose, or impulse that develops and that urges towards perfection. What science shows to have been true in the physical world, that from crude and unorganized neublæ, under the direction of a supreme intelligence, there has *grown* into existence this complex, highly organized world as we have it—it also shows to have been true of the moral and spiritual progress of man. It shows that there are certain laws of life that regulate conduct; that there is no *fixed* standard of right action and wrong action, but that the ultimate is the eternal law of righteousness, which calls ever to a nobler and better life, ever to a higher and purer virtue. Under this law of the soul, religion has developed, at least the accepted idea of religion has grown beyond the teaching of the Church. Thoughtful people have ceased to make themselves miserable in cogitating over theological speculations. It has become to them more of a problem to study how

to *do right* than to *think right* about the origin of the laws of God. Religion has become more and more conduct and character in *this* life; and how to keep themselves subject to the highest and best impulses of their being is the earnest striving of the world's best men and women. More and more obedience to the precepts of the Sermon on the Mount is gaining cognizance as being more important than speculations about the place that it's author should have in the "Trinity." More and more does the Holy Ghost shape itself into the sweet and gentle message that creates love in the human heart and brings peace and goodwill towards all men. He must indeed be blind to the signs of the times that does not behold a falling away from all the old forms of belief. Metaphysical speculations can no longer usurp the place of religion. Questions of man's depravity versus God's justice, no longer terrify the multitude. An angry God is an idea of the barbarous past, banished with it's bloody sacrifices. The old-time religionists, alarmed at the tendency of the age, declare that the progress is towards irreligion, that the idea of God is being lost to the human mind, "Oh ye of little faith!" Just before the civil war Frederick Douglass, addressing an audience of anti-slavery people, depicted the hopelessness of their cause. There seemed no prospect of freedom for the slave. The passage of the fugitive-slave law seemed to forever settle the question, and the words of the speaker were the wailings of despair. Slowly there arose in the audience the gaunt, tall figure of Sojourner Truth, herself a fugitive slave. With finger uplifted like a prophet of old, she called aloud: "Frederick, is *God* dead?" Truly may we answer to the declaration that the tendencies of the times are irreligious: "God is not dead."

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Quakerism now more than ever

needs to be presented to the world. Head religion has failed to meet the needs of the present age. The demand is for a heart religion. "Atheism" and "materialism" have room for this. Rejecting the *old* idea of Deity, casting out as base and untrue the Calvinistic God. Those who find in natural law their highest ideal of Divine economy will not be averse to the proposition that the same power that rules and perfects in matter, rules also and perfects in mind. If love grows more and more a controlling force in the affairs of men if indeed one can

"Doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns,"

Then, indeed, may the evolutionist be hospitable to the declaration that God's spirit *stimulates* the human soul and from the beginning of human history has evolved the character of man from his primal degradation, to his present, far from perfect, yet truly exalted position in the economy of creation. And so our teacher of Quaker moral philosophy had a clear insight of the Truth when he determined to teach his pupils that to keep themselves under the control of their truest self, their highest nature, and not under anything outside themselves, they were fitting themselves to paths of conduct that would make up three-fourths, at least, of a true and noble life.

With this I close my series of articles on Quakerism, as planned for the year 1894.

My endeavor has been to represent Quakerism in its logical character as a derivative of the thought that God is Spirit. As such He inspires, informs, and uplifts human character, not through metaphysical subtleties of belief, but through inborn, inherent influences acting on the mind. No human being can get beyond the agency of this power; by no accident of birth or environment can he become bereft

of the indwelling Divine Spirit. The gift of the Spirit is to him as natural as the gift of life. It has no more relation to creeds or doctrines concerning it, than the vital principle has to the theories of scientists regarding the nature of life. Nothing can separate man from God; nothing prevent the development of human character under the Divine impulse. The law of God impressed upon the universe is the law of development and progress,—“the survival of the fittest.” There is permanency only in the best. This law operating upon human consciousness builds character, makes humanity aspire to all that is noble and true and good, causing the forgetting of the things that are behind and stretching forward to the things which are before, thus ever pressing on towards the goal, unto the prize of the upward calling of God.

I have represented Quakerism as the *recognition* of this Divine law in the soul. As such it is different from almost, if not every other form of religion. No statement of faith can encompass it. No testimony of man can outline it. It acknowledges *one* authority only, and that no eye hath seen, no ear hath heard. The Infinite Spirit writes his law upon the heart and puts it in the souls of men.

WM. M. JACKSON.
New York, 11th mo. 10, 1894.

TEACHING OF OUR PRINCIPLES IN THE FIRST-DAY SCHOOL.

Written for one of our Quarterly Conferences of First-day Schools.

Should the principles peculiar to our Society, and which, we believe, essential to us, both as individuals and as an organization, be taught in our First-day Schools? To this question I can make but one answer, “They should,” but the answering of it in any manner involves the asking of another, that I should give the reason for the faith

that is in me, in this particular. One plea in behalf of our First-day Schools is that they are places of preparation for our young people, fitting them for the positions our Society hopes and expects them to occupy in the near future. Can they satisfactorily fill these places if they are in ignorance of our essential principles.

