

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VIII.

LONDON, ONT., FIFTH MONTH, 1893.

NO. 5.

## "GOD CAN HOLD HIS OWN."

"I am glad to think

I am not bound to make the world go right,  
But only to discover and to do,  
With cheerful heart, the work that God  
appoints.

I will trust in Him,  
That He can hold His own, and I will take  
His will, above the work He sendeth me,  
To be my chiefest good."

—Jean Ingelow.

There is to me a deep lesson hidden in these lines, and when we *practically* find it out happy are we. In our finite wisdom we are anxious as to the result of our work; we want to see *something done*; we wish to realize the fruit of our labors; we are not content simply to *work*, as the command may come to us, and in whatever field it may seem proper for us to work, but in the language of another poet,

"We love to choose and see our path,  
We love day's dazzling light,"

for our work, forgetting that "God can hold His own." Is this right? Is this the way we would expect our children, or our employés to do? Would we not tell them to do the work we had set them to do, and to *trust* that we had arranged it all right, or at least as *we* wanted it to be? Why will not the same law hold as good in the spiritual and moral as in the physical world? "We are not bound to make the world go right," but to *discover* and to *do* the work that *God* appoints for us, as individuals, to do, and "trust Him, that He can hold His own." To discover our work! What does this mean? To sit with folded hands and idle minds lazily thinking the *work* will *come to us*, without an effort on our part? Does this plan comport with the teachings of our blessed Lord? He tells us to *seek*

the kingdom; to *work* while it is day; to *knock* and it shall be opened to us. Many other passages might be cited to show that we are not to be always and only *waiting* for an opportunity to present itself that we may show our allegiance to our Heavenly Father, by doing His work when and where we *chance* to see it. It is not thus that we can do His will on earth, as it is done in heaven; it is not thus that we can hope to be kept out of temptation and evil; no to do these things implies *action*, action *with* our Father's will, and in conformity to it. We pray, "Thy will be done," but what are we doing to help towards its accomplishment, if we make no *effort* to bring it about. And what is this will that we pray may be done? To do good. In one of the old prophets this passage occurs, "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" He hath shewed us what is good. What for? For his own gratification? Surely not. For our own sake, that having been shewed the good we might go to work and practice it, and *then* what we do will redound to *His* glory, as well as to our own benefit. What does he require of us? First to do justly. What does this mean? We all know what justice is, it is defined, "the rendering to every one his due, his right; practical conformity to the laws and to principles of rectitude in the dealings of men with one another; conformity to truth and reality," etc. But these are sufficient to satisfy any reasonable person. Let us look at this matter closely; it is a subject deserving of thought, that we may act intelligently in the premises. Do we render

to everyone his due, his right? Not in money matters only, this is but a part of the consideration, but there is a deeper meaning to my mind attached to giving everyone his due. Do we accord to all others the freedom of thought, speech and action that is their *right*; that we wish to exercise ourselves? if not, then are we failing in this part. In the next place do we conform to truth and reality, or do we often hide our real self, our truthful convictions, and utter meaningless phrases, or worse, what is directly contrary to our ideas of right. "Fair representation of facts." How many are clear in this respect; how many sufficiently thoughtful of what we say of others; careful never to say a disparaging word about our fellow-beings, either in jest or earnest? Sometimes we say a thing jestingly that if it went no farther, would do no harm to anyone; yet it may be repeated time and again, each time growing a little larger, and changing a little, till it is no longer a jest; but the word spoken in *earnest*, that is defamatory in character, *that* is the mischievous one, *that* is the one that hurts; and against all such, we should sedulously guard both our ears and tongues. It has been well said, "That if there were no listeners there would be no talebearing; how could there be?" Now, to go back, how can we be guilty of *any* or *all* of these violations of the definition of justice, and at the same time be doing what the Lord requires of us, and when we thus violate this part, we are also guilty of violating the second part, which enjoins us to love mercy. If we love mercy, we will be merciful; if merciful, we will not unnecessarily wound the feelings of another. "Walk humbly," that is, without pride and highmindedness; thinking no more of ourselves than we find, on close self examination, we deserve, and in a spirit of love and justice award to others as high a meed of praise for their intentions and actions as we would like, under similar circumstances, should be granted to ourselves. Now all this

is strictly in the line of the statement with which I started out: That we must *do*, not be inert and unconcerned, but awake to our possibilities; *find out*, *discover* what is the work God appoints for us to do. In Nehemiah we are told that in the rebuilding of the walls of Jerusalem and the restoration of the city, he set "everyone in his watch, and every one to be over against his house;" not his neighbor's house, but his own, to watch, and where *everyone* watched *his own* house, *all* were watched, none were missed; that watching meant work for the *all*; *our* watching ourselves, which is the same as houses, means work for *us*, and in *our* case, as in *theirs*, this vigilance will be rewarded by the keeping of our enemies at bay. If we can open no other field of labor than this, let us accept it as God's will with cheerful heart, and trust in Him that "He can hold His own."

Holder, Ill.

E. H. COALE

#### "OUR GALLERY SEATS."

There seems something particularly pathetic about that piece of poetry in the REVIEW of third month last, with the above title—especially as the same paper holds an obituary of that loved minister, S. P. Gardner, whose life work has been so replete with good, and leaves another empty "gallery seat." How our hearts ache to see them one by one leaving us, for we need the spiritual nourishment the same now as in those days when the gallery seats held the forms of many a beloved parent and Friend.

"Our fields are unto harvest white,

Our laborers are few;

And whence shall reinforcements come,  
Save, dear young Friends, from you."

Ah! how true it is that reinforcements must come from the younger Friends, and why do they hesitate in taking the trust? Why are their hearts not stirred with the religious zeal that characterized so many of the youth in years past, when they used with undaunted hearts, before age and wisdom,

to declare their testimony. Their souls were in full accord with the "still, small voice," and spake in a language that all might hear and benefit.

I have sometimes wondered if this mad rush and hurry of the day were not obliterating the grand and noble principles of a Christian life. This strife for a comfortable livelihood that stirs the hearts of the young and plunges them headlong in some rash endeavor, to "leap to heights that were made to climb," must of necessity take their minds from their Creator to a great extent. They are so worried with business cares that it settles like a pall upon them, and even at Meeting you can feel an undue worldly influence they bring with them, and it disturbs those peaceful spirits in the "gallery seats," so willing to teach us the path of rectitude. They feel strangely aware that some one needs a restraining hand, that some heart needs quickening with the divine, and to be brought to an humble state of submission, wherein Christ can touch the natural instincts with his pervading love and tenderness, bringing the subject to its Maker in humility. Again and again must the mind be brought to this humble, penitent state, before it can realize and grasp the lesson of truth. "Unless ye be as little children, ye cannot enter the Kingdom of Heaven," and truly it was spoken.

If young Friends could only realize what a beautiful thing it is to be brought up in this pure, spiritual atmosphere, which so largely helps to prepare the mind for the work of ministry, I feel confident more would devote their time to its requirements. 'Tis a beautiful faith, and the world over, Friends are acknowledged as living most consistent lives. No earthly blessing can exceed that of the "inward light"—the "still, small voice" which our Heavenly Father has given us as a free gift; not one, but all, are under its surveillance if they conform their lives to its requirements. But we cannot live outwardly if we would accept its guidance. Our lives must be

dedicated to the Father, and He, in His turn will so inspire our souls with pure and holy thoughts, we will feel indeed the Heaven of earth. After we have accepted this righteous living, we find ourselves in a particularly pliable state, a condition to grasp new ideas, enlarge upon old theories, and in a word, become the subject of progression.

The history of the Friends, we might liken unto a child passing through the different stages of his development, until he arrives at maturity—but never too old to learn new truths. As a child he grasps all his childish brain is capable of fully comprehending. As a youth he looks up to his elders expecting them to teach him the grave problem of exemplary living, and at all times wholly subject to their prudence and caution; while they, in turn, are molding and influencing his dependant mind to a state of self-reliance. But when he arrives at maturity he looks about him unrestrained and ready to take up his individuality, while the result of his life lay within his own grasp. 'Tis his to make or break, whichever spirit he allows to govern his existence. Now, regarding the Friends, they had their childhood in George Fox's day, ably assisted by William Penn. Then came the youthful years, in which they still felt and were governed by the wisdom of their noble leader. But when maturity came their youthful fancies were brought to an ultimatum by the coming and preaching of Elias Hicks. Now they must think individually. They had outlived that peaceful stage of learning or garnered wisdom, and this new preaching meant a revolution, a choosing of the new ideas or adhering to the old. It was indeed a great pity that all the "children" could not have seen the efficacy of a few new ideas, and still held themselves inviolate, for it had been many years since their childhood and they must surely expect to progress, as God gives to each generation their own peculiar gifts, and we naturally suppose, as time goes on, our

brains are strengthened to receive the higher thoughts and aspirations, with a keen discrimination between different kinds of truths. From that day, what can be said of the Friends? I will not answer this; let each one think it out for himself, for I fear I should be too harsh a judge. But how can we young people help imbibing the spirit of the day to a limited extent? How can we help holding advanced ideas regarding some of the old-time theories, when this age is teeming with liberality, everything conducive to a higher intellectuality; for civilization has made rapid changes in the last few years, and demands a higher, nobler field of thought and action, and with this advanced culture we must keep pace.

Now, if we make the most of the talents given us, then we must strictly adhere to the light manifested to us, and, if need be, deviate from a stereotyped form without feeling we are transgressing the laws of the Society. We must let the old dogmas and doctrines alone, lest they bias our minds unhealthfully. What the Friends have done in the past to spread the Gospel we are largely feeling the benefits of to day, but we cannot live upon their footprints; we must implant some of our own, that we, too, may add our mite to the wheel of life and help the future generation to still nobler ideas. The fundamental principles of Friends are intact, we can say very little regarding them, for it rests with the individual whether he will live in accordance or nay; so the old, old story so oft repeated still remains the same to the end of time. But why the Friends are declining seems to be one of the questions still to find a proper cause. The now silent Meeting Houses so filled with precious memories bring tears to the eyes as we recall that once they resounded to the liquid eloquence of many a speaker from those "gallery seats," while the patient throng silently and reverently awaited the words of wisdom which might fall from the lips of an honored Friend, whose consistent life had lead

him in the path of peace, and of that peace he now so richly rewarded his listeners. But where are the younger ones to take up the burden of free ministry? Must it become extinct and the almighty dollar come to the rescue as with other denominations? No, 'tis a sacrilegious thought, and not to be harbored for one moment. Our Heavenly Father meant that life should be equal, and the divine inspiration will never fail to reach the heart of man or woman, through their natural instincts, if they will heed it.

So let us heed it—we who have been educated amidst its sweet, refining influence, and living moderately, avoiding the rush and hurry of the outer life, will aid us materially in our endeavor. I have a great concern that Friends "shall live alway."

SARAH A. DEGARMO.

---

### SOCIAL PURITY.

---

Essay written by Almira Zavitz for the 4th session of Philanthropic work, in Friends' First-day School, Lobo., 3rd mo. 26, '93.

I have been asked to contribute my mite on this important subject. I feel my great weakness, and how little I can say to influence others.

In the best of all books we find these words: "Blessed are the pure in heart." If we are pure in heart, we shall be so in our daily lives, not only in words, but in actions as well. The very first stepping stone towards social purity must begin in our homes.

There is so much said and written on what a mother's duties are, that we are almost led to wonder what there is left for the father to do. Of course, in the first few years of a child's life, the mother has, or is supposed to have, it under her own control. But as the child grows older, what then are the duties of the father? Is he not equally responsible for the training of his children right from wrong?