Were we to propound to the pastors, superintendents, and teachers of other religious denominations, the same query as to teaching in their schools, their own peculiar theological views, we would not for a moment doubt the nature of their reply; and why? They believe their views are correct; they know that on the allegiance of their members to their own doctrines depends the perpetuity of their outward church, as well as the farther dissemination of their beliefs; they know, also, that as a rule, young persons, trained in the tenets of an organization, are not very apt to leave it, when grown, for another; so to gain, as well as to retain members and to spread their views, these are taught in their Sabbath Schools.

It is supposable that a person belongs to the Society that to him seems the best, that satisfies his spiritual necessities in the fullest manner, or he would not give his support to it and its methods. Granted then, that such is the case, should not the efforts he puts forth in a religious capacity be toward strengthening that particular Society? You may call this idea sectarianism, denominational, etc.; we know that no organization, religious or otherwise, can long exist, much less grow, without a membership devoted to its interests; this, however, does not mean bigotry, and must not be confounded with it.

Friends claim that their standard is higher than any other one, (that so many of us fail to reach this high standard is no argument against either the standard itself, or the validity of the claim), then why any question as to the propriety or necessity of such

teaching as queried after? If we believe our principles correct, would we not wish our children, and *all* who attend our First-day Schools, to be well instructed in them; to be well grounded in our faith? Not with the intent of proselyting in order to gain more members, desirable as that might be, but as our "peculiar and essential principle" is to "mind the Light" as manifested in us, and to listen to the inspeaking Word of God by every individual who is willing to hearken thereto; this can be taught to every one who attends Friends' First-day School, be he Friend, Methodist, Presbyterian, or of any other society, or a member of none, without interfering with the peculiar tenets of any Church whatever. We do not pretend to impart grace in these teachings; *that* must come from a higher than *human* source; but we *do* claim that the heart is more susceptible to the operations of the Spirit of God, when under the influence of these "peculiar" views, is in a more receptive condition toward the teaching of any religious truth, therefore, we reiterate the statement that "the principles peculiar to our Society, and which we believe essential, *should* be taught in *Friends'* First-day Schools."

ELIZABETH H. COALE.

Holder, Illinois.

IMPORTANT MEETINGS

OF THE EXECUTIVE COMMITTEE OF THE
UNION FOR PHILANTHROPIC
LABOR.

Meetings of the Executive Committee of the Union for Philanthropic Labor were held in Baltimore at the time of the recent Yearly Meetings. There were twenty-three members present, representing five of the Yearly Meetings. Letters from twelve members who were unable to attend were received.

A resolution referred from last meeting (at Chappaqua), recommend-

ing that State legislatures be requested to enact laws placing the power to pardon criminals with a "Board of Pardons" was considered. It was, however, deemed impracticable, and was laid over.

The proposed new query, "What practical Christian work is conducted by the Monthly Meeting?" received consideration, and was referred to a Committee of ten members, who are to report to a future meeting.

It was decided to request the Philanthropic Committee in each Yearly Meeting to pay its respective portion of the express charges for sending out the proceedings of the late Conference. There remain 400 copies of the report in the hands of the Treasurer, Robt. M. Janney, that can be called for as needed.

An address from Indiana Yearly Meeting on the subject of military training, in institutions of learning was presented, and the earnest discussion that followed gave evidence of deep interest. The subject was referred to the following Committee: Phoebe C. Wright, Frances M. Robinson, Bernard T. Janney, Aaron M. Powell, and Robert M. Janney, who are to co-operate with the Superintendent of Peace and Arbitration, and report their action.

A letter from Abby D. Monroe was read, requesting that Friends increase their contribution, so as to enable her to enlarge the scope of her work in educating the colored children of the South.

A minute on this subject was adopted, and the Chairman directed to forward a copy of it to the Chairman of the Philanthropic Committee in each Yearly Meeting for presentation in Monthly Meetings.

In order to accomplish more effective work, it was directed that blanks be prepared and forwarded through the several Philanthropic Committees to all the Monthly Meetings, to be filled with the names of those especially interested in the different lines of labor under our care.

A proposition to have the practical suggestions presented at the last Conference collected and published in circular form was adopted, and the preparation of the circulars was left with the President of the Union, J. William Hutchinson,

The Committee adjourned to meet at Farmingham, New York, in sixth month, at the time of Genesee Yearly Meeting.

MARTHA T. AMOSS,
O. EDWARD JANNEY, Secretary.
Chairman.

BALTIMORE YEARLY MEETING

Editors YOUNG FRIENDS' REVIEW :

The recent sessions of Baltimore Yearly Meeting will, to many who were permitted to partake of the spiritual feasting there enjoyed, prove an occasion long to be remembered. Never within the recollection of the writer has there been such an outpouring of the spirit in all of the gatherings associated with the Meeting as at this time, aided largely, we feel, by the visiting Friends who were present from other Yearly Meeting. There were fewer ministers in attendance than usual, but there were a number of deeply interested Friends, brought together from Philadelphia, New York, Ohio and Indiana Yearly Meetings, and for their presence and heart-felt interest in the affairs of the Meeting, which lacked not in expression, including the Youths' Meeting, the First-day School and Philanthropic Conferences, together with the lively interest manifested by them in all of our proceedings, we were made to feel truly grateful. The large meeting-room at Park Avenue was completely filled on First-day morning with an interested and attentive audience. There was also a meeting held in the men's meeting-room in the Laurens street end of the house, and a meeting was held at the same hour in the Eastern District Meeting-house, familiarly known to many as the Old Town Meeting. This ancient abode of worship, which has

passed its one hundredth milestone by a decade or more, is still in a good state of preservation. One year ago it was almost depleted in numbers, and it was thought by many that it had nearly run its course, but since the establishment of a First-day School there in 11th mo., 1893, a new order of things has taken place. The house has recently undergone repairs, which adds greatly to the surroundings. The attendance frequently outnumbering some of our country meetings. Eight applications for membership, including parents and children, have recently been received with a prospect of more to follow. There was more than the usual attendance at this meeting on First-day morning of Yearly Meeting.