Many a one, instead of doing this, sets a bad example to his children by spending his evenings in some store or

other place of resort, listening to the idle jests, or coarse, low talk. Will he be made better himself or be better fitted to help others to become pure by such examples?

If he have boys, how long do you think it will be before they will be walking in his foot-steps learning all manner of vile talk, doing things that would not bear the light of day; this, too, despite all the influence of the mother.

Think of this, you fathers, and be in all things what you would like your sons to be—*pure*, alike, in word, thought and deed. Let father and mother join heart and hand in this work; let everything be done to make home so attractive that our children shall find it the pleasantest spot in the world, and be able to look back to it with pleasure when the trials of life shall come, as they do to all.

Our common schools may almost be said to be a hot-bed of corruption. There are always some in the school who are about as bad morally as they can be, and I have heard it said that one bad boy can do more harm than all good influences combined can undo. How many of our carefully trained children take their first lessons in vulgar, low language from these school-mates—learning to read books that should be in the hands of no child. Even our teachers are often ill-fitted for their position, and indulge in language, even in school, that is far from being pure or refined. Who shall be strong enough to find a remedy?

There is another source of evil in there being so many things to attract the young. Night meetings, such as socials, tea meetings, basket parties, etc. There may be no harm in attending these places, indeed it seems as though something of the kind is needed or all social life would die out; the trouble is in allowing young girls to go to these places alone, or with any company they chance to meet. How shocked many a mother would be were it possible for her to see just how her child

was spending her time, when she thought she was in proper company.

I think in many instances girls are given the privilege of choosing their associates when they are far too young in years. It is hard for them to see anything wrong in those who please their fancy. They go like moths around a lighted lamp, till, alas, many, like the moth, get burned.

I once read of a man who was trying to explain these things to his daughters. He took two glasses, filled one with pure, clean water, the other with muddy water; then taking a few drops of the foul water, dropped it into the pure, and instantly the color of the whole was changed; it had lost its purity. Then taking a few drops of pure water, dropped it into the foul, and lo, you could not perceive any change. It is so much easier to overcome good with evil, than for good to overcome evil.

Now, my dear young girls, you whom I have most in mind while penning these imperfect lines, will you not try for that purity of heart and mind which is the only safeguard against all these evils?

One thing more I will add—do not forget to go to your parents when you are in doubt about the right.

---

### WHAT IS LIFE?

---

An essay prepared and read by Emma J. Carpenter, at the Young Friends' Association of Purchase, held at the meeting-house, 2nd month 3rd, 1893.

Webster gives us a definition: "The present state of existence; the time from birth to death." What an indefinite something is here included between the definite bounds of birth and death; and with what a strange variety of *veal* and woe we find this something filled. And whoever fills it to the best advantage finds that it is not done with a few great things, but by constant labor, and by small degrees; for he who waits for great opportunities will learn that time waits not. Each one who enters the arena of life has a part to perform. However faithful or unfaithful others may be, it does not excuse us. Each has talents to be im-

proved, gifts to be occupied, and ample opportunities to exercise them ; and the reward of joy will be in proportion to our faithfulness. There should be a pleasure in the right exercise of every faculty we possess. Therefore it lies with us to decide whether we will improve the opportunities in this wide range or remain as mere ciphers in the world, and make life a blank. In deciding this point, let us reflect whether an idle, inactive life can produce happiness to ourselves or others. In no way can we more certainly predict the future than from the past ; and in studying the lives from those who have gone before us ; he must be blind who cannot see that " Life is not all a vale of tears " to those who, unmindful of that monster, " self," have labored to promote the welfare of their kind ; for while pursuing the path of duty they have found much of pleasure. While they who thinking to shun the responsibility of an active and useful life—and after chasing rainbow tints from birth till death has stared them in the face—have gravely said that life is nought but disappointment, ending but in woe. Such has been the recorded experience of every age. Though great opportunities may not be offered, much can be done by little acts of kindness to those around us. And as the future of our country depends very much on the rising generation, it certainly is a great work to start them right in life, and to advocate the right by which they may be kept from the vices that surround them, from descending so low as to take of the inebriating cup, the first step towards which is generally a glass of wine or cider, from impairing the powers of mind by indulging in the more prevalent and disgusting habit of using tobacco. For as the use of opium, tobacco and alcoholic stimulants have made so many unhappy homes, so surely, if continued, it will make still more in the future, and if excessively used for a few more generations, will finally degrade our nation. What a field of labor is here open for us. Let

us perform our duties faithfully in this great field, so that in the future there may be less unhappy homes than there have been in the past, and that our nation may not be degraded, and the coming generations be induced to carry out this great work, and be instrumental in bringing up a generation who will fully realize life is real, and make at least some small portion of the world better for their having lived in it. The world has had its heroes in all ages. In barbarous times military teachers were their honored heroes ; when the church ruled and shrouded the state in superstition they were monks and priests. But the world of mind has attained a growth, and he or she of the present generation who would be remembered with honor five hundred years hence, must be neither soldier nor monk, but philanthropists. What made Abraham Lincoln and Horace Greely what they were ? They were not children of wealth, neither did they have great opportunities for education, but they felt that life had a mission, and starting on the only sure foundation, honesty, they fulfilled that mission nobly. They were honored in life and at their death a nation wept.

Let our habits be virtuous, our language be chaste, and our words reliable, for

" We only have one life to live,  
Here in this world below,  
And it would be best for us to give  
The good seed room to grow.

There is plenty of work for all to take  
A great and active part,  
For there are weeds that each must rake  
From the garden of the heart.

We should ever watch a chance to speak  
The needed word in season ;  
The faults of others never seek  
Without sufficient reason.

First get the mote from our own eye,  
Before we see a Brother's ;  
With our own clear, we then may try  
To get it from another

If in the little things of life  
We try to faithful be,  
A wider sphere that needs more strife,  
We may in the distance see.

For there is great and higher work  
By someone to be done,  
And if it is us, don't ever shrink,  
But let it be begun.