After a period of silent worship, William M. Way addressed those assembled in substance as follow: "We have been assembled but a few moments, but long enough for it to be shown us what is good. He has shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God. God is love, continually love. He has come to teach his people himself. He is the same to-day that ever He was; the same divine being, the same loving father. God is unchangeable. There is no change in his character. His majesty and power alone can redeem. Whom shall we look to, now? That very Saviour in the secret sanctuary of the living soul. There He will be found at the door of the human heart. A kind and loving father. The power and wisdom of God is with us this day. We dwell in his love, his power and his divine truth. Thanks be to God for his unspeakable gift. The Lord thy God, worship him with all thy mind, soul and strength, and thy neighbor as thyself. This worship is worth more than all burnt offerings and sacrifices. Thou art God, the living father. Because He lives we live, also in his power. What shall I do to enter into eternal life? Keep the commandments. Go sell all

that thou hast. Know what is required of thee this day and He will not leave thee desolate. Are we prepared to receive this summons? Then let us ascribe all honor unto Him, who art the father of heaven and earth, and the sea, and the father of living water."

After a short silence, Jeremiah J. Starr began by comparing our condition to that of a little child, adding, "A little child reaches its hand out in the night to feel assured of its parent's presence, and is assured by the touch that he is there. If we are helpless and discouraged we should reach out for the presence of the Father. As we feel His presence we will be assured of that confidence which will enable us to abide in peace and rest, because of His nearness to us. Then we can say our father, my father; He was not only the creator of earth and heaven, but also our creator, our father whose almighty power and wisdom is this day overshadowing us. Our father in heaven, the Mighty One; wherever He is there is heaven. It is not afar off, we are His children. If we feel this touch, He is nigh unto us. We are now in His kingdom. The love of the Father was compared to the love of a mother for her child. Her love goeth out to her child even though he might be afar off; and though the world cast him off, still her love continues to reach out to that child, and if possible it is even greater because of the need of it. We even see something of His love when we go away out of His kingdom, He follows after us, when we desire to return He meets us, He brings His Kingdom to us. Our Father is ever near us, He never closes the door, He is not a God of vengeance, of battles, but a God of peace, and of love. And the nearer we draw unto Him, the nearer is the peace of His kingdom, and as we draw nigh unto the Father we will build our house and faith in Him as the Saviour of our souls."

Near the close of meeting Wm. M. Way, in supplicating the Divine Throne, said: "Our Father who art in Heaven,

give us this day our daily bread, that bread that reaches out unto Thee continually, the bread of life of thy everlasting kingdom of rest and peace."

The Youths' Meeting held on First-day afternoon was felt to be truly an interesting occasion, and evinced a deep spiritual growth in this off-spring—the nursery of our religious body. There was also a large gathering at the First-day evening meeting, and much earnest exhortation was handed forth.

Upon entering into examination of the state of Society there was but little change noted in the character of the answers to the queries from former years. A net gain of five was reported in the membership of the Yearly Meeting, one more than last year. This is somewhat encouraging, as in years past losses were generally reported. The answer to the fourth query revealed the fact which afforded much encouragement to the meeting that we were about clear of the sale of intoxicating liquors.

In response to the inquiry in the same query, relative to the cultivation and use of tobacco, the information was elicited that a few of our members in one monthly meeting continued to raise it, though to a slight extent, which occasioned quite a lively discussion. One Friend expressed regret that anyone should so appropriate the soil in the cultivation of a poison, the product of which destroys the intellect and brings misery upon his fellow man, adding that no mind under such influence could attain the full vigor that God intended it should.

Much concern was felt, and opposition expressed in regard to the introduction of military instruction in our Public Schools, which could not otherwise than have a tendency to encourage a spirit of war in the youthful minds.

The following protest which was adopted by the meeting, fully expresses its sentiment in regard to the liquor traffic: "Believing that the use and sale of alcoholic liquors as a beverage is a most serious obstacle to the progress of Christianity; that it causes

the downfall of untold numbers of our brothers and sisters; and that it endangers the integrity of our Republic; The Religious Society of Friends in Baltimore Yearly Meeting assembled, most earnestly protests against the licensing such sale of alcoholic liquors by City, State, or National Government, and urges the members of our Society to maintain a consistent opposition to the Liquor Power in all its forms, and against any system of obtaining revenue from them by the Government."

The various Yearly Meeting Committees submitted reports reviewing the work done in their respective fields of labor, and there were none more interesting, or that received more favorable comment, than the report of the Committee on the Purification of the Press, which labor is mostly performed by women Friends, whose good work is not only appreciated by those of their own household of faith, but it has also received the favorable commendation of the press of this city and of other localities.

Fourth-day afternoon of the Yearly Meeting was devoted to the interest of the First-day School, which was held in joint session, and the occasion was felt to be a truly interesting and profitable one. Two memorials of Little Falls Monthly Meeting, commemorating the lives of those faithful standard bearers—Abel A. Hull and Darlington Hoopes—were approved by the Meeting. Feeling allusion was made to the beauty and simplicity of their lives, and the example that they have bequeathed us of purity, uprightness and filial devotion to duty.