Our faith and strength may seem too weak,  
For the great work to do,  
Yet if from God our help we seek,  
He will surely lead us through.

Sorrows and trials we shall see,  
For they visit great and small,  
Yet as our day, our strength shall be,  
And we will safely pass them all.

For if our hopes are placed on God,  
And we bow unto His will,  
He will give us strength to bear the rod,  
And will whisper, "Peace be still."

### "THE OLIO."

Read at the last Olio of the season, 3rd mo. 24th, 1893.

As we gather to enjoy the twilight of this Olio season, let us pause for a moment, and, looking backward o'er the past, see its fruits of good or evil.

Seventeen years ago, one faithful, trusting, Christian worker, vocalized her beautiful thought that a few young folk might occasionally gather together and find evenings spent in reading aloud, and speaking in the presence of an audience, very helpful and instructive to them, developing their minds as their physical natures grow into maturity. What a contrast can be drawn between that small group of thirteen boys and girls, unschooled in public reading and speaking, and the throng of nearly 100 lads and lasses here to-night for the same noble purposes—to be instructed and instruct.

Can we not also favorably compare these the first and present Olios? Have not the members the same thrilling interests, the same strong desire for the welfare and advance of our circles? Are we not to-night being instructed and drilled for our own present and future good as that faithful little band of the first Olio?

It was, indeed, they, who sowed the seed, which has proven good, and it surely fell upon good soil, upon the minds of those who hungered and thirsted for such knowledge as they found the Olio afforded them.

That precious seed has brought forth fruit an hundred fold, and to-day we see a large field ripe and ready for harvesting.

A few of the builders of our Olio still remain active and zealous members. Others have gone abroad, carrying with them much they cherish, knowledge found in their Olio. For they all gladly acknowledge the instruction they gained, when as awkward, backward children, they first entered what they deem their school of learning.

One by one the little ones step into our ranks, always bearing their parents' earnest testimony—Go, but always take a part.

Taking a part in the Olio is not the sole thought of our young folk, but they deeply feel it must be a good part. Careful thought and caution is necessary in selecting pieces: for the reader feels uncomfortable, and ashamed to present to such a group as the Olio members anything degrading or simple. Mirth is necessary, indeed, but let us carefully classify it. Let it be harmless and elevating in its glee.

Our Olio has a sweet reflection from its past labors and results. Tares were sometimes found among the good seed, but these were cast out by careful hands and the good left to do its noble work.

Now the golden future is before us. We stand on a firm foundation and need but to cultivate and train our own minds so that they may be ready and willing to receive the good thoughts given. Let us be anxious to receive all instruction we can, and each do our little part to impart good and useful knowledge to others.

The Olio is still in its childhood, we have it to train and its character to mould. Let us do it with all consciousness of heart that we long and work for the very best interests of our Olio.

"Let us then be up and doing  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor and to wait."

ARLETTA CUTLER, Coldstream.



# Young Friends' Review

A MONTHLY MAGAZINE.

Published in the interest of the Society of  
Friends at

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

EDITORIAL STAFF:

S. P. ZAVITZ, Coldstream.

ELIZABETH S. STOVER; M. E. L., Norwich.

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

ISAAC WILSON, Bloomfield.

SERENA MINARD, Sparta.

EDGAR M. ZAVITZ, *Managing Editor*.

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

TERMS—Per Year, 50c. Single Numbers, 5c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont., and should be in by the 1st of the month. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

Philadelphia Yearly Meeting opens on the 15th of this mo.; New York Y. M. on the 29th, and Genesee Y. M. on the 12th of sixth mo.; The first two at 10 o'clock and the last at 11. Select Meeting at 10 o'clock on Seventh-day preceding each Genesee will be held this year at Sparta, near St. Thomas, Ont.

We publish in this issue two articles on our First-day School Lesson Leaves; one in favor of the new system and the other regretting the departure from the International series. We know, for we have heard some of it by word of mouth and by letter, that there is a great deal being said among our earnest and interested First-day School workers in the way of comment and criticism on our new lesson leaves, and in comparison with the Interna-

tional. We invite a free and friendly interchange of sentiment and feeling on this subject, believing that it might tend to produce a unanimous move in following out the wisest course. Practical experience in the working of the new lessons, leaves THE REVIEW of the same opinion it has always maintained, only perhaps a little more decided.

We have found it advantageous to direct, somewhat, the line of thought of many writers for the YOUNG FRIENDS' REVIEW by suggesting subjects, now and then, for discussion or consideration. To what more profitable subject can our writers and readers turn their attention this year than to the proper maintenance of our home meetings. We ask for articles, suggestions, etc., upon this subject: *How best can we maintain and strengthen our Home Meetings?* Parallel with these it might be profitable to publish *Items of Interest* from each particular meeting in our Society. Each meeting has its peculiarity and points of strength and interest. Let us know what they are. Be brief and to the point. Give facts not opinions.

## DIED.

ZAVITZ—At Coldstream, Ontario, Canada, 4th Mo. 27th, 1893, our baby, Daniel Russell, aged 17 months and 18 days.

S. P. AND IDA ZAVITZ.

HUGHES—At the residence of his son-in-law, Middleton Wray, Tecumseth, on the 19th of 4th mo., 1893, Mark Hughes, aged 77 years, 7 months and 3 days.

Deceased was born at Yonge Street, on the 16th 9th mo., 1815, of which Monthly Meeting he was a consistent and exemplary member all his life; being diligent in attending meetings, both for worship and discipline. He was the eldest son of Joel and Sarah Hughes, and was united in marriage to Catherine Brown on the 18th of 1st mo., 1839, who departed this life 27th of 10 mo., 1873, leaving six children—four sons and two daughters.