Near the close of the morning session on Fifth-day Sarah J. Price visited the Men's Branch, and touchingly addressed those assembled nearly in substance as follows: "Art thou in health, my brother, spiritually and physically? Have we love for our brother? Do we love our neighbor as ourselves? Let us open our hearts

unto God, for power and wisdom and spiritual strength, then may we come more fully to realize the true inwardness of a deep baptism of spirit. Oh, how my spirit travails for the preservation of my own people. Let us manifest a deeper love for each other, for love and selfishness can never come together. Then can it be truly said of us: 'See those Quakers, how they love one another.'"

Near the close of the Meeting, on Fifth-day afternoon, Joel Borton appeared in supplication nearly as follows: "Our Father who art in heaven, let us consider whether our day's work is finished. Let us not put off nor falter by the way; may we be enabled to overcome these difficulties in long distances. Let thy love deepen and go out to our dear offspring. Revive our hearts, we ask Thee; encourage and add Thy Divine blessing upon those who are called; strengthen them in their weak moments. We raise our hearts in praise of Thy many blessings all along the line of our lives. And finally, dearest Father, we place ourselves under Thy care and affection, now, not only now, but forever more."

M. O. T.

Baltimore, Md, 11th mo. 14, 1894.

Note. - The long distances referred to by Joel Borton, in his supplication, was relative to the difficulties sometimes encountered in visiting distant Meetings.

Editors of the YOUNG FRIENDS' REVIEW.

I would like to ask through your paper this question: Why do all denominations (or all that I have ever attended) when they repeat the Lord's Prayer, repeat it different than all translations of the Bible say Jesus said it? Although trespasses and debts may mean the same, yet He used debts, and in studying the Bible we learn this beautiful prayer the way He repeated it, and in the Church we are forced, if we wish to repeat it with others, to change His way and our way and learn to repeat it a new way. Is it a better way?

S. C. W.

Madison, Wis.

Young Friends' Review

A SEMI-MONTHLY,

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

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

While we are careful to keep the pages of the REVIEW pure and helpful to all its readers, yet we have allowed great diversity of religious views to be expressed. Somehow we have always had the impression that others in our Society may have as high ideas of truth as we, and yet may differ with us. We believe that this freedom of thought and of expression tends to bring out the higher truth. The world of to-day is prepared for a higher Quakerism than were the people in the days of George Fox, and if we cannot present a Quakerism in harmony with the light of the day, and in line with advancing religious thought, our Society is doomed to extinction. Because we have largely failed to present this

higher Quakerism, because we have been looking backward instead of upward and onward, our Society had well nigh fallen into decay. But we have much hope for the future if we but "*Neglect not the gift that is in us.*"

By printed notice on wrapper we notify all subscribers of expiration of subscriptions.

We give an "extra copy" to the club raiser for each club received of eight yearly subscribers.

Isaac Wilson has a prospect of visiting some meetings in Pennsylvania, Maryland and Virginia during the winter.

We made a not very successful effort some time ago to secure reports of our home meetings for publication in the REVIEW. We again appeal (by request) to our readers for short reports of events of interest which take place in our home meetings. Too little interest is manifested in many cases in the growth, and work done in such meetings. We would like especially to record during next year the numbers in average attendance at all our meetings; what proportion the average attendance bears to the whole membership in the neighborhood; any additions by request or otherwise; whether the meetings are held in silence or not. What work outside of the meeting is being carried on by the members, etc. Be concise.

The YOUNG FRIENDS' REVIEW is known as a live, liberal and progressive little Friendly paper, adapting itself to the needs of the Young People of the Society of Friends, and as receiving the encouragement, good will and support of many older Friends. We intend to keep it in touch with the times, and with the *Quakerism of to-day*. There is no time as good as the present to make the endeavor to double the subscription list of the YOUNG FRIENDS' REVIEW. We ask our readers everywhere to co-operate with

now in the effort to send the REVIEW into 2,000 homes next year. A little exertion on the part of each one will more than do that. As soon as our list of subscribers reaches 2,000 our offer of last year will be complied with. That is, the REVIEW will be enlarged to twenty pages, issued semi-monthly as at present, and at present rates—75c. per year. There is no reason why, in time, the REVIEW should not go into 5,000 homes. The advantages of wider circulation are great to both readers and publishers. However, 2,000 is our present aspiration. In remitting, follow instructions at head of editorial page, and address S. P. ZAVITZ, Coldstream, Ontario, Canada.

FOR YOUNG FRIENDS' REVIEW:

On 11th mo. 10, at Friends' Monthly Meeting at Benjaminville, Illinois, after the business was concluded, it was suggested that it might be profitable at every Monthly Meeting to read *all* the queries, not with a view to answering them oftener than at the prescribed times, but simply to bring them more frequently to our remembrance, with a sense of individual responsibility in the answers, it was felt this might create more interest in them, but some thought this plan would not be productive of so much good as was claimed for it, as it would soon degenerate into a mere form. The following proposition was then made, which, receiving favor, was adopted: that at each Monthly Meeting a person be appointed to prepare an article on our queries (beginning with the first), to be read at the next meeting, followed by comment or discussion, as we may please to term it. We have eleven queries in our book of discipline, so it will require nearly a year to complete the series, allowing every appointee to be punctual. Some of us anticipate quite profitable meetings from this free interchange of thought on topics of such vital import to each individual of our Society, as well as to the Society

itself, as are contained in, at least some of our queries, and if they prove to be what we desire and expect, perhaps an account of them may be sent to the paper. ELIZABETH H. COALE.