In the beginning of his illness a minister visiting him, asked if he loved the

Lord, and he replied "Yes; I do not know what I would do now if I did not," and told his daughter where he wished to be buried and all the arrangements he wanted made. A Methodist minister was invited to attend the funeral on 7th day, as there is no resident minister among Friends at King Preparative Meeting. He spoke from Job, 5th chapt.r, 26th verse, "Thou shalt come to thy grave in a full age like a shock of corn cometh in its season," and after he had finished, permission being given, two Friends who had known him well, bore testimony to the uprightness of his life and character. After the death of his wife he lived sometimes with one of his children, sometimes with another; so they all had turns of his company, and it was a real pleasure to have him, as he was a pleasant and instructive companion both for young people and old, as his mind was well stored with useful knowledge.

---

#### ACROSS THE SNOW.

Across the snow and over the sand,  
Where summer lingers with song and bloom,  
The perfumed oaks of Florida stand  
Enshrouded in odorous gloom.

Over the mountains across the snow,  
The blue sky smileth and bendeth low.

Across the snow and over the sea,  
Italy laughs, like a child at play;  
And her rivers that sing incessantly  
Are wooing the soul away!  
Over the sea and across the snow,  
They are calling me, but I cannot go.

Across the sea and over the tears,  
The wonder-world of our childhood lies,  
And voices echo across the years,  
With whispered questions and low replies.  
Over the graves and across the snow,  
The children are calling who loved me so.

Across the snow and beyond the doubt,  
There lieth a land so sweet and fair,  
That none who enter will turn about  
To bring us tidings of loved ones there.  
Over the doubt and across the snow,  
The dear ones beckon and I shall go.  
—Selected.

There can be no victory without a struggle.

#### THE NEW LESSON LEAVES.

The subject of our new Lesson Leaves seems to be attracting the earnest attention of many of our people. I have read in the *Friends' Intelligencer and Journal* several articles by those who favored the new Lessons, and I have wondered whether those who do not favor them will be as outspoken in their sentiments. I wish that in both the REVIEW and *Intelligencer and Journal* the question of the Lesson Leaves might be discussed, that we might know the feeling of the majority of our people in regard to them. I do not like to be one to find fault, but I will give a little of the experience of our own F. D. School. We have always had by far the best success with the lessons when we followed the International Series. When a change was made, some years ago, I was not able to take as active a part in the School as I have since done, but I remember hearing much dissatisfaction expressed by teachers and scholars, and especially by one who had long been a teacher in the School. While confined to my bed by sickness, I read, or heard read, the accounts of the doings of the F. D. S. Conference, at Lincoln, Va., and it was with deep regret that I learned a change had been decided upon. I considered the Lesson Leaves of last year, for the adult classes, especially good, better I thought than they had ever been before, and I took pleasure in comparing them with the Leaves prepared by other societies. I do not mean to say that the Leaves we now have are not good, for there is nothing in them but what is very good, and I notice they go over the same ground covered by the International series in the last half of the year 1891. But I feel that the change itself is a loss to us. In the first place I feel that no portion of Scripture can be selected by the International Committee but what Friends can make use of in their lessons, and from which they can draw spiritual truths to illustrate our doc-

trines. Perhaps it is because I so thoroughly believe in the truth and reasonableness of Friend's doctrines that this so appears to me, but I have always felt a strong conviction of its truth, when I have known of any complaining that the portions of Scripture selected by the International Committee were not the best for illustrating our doctrines. I did not find it so while teacher of the bible class for nearly four years, and now as teacher of a class of over thirty (30) children I find the International series the best in all respects, and well adapted to the teaching of "Christ Within," which I consider our great essential doctrine.

In the second place, there are great advantages to be derived from the use of the International Series. The best thoughts of the best minds in all religious denominations, and from both ancient and modern sources, are brought to bear on the lesson; and all who wish can avail themselves of such helps, and surely we are not so narrow-minded as to scorn the light thrown on our pathway by those who in some respects differ from us, but whose minds have been enlightened by Him who is "no respecter of persons." I have often, while studying the helps to the lesson, learned some interesting facts entirely new to me, which while pertaining only to outward things, yet concealed a rich, spiritual meaning which, it seemed to me, must be at once apparent, especially to one brought up as a Friend. I would not wish to be understood to in any way disparage the Divine Guidance to which we are so often referred in the duties of our F. D. Schools as well as in the worship of our Meetings; without it we can indeed do nothing, and so someone has said, it sometimes leads off onto a subject entirely foreign to the lesson in hand. This might and would frequently happen, whatever the lesson might be.

Now, in the third place, what is the aim of our F. D. Schools? I think none will say it is *only* to teach the doc-

trines of our Society, although I acknowledge that to be *one* aim, and one also which I earnestly wish to see accomplished. But is not our object first of all to lead the little ones to Christ within their own hearts? And for us older ones to help each other to keep under the same Christ Power? And while it should ever be a great object with us to teach others the truths we believe in, I think again that the Lessons used by nearly all the Protestant denominations throughout the Christian world, are the best mediums through which our schools can work. I have known persons to come into our F. D. School, and after looking over the lesson with apparent curiosity, ask if they might keep the "Quakers' Lesson Leaf." I feel sure that such a person would compare the Quakers' explanations with those of their own Sabbath School upon the same subject, with far greater interest than if they found the lesson to be in a different part of the Bible from that studied by all the other churches. If we follow this new departure will it not look to others as if we stood apart and refused to grasp the hand of Christian fellowship in the work in which all the churches are joining hands more closely and with less sectarian feeling as the years go by? My wish is that our F. D. Schools may become more and more a power for good, and show forth to the world the "fruits of the Spirit" by which we profess to be led. I hope to hear from others on the subject.

LVDIA J. MOSHER.

---

#### OUR HOME MEETINGS.

---

The query, "How best can we maintain and strengthen our Home Meetings" seems to be a very broad one, and requires a great deal of individual thought and action. It is a question in which every member of the Society should be interested. One of our greatest strongholds rests in having and keeping all actively interested. If we have the welfare of our Meeting at

heart we will be willing to share the responsibility of its maintenance, and not leave it to a few to bear the burden alone. Renewed life and vigor would inevitably follow. Many of us are too apt to fall into the great error of thinking what little we can do is of no value or help to the Meeting, and the little or much we might and could do is left undone. The meeting suffers in consequence—a spiritual dearth ensues to the individual and Meeting at large. Let each one of us be more than willing to assist in whatever way we can, as our talent directs, and arise from the lethargy and spirit of lukewarmness and indifference, which surrounds us, to a more fervent spirit in the Master's work. We might better be over-zealous than not zealous enough.

With our Young Friends especially a great responsibility rests in helping to keep up our Meetings. We little know the strength we add to them by always endeavoring to be in attendance when possible at our First-day Meetings and Meetings of Business also. Ah, if we might all (and *we can if we will*) early cultivate a love for the assembling of ourselves together for divine worship! The deep, full enjoyment experienced not only now, but in after years, would be without stint or measure. Can we afford to pass by so great a salvation? If we knew the extent of its influence and example upon other lives, perhaps we would try to be more faithful in performing this important service.

Our Silent Meetings are often one cause for absence among our younger Friends, but if we could learn to look within and hear the voice "Be still and know that I am God," and that He alone is our teacher, our Silent Meeting would then become helpful instead of growing tiresome and monotonous, as is frequently where one assembles more for the outward pleasure than the inward.

"The outward word is good and true,  
But inward power alone makes new;  
Not even Christ can cleanse from sin,  
Unless He comes and works within."

However much we may appreciate

the spoken word, if we were to depend alone on it for the maintenance of our Meetings, our bark would be frail indeed. We would be "likened unto a man, that without foundation built an house upon the earth against which the streams did beat vehemently and immediately it fell; and the ruin of that house was great."

One source of great strength to our own little Meeting is the continuance throughout the year of our First-day School. Where it is laid down through the winter months it seems hardly possible for the same interest to be manifested in it or our Meetings, and we are apt to grow careless and indifferent. Our schools are a strong incentive in bringing Friends and their children out and in keeping up the life and interest thereof.

I would ask is it well for any Meeting to discontinue its school throughout the winter months? Let us ponder it well.

A YOUNG FRIEND.

4th mo. 27th.

FOR YOUNG FRIENDS' REVIEW.

#### RANDOM THOUGHTS.

In reading this morning a portion of Christ's Sermon on the Mount, my attention was held, as often before, by the latter part of the 6th chapter of Matthew: "Take therefore no thought, saying, what shall I eat, or what shall I drink, or wherewithal shall I be clothed, for your Heavenly Father knoweth that ye have need of these things; but seek ye first the Kingdom of God and His righteousness, and these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself."

What a world of meaning is contained in this! What a world of doubt has clustered in the minds of many concerning this very thing—the "taking no thought for the morrow" that seems outwardly so improvident! How often have I supplied in my own mind the word "undue" or "unnecessary"

before the "thought," and felt had it really read so, its meaning might have been more clear, for surely it was right to take thought for our own and loved ones' needs, and these certainly must be supplied by our own exertions, for we cannot live like "the birds of the air, or the lilies of the field, which toil not, neither do they spin." Ah! but here comes in the saving clause: "Seek ye *first* the Kingdom of God, etc.," and these things of which he knows we have need *will be* added. Here comes the precious promise, the "will be" of a surety, which we cannot doubt, if our part of the contract be fulfilled.

And this "Kingdom of God" we are told is within us; therefore, must we not strive to make the inner self a place fit for God to build up his kingdom, in which the King of Peace shall reign supreme; all else, outward and carnal needs and desires, to be subservient, in truth, "a fit dwelling place for the Most High?"

Is there not still another comforting thought to be gleaned—that we shall not borrow trouble—"for the morrow will take thought for the things of itself; sufficient unto the day is the evil thereof." Does that not distinctly say, "thou shalt not worry." And in regard to this subject are we not apt to be troubled about the past as well as the future? Having done something we deemed our duty, we are not willing to let it rest there in higher hands, but think about it continually, and wonder why we do not *know* in some outward way, that it was right. Like the men of olden times, we need a sign to make us believe. I read the other day the following, which at first seemed rather bold and sacrilegious, but upon reflection, was full of comfort: "If you are sure you have done right in any matter, never worry about the result; it must come right. 'In doing right, you put God under a moral obligation to help you.'"

In close connection with this subject, it seems to me, comes the text which more than any other (if any) forms a

chief corner-stone of the foundation upon which was raised the structure of the "Society of Friends." "Fear God and keep His commandments, for this is the whole duty of man." The *whole duty*, simply the "seeking first," which we do by fearing Him and keeping His spiritual commandments; in other words, "minding the Light," as George Fox adown the years calls upon us still to do.

And the feeling has been with me that perhaps we are anxious, not so much to know the will of our Heavenly Father concerning us, as to find excuses that what we *are doing* is the will of our Father in Heaven; that we are more willing to be active workers in what we *think* to be right, than to be passive waiters on the Lord; fearful lest our inner convictions of duty gain us the criticism of our fellow-men, thereby placing man before the King whom we really desire should reign supreme in the Kingdom which is, or should be, within.

This may be lack of moral courage or whatever you will, but with very many of us I'm sure it is there. And hoping there may be some thoughts here that may prove grains of comfort to others as the contemplation has to me, I write them down, and if I am wrong in my expressed ideas, perhaps some Friend further on the road may pause an instant and help to set the wanderer right.

A. C.

Byberry, Pa.

---

### A LYRIC.

---

A fair King's daughter once possessed  
A bird in whom she took delight;  
And everything a bird loves best  
She gave this favored one—but flight.

It was her joy to smooth his wings,  
To watch those eyes that waxed and waned;  
To tender him choice offerings,  
And have him feed from her white hand.

And every day she loved him more,  
But when at last she loved him most,  
She opened wide his prison door,  
Content that he to her were lost.

—Miss Hall.