Holder, Illinois.

To the Editors of YOUNG FRIENDS' REVIEW.

Our little Meeting has been much encouraged the last two First-days by the presence of visiting Friends. The 11th of this month Mary Jane Hoag, of Quaker Street, and Elizabeth Adams, of Albany, visited our Meeting, and an earnest, loving testimony was listened to from M. J. Hoag. Last First-day (the 18th), a circular Meeting had been appointed to be held at Granville, and we were cheered by the presence of three ministering Friends, Robert Barnes, James Stringham, and Jonah Reese. Sermons were delivered by all three and listened to with deep attention, and a feeling of heartfelt gratitude, that in our feebleness and small capacity, our Heavenly Father had sent to us those Friends with words of loving encouragement. A request was made for a parlor meeting, in which the visiting Friends were willing to unite, and it was held at the house of our oldest and much loved member, Lydia Dillingham, who from poor health was unable to attend the morning meeting. Many who are not Friends were present, and our three visitors addressed the meeting very acceptably, and cordially invited all to express themselves, and many responded.

The state of our Meeting was discussed, and words of warm encouragement offered, which met a response in the hearts of our little band of Friends here, who truly feel the need of help and encouragement from other quarters of the field. We hope and trust that the good we feel we have received may abide with us, and that we may be enabled to better perform the work which is given us to do.

L. J. MOSHER.

Granville, N.Y., 11th mo. 19, 1894.

DUANESBURGH QUARTERLY MEETING.

Duanesburgh Quarterly Meeting was held at Quaker street, 11th mo. 17th, 18th and 19th.

The meeting of ministers and elders on Seventh-day afternoon was small, yet the Divine presence was felt to be with us.

The arrival of several visiting Friends at the close of the meeting cheered and comforted us.

On First-day morning, at the close of the First-day School, quite a large gathering of Friends and others were assembled. Out of the solemn stillness the voice of prayer arose, bringing all hearts under a canopy of Divine love.

Our friend, Robert S. Haviland, gave abundant testimony to the Divine call for obedience to known duty, showing that the development of our spiritual lives are governed by the same laws as are the intellectual and physical—the law of constant use—hence the necessity for constant and continued obedience to that which we know to be right.

He dwelt upon the fact that our lives are too *narrow* and *commonplace*, we should *think* more, reach out after new truth, forget *self* and our own *selfish* aims and purposes, and realize each day a renewed consecration. Then shall the Father work in us “to will and to do of His own good pleasure.”

On First-day evening Friends were invited to take a part in the services at the Christian Church. Our friend, Robert Haviland, was again enabled to hold the close attention of his audience through quite a lengthy discourse, beginning with the words of Paul to the Ephesians: “Be ye therefore followers of God as dear children, and walk in love.”

The main points so beautifully developed were that the Christian life was not one of servitude to a hard master, but the close and tender relationship of parent and child.

The beautiful co-operation of the Divine with the human; the oneness

with Christ, and the heirship of all humanity to our Divine birth-right, which is the revelation of God to every human soul.

There were many expressions of unity and kindly appreciation after the close of the meeting.

On Second-day morning the meeting was small, a few not Friends being present with us. Robert Haviland was again favored to speak. He was reminded of the message of Christ to the woman of Samaria, the meaning of true worship, and the faithfulness on the part of the messenger.

The business of the Quarterly Meeting was taken up and concluded, and the meeting closed under a feeling that we had been bountifully blessed.

M. J. H.

EASTON AND SARATOGA QUARTERLY MEETING.

It was my privilege to attend the several sessions of this Quarterly Meeting, held at Easton, the 14th and 15th of 11th Month.

The meeting of ministers and elders on Third-day afternoon was fully as large as usual, some Friends having driven seven miles to attend it. The counsel given was tender in feeling, and searching in character, all hearts being drawn together in a precious feeling of unity. A cold storm of snow and sleet met us as we separated, but it could not chill the kindly feeling and the warm outflow of love.

On Fourth-day the meeting was held at the South Meeting House. We were gratified to see a good number in attendance, a large share of these being young people. All were closely attentive to the spoken word. Philip S. Dorland, from Saratoga Monthly Meeting, and Mary J. Hoag, from Duanesburgh Monthly Meeting, were in attendance. During the business part of the meeting we were gratified to learn that a proposition to change this Quarterly into a Half-Year's Meeting—and being decided at a previous meeting—

had been reconsidered, and now all were united to continue the Quarterly Meetings. At the close of the meeting all remained at the meeting-house, and after a short time spent in social intercourse, we were again seated and ample refreshments were served to all. This very interesting feature of the occasion was followed by a Philanthropic Meeting, with Job H. Wilbur as chairman. A very able paper was first read, by Phoebe A. Hoag, on the subject of "Capital Punishment." This was followed by another equally well written, upon the same subject, by Orren B. Wilbur. Considerable discussion followed, after which Charles E. Wilbur and Butler M. Hoag, each read valuable papers on the subject of "Peace and Arbitration," which called forth much expression, and we could but feel that these meetings not only awaken public sentiment, but thought and research, on the part of our young people, in the preparation of these papers, are educational in the highest degree.

On Fifth-day the last session of the Quarterly Meeting was held with fully as large an attendance. It was felt to be a favored season, and with thankful hearts for the precious privilege of thus mingling with dear Friends, we returned to our homes. M. J. H.

NOTES ON THE INNER LIGHT

(Continued)

In the communication of John D. McPherson, in the REVIEW of 11th mo. 15th, I find two paragraphs which I do not feel free to pass by without further comment, yet not in a spirit of controversy, but from a sense that this inner light, this divine principle operating in man is an infallible guide, and therefore vital to us as individuals, at the same time that it is the chief corner stone of the religious organization with which we are connected.

He says, "The proposition which I maintain is the liability of persons to be mistaken as to the leading of the Inner

Light when they depend on themselves alone to interpret its teachings." I can best explain my feelings on this proposition by quoting from the writings of Friends prominent in the Society. "The spirit of God is different from man's conscience, Our conscience may be seared and is commonly warped. It becomes blunted by our inattention, and is the creature of good and bad education; but at the back of conscience there is a voice speaking to man that is infallible, but our interpretations of that voice are singularly fallible. It is just here that so many err." Another author says: "In the writings of Friends there is a clear distinction observed between the Divine Light, which is the medium, and the conscience, which is the organ of spiritual perception. This faculty of the soul may be clouded by prejudice, benumbed by disobedience, and even seared as with a hot iron by long continued transgression; but the light itself, though obscured, or lost to our vision, remains ever the same, for the divine nature is unchangeable. "If thine eye be single thy whole body shall be full of light; but if thine eye be evil (or diseased) thy whole body shall be full of darkness"

Again J. D. M. says: "As to experience let us not deny the pit whence we were digged. Quakerism came forth from a furnace of fanaticism, and still has the smell of fire on its garments." This sentence does not seem entirely clear as to its intent, but by way of reply I will quote from one to whom no taint of fanaticism can be imputed. "Those who are well versed in the history of England during the times of the civil war and the Protectorate of Cromwell, are fully aware that it was an age of enthusiasm and deep religious excitement. To persons thus informed it would appear extraordinary indeed if the rising Society of Friends, or some "who professed to hold their principles did not, in any degree, partake of the general enthusiasm, or in any instance give way to fanaticism. They were not

exempt from the frailties incident to humanity, and though many of them were favored with clear views on religious duty, there were, doubtless, some who mistook the suggestions of the imagination for the promptings of the Spirit of Truth." But the Society should not be held responsible for the errors of a few whose conduct it publicly condemned. Even as conservative a man as Robert Barclay felt constrained, from a sense of religious duty, to pass through three of the principal streets of Aberdeen, clothed in sackcloth, "after the manner of some of the ancient prophets, and with similar motives." He afterwards, in a short address to the inhabitants of that city, says: "This was the end and tendency of my testimony, to call you to repentance by this signal and singular step, which I, as to my own will and inclination, was as unwilling to be found in as the worst and most wicked of you can be averse from receiving or laying it to heart." One author, previously quoted, says: "There were also a few instances of persons, professing with Friends, who thought it their religious duty to appear as signs to the people, in a manner which would now be condemned as indecorous." "One of these, Solomon Eccles, passed through the city of Galloway, in Ireland, stripped from his waist upwards, and a pan of fire and brimstone on his head. Such singular exhibitions were probably suggested by the examples recorded in the Old Testament, where the prophets are described as sometimes performing, from a sense of duty, actions no less repugnant to modern notions of propriety." It would be extremely unjust to apply to all the actions of former generations the standard of propriety now adopted in enlightened nations; for although the cardinal principles of morality have been nearly the same among good people in all ages, there has been a vast difference in their manners and their ideas of decorum. The few instances of indecorum among the early Friends may well be pardoned when we reflect that they lived in an

age when, by order of the public authorities, and for no other offence than religious dissent, worthy men and virtuous women were stripped to the waist and cruelly scourged in the public streets both in England and America."

In conclusion I would say that in my view the incongruity of these things is largely due to the strict literalism with which the scriptures were viewed at that time, and to a large extent at the present time, regardless of their own testimony that the letter killeth but the spirit giveth life.

GEO. S. TRUMAN.

Genoa, Neb., 11 mo. 20, 1894.

TEMPERANCE.

Essay read by Libbie Wilson at the Philanthropic Session of Lobo First-day School.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Often times the taste for liquor is germinated in early days at home, by using wine on the table, and when once the taste is formed it leads on and on, until the participant will find himself ensnared by an endless chain of evil deeds, which are sure to follow.

It hardens the heart, steals the conscience, and deadens the soul to every religious feeling, and thus prevents the due influence of Gospel Truth on the community. Not only does this evil beast, lying ever in wait for the unwary, prevent men from entering the Church of Christ, it also prowls around the fold, and snatches thousands from its sheltering embrace.

Should we not try to repress the rum traffic? It ruins men and pauperizes and breaks the hearts of women and children,

If the temperance people will rouse in their might, they could hurl from power, any Government, Provincial or Dominion, Conservative or Reform, that would not heed the moral force of the country, for the emancipation of our land from the curse of a licensed drink traffic.

But as long as there is a saloon kept in the Dominion House, and some of its leading members are the very ones that make the liquor which is the cause of so much misery and crime; there will be no change in the drink traffic.