## EXPLAINING THE QUAKER BELIEF.

INWARD SPIRITUAL GUIDANCE THE TRUE  
RULE OF LIFE—INTERESTING FIRST-  
DAY SERVICES OF THE HALF  
YEARLY MEETING.

The services of the Society of Friends at Masonic Temple, Lincoln, Neb., 4th mo. 23rd, were listened to by a number that was only limited by the number of chairs. All the Friends of this vicinity were out, several from other parts of the state, and three or four from other states. Then there were a number who at some time had lived in a Quaker community, or who looked back with pride to a sterling Quaker ancestry. Some there were who wished to see for themselves what Quaker meeting was like.

When the audience had gathered, with no preliminary services or announcement, Benjamin Nichols, of State Center, Ia., rose from the half-dozen ministers and elders, men and women, that sat on the platform, or "at the head of the meeting."

He spoke of the idea of God as held by himself and most of the Hicksite or liberal Friends as being that of God in man. He compared God with the electrical current, saying that His spirit pervades all creation, moves all things even as electricity moves the wheels of cars, and enables us to converse with fellow beings thousands of miles distant. He compared the soul that does not admit and recognize this spiritual influence to darkened buildings, in which naught of the beauties of architecture or adornment can be seen. Open the windows, let the blessed sunlight of God into the rooms and all the higher beauties are revealed and intensified. To be filled with this spirit, to have one's whole life ruled and dominated by this holy influence, is to be happy, and to fulfil the highest law of God. It gives a happiness such as nothing else in this world affords. Especially were the younger persons present urged to open the win-

dows of their soul to the influence that is waiting for admission. As with other pleasures, it is to be enjoyed to the full by the young, and not by the old, worn out and neglected soul.

Edward Coale, of Holder, Ill., followed with a further elaboration of the Quaker belief and practice. He spoke of their attitude towards Christ. Christ, said he, has always been and is. Eighteen hundred years ago He was in the flesh. He was God in man. God's exemplification of human life, amidst all life's temptations. He lived the only perfect life that ever was or probably ever will be lived on this earth. But it was not the speaker's belief that His life or death were in any way an atonement for other's sins. That there could be entailed sin, he did not believe. Admitting the historical fact of Adam and Eve's existence, the tree of the knowledge of good and evil of which they ate is the same tree that is before every human soul. The evil influence to which they listened is that which whispers to every human soul. It is that which Christ refused to listen to. Christ never told anyone to overcome temptation which He had not Himself overcome, in greater degree. But to everyone is given the power to work one's own eternal happiness. To do this one must walk according to the light that is given him. This is to make a heaven on earth; to shun it is to make one's own hell.

Benjamin Nichols again arose to say that the Society of Friends is directly antagonistic to the doctrine that religion is based on the Bible. Religion comes from the spirit, and the Bible comes from religion. The society recognizes no outward rule of life; it claims the inward spirit is the true guide.

The Burgess sisters from the audience rose to correct what they feared might be a wrong impression by saying that the Bible was recognized as containing much of good, but that the spirit was the source of truth and hence the better guide.

After a prayer by one of the elders,

and a brief period of silence, the hand-shaking which is the signal for the end of the meeting was begun among the ministers, and was soon general throughout the room. There is nothing more kindly and social than the social part of a Quaker meeting.

Tables were then set up and luncheon brought from well stored country kitchens was enjoyed by all the Friends.

At 3 o'clock, the First-day School Conference was held, and the following programme carried out :

Report of schools at Garrison, Genoa and Lincoln.....  
 Recitation—"Psalm of Life," Lizzie Lightner  
 Essay—"Divinity of Christ,"... Anna Burgess  
 Recitation—"The Village Blacksmith,"...  
 ..... Frank Martin  
 Select Reading—"Cannot Understand the Bible,"..... Bartha Shotwell  
 Essay—"A Review of Drummond's, the Greatest Thing in the World,".....  
 ..... Joseph Lownes  
 Essay—"Shall we interest the Primary Class by Telling or Reading Bible Stories?"..... Mary Mari'z  
 Recitation..... Wildo Brown  
 Essay—"The Society of Friends Increasing and Decreasing,"... Hamptoneta Burgess  
 Essay—"Temperance Reform,".....  
 ..... Howard Vore  
 Recitation—"Quakers of the Olden Times,"  
 ..... Libby Shotwell  
 Essay—"Some Thoughts on Conducting Young People's Meetings," Nellie Lownes  
 Select Reading—"Truth,"..... Sadie Smith  
 Question Box.

Delegates were selected to the First-day School Conference held in Ninth month, or September, in connection with the Yearly Meeting held in Clear Creek, Ill.

#### A SHORT ACCOUNT OF THE FIRST-DAY SCHOOL HELD AT MILLVILLE, PA.

I have been thinking that perhaps a short account of the First-day School held at Millville, Pa., would be interesting to the readers of the REVIEW

There was a form of First-day School at this place as early as 1852. But little is known in regard to that organization. It was one of the first, per-

haps the first, First-day School within the limits of our Society.

The present school was organized in 1868, and has been continued with varying degrees of success to the present time.

For several years it was kept open but six months in the year. The vacations were shortened from time to time, until now the school is in session all the year. We feel that a vacation would be a great loss to us.

We have eleven classes, with an average attendance of about ninety (90) scholars. "Friends' First-day School Lessons" are used in all the classes.

While there may not be anything grand or very remarkable about the school, it is a good, substantial one. The young people are willing workers, and the children take a lively interest in it.

We cannot agree with Canada Friends in hoping that the committee in charge of the Lesson Leaves will soon return to the International system. We think the present plan a great improvement. A connected study of the scriptures is much more beneficial than a fragmentary study. Besides, it is certainly much more in accordance with Friends' views to take the scriptures as a whole than in parts. I sincerely hope the International committee will soon adopt our plan.

But I will acknowledge that I felt doubtful of the propriety of the change at first. It was only because I knew that those in charge of the work were more competent to judge than I was, that I spoke in favor of the plan, until I had tried the new Leaves.