It is well to save the drunkard, but better to close the door of temptation before his footsteps reach its threshold.

Earnest, unceasing, importunate prayer should be sent up to Heaven for the staying of the awful tide of intemperance. But prayer without effort is without avail.

Prayer should be accompanied by the most earnest and persistent effort to build up God's Kingdom in the world, and to overthrow the ancient Bastile of intemperance and vice.

THE OLDEN QUAKER.

FROM "THE FRIEND," BY J. W. HODSON.

When Quakers to their meetings go,
For worship and for prayer;
They may have melody, but no
Need of the organ there.

Their melody's within the heart,
Which sweet communion fills;
The music's in their inward part,
Which soul and spirit thrills.

No need of college bred divines,
The pulpit for to fill;
But as the Lord moves on their minds
They preach, or they keep still.

No need of sermons written out,
Or subjects planned to fill,
But as the Lord may bring about
The purpose of his will.

They strive to know and do his will
And heed it everywhere;
Sometimes they preach, sometimes they're still,
Sometimes they're heard in prayer.

But oh! when He doth deign to teach
Without the aid of man,
Let no one ever dare to preach
Or mar his holy plan.

For 'tis his own prerogative
Mankind Himself to teach.
And ours to in submission live,
To preach or not to preach.

And as the Gospel freely came,
As free as water ran,

They dare not say they'll preach the same,
And ask their pay of man.

They ask no pay of man for what
Their Maker bids them do,
But in submission to their lot
They trust their Master through.

Who offered to each one who wrought
Within his vineyard bower
The penny which their service sought,
E'en to the eleventh hour.

He never faileth to fulfill
The promise He has made,
So they can safely trust Him still
Until the penny's paid.

He pays in full for every time
They labor for Him, and
What more could they desire of Him,
What more could they demand.

He pays all as the labor's wrought,
In full for every claim,
Not one day missed by Him or aught
In payment of the same.

It's downright pay in every case,
No waiting till to-morrow;
How could they ever have the face
To ask of men to borrow,

Or hire out by the year as though
The Lord would never pay,
And where the highest wages go
For what they have to say.

The Quaker dare not preach for hire.
Or sell what's not his own,
Or even preach from a desire
That springs from self alone.

But as the Lord moves on his heart
As with a burning fire,
With words which he should then impart,
To preach he may aspire.

He then the Gospel may proclaim
As from the Lord above,
But only in the Saviour's name
And in the Father's love;

The Master going with him through
The whole of the discourse,
And bringing language to his view
His message to enforce.

They heed the motions in their hearts
Their Master's pointing there,
And only preach what life imparts
His message to declare;

He being Bishop, Priest and Lord
And Minister to those
Whom He has called to preach the Word
His Gospel to disclose.

AMO, IND., Sixth Month 25th, 1892.

OUR COSY CORNER.

DEAR COUSIN JULIA,—The cold weather has compelled us to abandon meeting in council in our playhouse of leafy boughs, and the deep snow prevents many of us from visiting with our writer to talk over what is to be written in reply to your ever welcome letter, which has been received and leisurely perused.

Our playhouse and our meeting house for worship, are both in the edge of the woodland; perhaps that fact has unconsciously awakened within some of the worshippers a taste for the beautiful, wherever found. A beautiful thought is that of yours: "Fit place for worship by the softly whispering forest; whose cool shadows and glimmering sunlight seem typical of the sunlight tempered by shadow, that falls upon our lives by the Tree of life."

Yes, there are those, who viewing the handiwork of God, find

"Tongues in trees, books in the running brooks;

Sermons in stones, and good in everything." while others see nothing but woods, and streams and ugly stones, and know not that

"Earth's filled with heaven
And every common bush afire with God."

May we all learn that

"Only he who sees, takes off his shoes;
The others sit around it, and pluck only berries."

The description given of your church-going recalls the teaching in our summer's Sabbath School lessons. The Scriptures affirm, "By their fruits ye shall know them." If we practice what we have been taught we will deny ourselves, take up our daily cross, and follow in the paths Jesus walked. He ever went about doing good everywhere, and to everyone who besought help, never did he restrict himself, nor confine his labors of love within the narrow limits of his own society. This has been one mistake of the past which we hope all are growing out of. Let us Young Friends ardently watch,

in the Light, for the right, and progress steadily, as through the world we go; though in it, yet we must keep ourselves free from worldly spirits.

If the Divine artist paints the heart's secret goodness on the face, does he not as surely brand the brow with the heart's secret badness?

["Oh, let each pray, "Lord, cleanse thou me from secret faults." Thus it is we are "rewarded openly," as Jesus declares. In triumphant communion with the Heavenly Father, the countenance shines, while a glum countenance rests, visible to all beholders, upon the followers of evil thoughts, words or deeds. Perhaps we would not be as candid and honest as little Kitty, who one day said to her mother: "Papa calls me good, aunty calls me good, and everybody calls me good, but I am not good." "Why?" asked her mother, in surprise. Kitty replied, "My *think* is naughty inside of me. When I could not have the promised ride I thought lots of naughty things and wished bad things to happen, but I did not cry nor make any fuss about it, so you all call me good, but God knows that I am not good." Thus we see how it is, we must cherish the good and drive the evil away.

Often we hear it said, "God will teach his people himself," and the writer can testify to the truthfulness of the declaration, for by ways that I knew not have I been led to learn many things; and by thy leadings to the discovery of the origin of the name "Friends," thou too, Cousin Julia, hast surely been led in a way that thou knewest not, in God's own good time, to learn that which the seeking mind desired.

It is just and right and *best* to have a home wherein Christian fellowship abounds in religious faith, as well as the hearthstone of family ties and interest. Let none be disloyal to their own choice of Christian association or church.

The Christ spirit is sought after and found in all denominations, and if we are honestly seeking good, with unpre-

judiced minds, we will find a measure of it everywhere; though for restful quiet worship we believe *that* is enjoyed most fully in the home meetings, and in attending to its welfare. But we are to "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in Heaven." HOPEFUL BAND.

Select Recitations for Literary Circles.

THE FIRESIDE.

Dear Cloe, while the busy crowd,
The vain, the wealthy, and the proud,
In folly's maze advance;
Though singularity and pride
Be chosen our choice, we'll step aside,
Nor join the giddy dance.

From the gay world we'll oft retire
To our own family and fire,
Where love our hours employs;
No noisy neighbor enters here,
No intermeddling stranger near,
To spoil our heartfelt joys.

If solid happiness we prize,
Within our breast the jewel lies,
And they are fools who roam;
This world has nothing to bestow,
From our own selves our bliss must flow,
And that dear hut our home.

Though fools spurn Hymen's gentle powers,
We, who improve his golden hours
By sweet experience know,
That marriage, rightly understood,
Gives to the tender and the good,
A paradise below.

Our babes shall richest comforts bring;
If tutored right they'll prove a spring
Whence pleasures ever rise;
We'll form their minds with studious care,
To all that's manly, good and fair,
And train them for the skies.

While they our wisest hours engage,
They'll joy our youth, support our age,
And crown our hoary hairs;
They'll grow in virtue every day,
And they our fondest loves repay,
And recompense our cares.

No borrowed joys! they're all our own,
While to the world we live unknown
Or by the world forgot;
Monarchs! we envy not your state,

We look with pity on the great,
And bless our humble lot.

Our portion is not large, indeed,
But, then, how little do we need,
For nature's calls are few!
In this the art of living lies
To want no more than may suffice
And make that little do.

We'll therefore relish with content,
Whate'er kind Providence has sent,
Nor aim beyond our powers;
For if our stock be very small;
'Tis prudence to enjoy it all,
Nor lose the present hour.

To be resigned when ills betide,
Patient when favors are denied,
And pleased with favors given;
Dear Cloe, this is wisdom's part,
This is that incense of the heart
Whose fragrance smells to heaven.

Thus hand in hand through life we'll go,
Its chequered paths of joy or woe
With cautious steps we'll tread;
Quit its vain scenes without a tear,
Without a trouble or a fear,
And mingle with the dead.

While conscience, like a faithful friend,
Shall through the gloomy vale attend,
And cheer our dying breath;
Shall, when all other comforts cease,
Like a kind angel whisper peace,
And smooth the bed of death.

NATHANIEL COTTON.

THE FOUR CALLS.

The spirit came in childhood,
And pleaded "Let me in;"
But, ah! the door was bolted,
By thoughtlessness in sin.
The child said, "I'm too young yet,
There's time enough to-day,
I cannot open." Sadly
The spirit went his way.

Again he came and pleaded,
In youth's bright, happy hours,
He called, but heard no answer,
For, lured by Satan's power,
The youth lay dreaming idly,
And saying, "Not to-day,
Not till I've tried earth's pleasures,"
Again he turned away.

Again he came in mercy,
In manhood's vigorous prime;
But still he found no welcome,
The merchant had no time,
No time for true repentance,
No time to think and pray,
And so, repulsed and saddened
The spirit turned away;

Once more he called and waited,
The man was old and ill,
He scarcely heard the whisper,
His heart was cold and chill.
"Go leave me; when I need thee
I'll call for thee," he cried;
Then sinking on his pillow,
Without a hope he died.

I am pleased to see the new department in REVIEW for "Select Recitations," and enclose the above poem from the *Baptist Register*, author's name not given, which I thought appropriate for that department.

L. J. MOSHER.

All real and wholesome enjoyments possible to man have been just as possible to him since he was made of the earth as they are now, and they are possible to him chiefly in peace.—
Ruskin,

LEAFLETS—No. 1.

The Sermon by Sercna A. Minard, which appeared Oct. 15th, in the REVIEW, we now have in leaflet form (5,000 copies), suitable for general distribution in First-day Schools or elsewhere, and may be had at 25c. per hundred. We propose issuing such Leaflets occasionally, and hope the undertaking will meet an encouraging demand.

NOTICE.

To the Members of Illinois Yearly Meeting:

At our late Yearly Meeting the committee in charge of "Western Department," in one of our society papers, was continued, and the committee decided to continue with the YOUNG FRIENDS' REVIEW. The correspondents named last year were continued for the coming year, and it is earnestly desired that you diligently endeavor to increase the subscription list. It certainly would be entirely within our reach to double our list from this Yearly Meeting. There are some localities that have never responded with a communication of any character. This is not right. The paper is, and will be to some extent, what we make it. We can have a twenty-page weekly if we do our whole duty. And how can we make a more worthy effort than in this direction? You in the far West give us a little account of your surroundings, your desires and needs, of your efforts to hold meetings, of visiting Friends, and any other items of general interest, just such as you first look for on receiving the paper. Sincerely,

EDWARD COALE, Chairman of Com.

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