The last day of the quarter we adopted a new plan in regard to the review. The school assembled in one class, conducted by one teacher. The golden texts were given in concert, and an outline of each lesson by various members of the school, after which a written review was read by another teacher. It was thought to be a profitable occasion. Much satisfaction was expressed by those present. K.

## OUR COZY CORNER.

DEAR HOPEFUL BAND :—The weeks and months have rolled away, and your letter about the giant face upon the mountain is still unanswered. After giving it a partial glance, upon its first arrival, I sat down to my sewing, and those rhymes about "Our Geology Lesson" kept passing through my thoughts; so I took a pencil and transferred them to paper, but as they were not the real answer I intended for your beautiful letter, it was a long time before I sent it, and then only to amuse you until I found time to reply. But thoughts, like butterflies or passing moments, never come back the same way, and unless we take time to capture them on the wing, they are gone beyond our reach. Remember this, dear children, and whenever you have *one* thought for our Cozy Corner, write it at once, and keep it until you have what you wish to express to us. In this way, you may do your part; otherwise the one thought would pass on, and none of us ever know its beauty or feel its power for good. It is by such little beginnings that you may learn to be writers and speakers. Say the good thought before it is gone, and do the good deed before you lose the opportunity. How often do we feel an impulse to say or do some kind thing, and, hesitating, find it too late. Seize the opportunity, therefore, to do the best thing possible in the given moment; then will your moments be full to completeness in beauty and life. Your tale of the lesson and the mountain's giant face called up many thoughts I would have said to you, but now they are like shadows behind the sunbeam on the mountain, or echoes from the rock in distance deep. I seem to have a memory, in my own school days, of gazing on that picture of the mountain, until it seemed to stand out from the canvas like a real form, the sun shining over the giant head and face until it seemed enveloped in a halo of light. It seems as though the teacher came

from Burmah, but his name and the lesson have faded like a dream away from me. Is it a vivid imagination, or did I really see the mountain's face? Will one of you row tell me the name of the mountain and where it may be found? Thinking of the rocks did also remind me that Jesus Christ is called the Rock on which it is safe to place our feet or our vision. He is the sheltering Mountain whither we may flee for safe refuge, and though in looking up the face above us may seem too great for our feeble comprehension, yet it shelters us, even in our ignorance, and what is our joy when we can really see the beauty of the Face upon the Mountain, the Heaven-lit Face of Love upon the Rock. Sincerely yours,

Cousin JULIA.

---

 THE LITTLE CHILDREN THAT  
ARE GONE.
 

---

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart; but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold in one's arms to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at His call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sancti-



fies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.—Chicago Advance.

It is not so necessary that we ask God to bless us, as that we prepare our hearts to receive the blessings He is waiting to bestow. There is no fear that our Heavenly Father will neglect to give the good things he has in store for us, if we are ready for them. He cannot give what we will not take.

“Under all speech that is good for anything there lies a silence that is better.”

## WORLD'S FAIR! =

Readers of the “Review” can secure first-class accommodations while attending the World's Fair at reasonable rates. Patrons met at station free.

CHAS. E. LUKENS, 2423 Prairie Ave., Chicago, Ill.

## YOUNG FRIENDS' REVIEW.

We are desirous for a largely increased circulation of the “Young Friends' Review.” It is really essential to its proper maintenance. Its primary object is to encourage and benefit the young people of the Society of Friends. In our efforts in that direction we think we have succeeded in making it helpful and interesting to both old and young. We purpose, during this year, sending out hundreds of sample copies to non-subscribers, and we wish these to be to each receiver a direct personal invitation to become a subscriber. To such we will send the “Review” to 12th Mo., 1893, at the rate of 3c. a number—that is, 9 mos., 27c.; 8 mos., 24c., etc. This offer is to new subscribers only. Its object—to increase its usefulness. Send stamps. Send now. Address—

S. P. ZAVITZ,  
Coldstream, Ont., Can.

## CHAPPAQUA MOUNTAIN INSTITUTE.

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

## HARNED ACADEMY

A FRIENDS' BOARDING SCHOOL FOR BOYS.

PLAINFIELD, - NEW JERSEY.

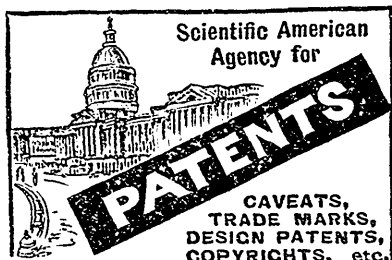
This is a select home-school where each pupil is treated as a member of the Principal's family and brought under the influence of refined home culture, situated in the pleasant and healthful city of Plainfield, with large grounds and a good gymnasium. The buildings are brick, heated by steam and lighted by gas. The aim of this school is to prepare students for the Swarthmore College, or any other college they may desire to enter, and to furnish a good business education. We endeavor to develop our pupils mentally, morally and physically so as to produce the best results.

We desire to develop intelligent, upright, honest men, and to this end we aim to surround them with such influences as will bring out their better natures, and inspire a desire for study and improvement. For particulars address, EDWARD N. HARNED, Principal.

## FRIENDS' ACADEMY

LOCUST VALLEY, LONG ISLAND.

A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English Education. This school will open Ninth month 5th, 1891. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address FREDERICK E. WILLITS, Secretary, Glen Cove, Long Island, N. Y.



Scientific American  
Agency for  
**PATENTS**  
CAVEATS,  
TRADE MARKS,  
DESIGN PATENTS,  
COPYRIGHTS, etc.

For information and free Handbook write to  
MUNN & CO., 361 BROADWAY, NEW YORK.  
Oldest bureau for securing patents in America.  
Every patent taken out by us is brought before  
the public by a notice given free of charge in the

**Scientific American**

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address MUNN & CO., PUBLISHERS, 361 Broadway, New York City.

We want all Friends to subscribe for the  
YOUNG FRIENDS' REVIEW.