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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., TENTH MONTH 15TH, 1894.

NO. 20

THOUGHTS.

Thoughts do not need the wings of words
To fly to any goal.
Like subtle lightnings, not like birds,
They speed from soul to soul.

Hide in your heart a bitter thought,
Still it has power to blight.
Think Love, although you speak it not,
It gives the world more light.

ELLA WHEELER WILCOX.

TO CHAPPAQUA MOUNT.

(Continued from last issue.)

The scenery at Chappaqua is most picturesque and interesting. The large campas in front of the Institute slopes gently towards the south, while on the other three sides, and especially to the north and east, the incline is rapid, and the mountains are quite thickly covered with trees and underbrush. But once to the mountain peak and the view is most enchanting.

With the world thus in its beauty and pureness, what must the life be to correspond. Life was truly doubly lived—religiously and socially—distinctly two lines of thought, but so closely allied that the one could not always be distinguished from the other, for, indeed, gatherings many times assembled with the one in view, but separated again under the sweet peaceful covering of the other.

Soon after the close of the breakfast hour on First-day morning, a company of probably 300, young and old, started for a pleasant stroll up the mountain path. With no dew on the grass, nor burning sun overhead, the air cool and refreshing, and the walk a delightful one. When once at the peak, the world seemed both to sight and feeling, far beneath. After the places of

interest had been pointed out and explained, there was a lulling of all voices. A peaceful quiet seemed to settle upon all, and Isaac Hilborn, a minister from Philadelphia Yearly Meeting, standing on a rock, gently unfolded the beautiful truths and lessons of the "Sermon on the Mount." He was followed by Mary Travilla and others, who also offered acceptable words and prayers, interspersed by singing.

At last the company turned to retrace their steps down the mountain side, reaching the Meeting Tent in good time for the First-day morning Meeting, and also to escape the shower of rain that soon fell. This is but one of the several similar visits to the mountain heights.

First-day morning meeting was large, although many from a distance were undoubtedly detained by the rain.

Samuel Ash, of Philadelphia, Isaac Wilson, of Canada, Joel Borton, of Philadelphia, and Allan Flitcraft, of Philadelphia, spoke somewhat lengthily, while Lydia Price spoke in the overflow meeting in the assembly hall of the Institute.

At 3 p. m. Friends and others again gathered and listened to testimonies from Isaac Hilborn, Allan Flitcraft and Edward H. Magill, of Swarthmore.

On Sixth and Third-day evenings Young People's Meetings were held, which were large and filled with deep devotional exercises.

Seventh-day evening Dr. Magill, Henry B Hallock and Eli M. Lamb, addressed the Swarthmore graduates and under graduates in the little reunion held in the large tent, just before the Educational Meeting at 7.30. Another Swarthmore reunion was held

on Second-day eve. A prearranged programme was carried out in the class room of the Institute, and refreshments served in the dining tent.

The last evening of the gathering there, many of the young people gathered in the class room and spent a social hour singing and conversing on religious subjects. Isaac Wilson and others mingled with them.

On Fourth-day afternoon the last session of the week's conferences opened, and after all business had been completed, there was a long lingering, a hesitating to read the minute which would cause the scattering of such an assembly, but the time soon came, and doubtless, many separated who will never meet again. Friends lingered long in the parlors and corridors of the Institute that evening, bidding adieu to those departing.

Fifth-day morn all were early astir, preparing for the day's departure. Breakfast was served early and promptly, and numerous carriages were ready to convey Friends to the station.

Our little party of Canadians divided the three oldest Friends remaining at the Institute for another day, while the four younger ones, another having joined them there, joined the company going on the prearranged excursion to Atlantic Highlands.

Friends took the special train from Chappaqua to New York City. But arriving here the large company was broken into many pieces.

Street cars were in waiting to take the excursionists and Friends bound for the South, across the city, to the ferry.

This little steamer was found ready to do its part for the day's enjoyment. All on board, it drifted across from New York to Jersey City, unloaded the passengers southward bound, then sped on its way down the river past island and cape, allowing glances at the Brooklyn Bridge, Elephant Hotel, old forts, etc. Kind Friends acquainted with the surroundings made the voyage much more interesting and

instructive by pointing out places of interest and note.

They glided by vessels of all sorts, from the almost helpless little row-boat to the great ocean steamer.

'Twas a sail of over two hours, but time flies so quickly past. At length safely chained to the Jersey shore, they stepped from boat to car, and rode for a few miles near the ocean's edge.

The journey was terminated at a little summer resort—one of those places which affords pleasure and rest, where bathing and boating can be indulged in with little exertion—all quiet and peaceful excepting as an ocean wave dashes up against the shore, then retracing its steps, leaves all as peaceful as before.

Beyond a little stream rose a mountain, at whose feet nestled a little town, an iron bridge connecting this with the beach.

Oh! what rare pleasure, what delight, to bathe in the waters of the salted sea; to gather shells and stones from the sandy beach, and picnic on its coast. And this company of about 300, composed of old and young, found four hours far too short a stay at the seaside, and too, too soon, the whistle of the patient train, all this time in waiting, drew all from the pure sands to its dusty seats.

The afternoon sail was as pleasant as the morning, and at 4.30 all were anchored safely in New York port.

Our little party of Canadians were that night entertained at the pleasant home of Joseph A. Bogardus.

The following day Joseph and his wife, ever thoughtful of the interests and pleasure of their guests, spent the day with them visiting many prominent places in the city.

At six p. m. they joined the rest of their party and took the train homeward bound, passed again along the Hudson, now by moonlight.

In the morning they crossed the Niagara and were safely placed on Canadian soil. The train stopped to

allow a five minutes view of Horse-Shoe Falls, from "Fair View."

At St. Thomas they left the train and took a ten miles drive in the country to Sparta, where they attended Seventh-day afternoon and First-days' Meetings of Pelham Half-Yearly Meeting.

Although not encouraged by the presence of any visiting Friends, the Meetings were filled with the same inner life and light and deep interest, so prominent in larger gatherings. Serena Minard, Samuel P. Zavitz, William Cornell, James Zavitz, and others spoke.

A ride of about forty miles, through fine farming country, past grain field and orchard, streams, river and springs, city, towns and villages, and our little party arrives safely at homes again, invigorated into more active life by the experiences of the trip.

ARLETTA CUTLER.

Coldstream, Ont.

THE CONFERENCE AT CHAP-PAQUA.

In the early part of eighth month,
In the year of ninety-four,
To the pleasant hills of Chappaqua
Came a thousand Friends, and more.

From north and south, from east and west,
They gathered to the feast,
Each with a heart-felt interest,
From the greatest to the least.

Why are they thus assembled?
That each from each might learn;
That the Father's holy fire
Might forever brightly burn.

The subject of the First-day School
Was presented to their thought,
The Lesson Leaves, their teachings,
And manner of being taught.

In the Religious Conference
Were subjects of great weight
Presented to the open minds
And offered for debate.

Deep truths, and firmly grounded,
Poured forth from hearts o'erflowing,
To strengthen those of trembling steps,
Who in these paths are growing.

The Philanthropic Union's work
Next claimed the Friends' attention,

Of all its different sections
I cannot here make mention.

But earnest work is being done
By steadfast Friends, and true,
In every field of mission work
They find a part to do.

The harvest truly is plenteous,
And the laborers—are they few?
Look into these earnest faces
And the answer comes to you.

Here a thousand hearts are beating,
Waiting eagerly to know
In what portion of the vineyard
Will the Father have them go.

And withal, the social mingling
Of a company like this,
Cannot fail to have an influence
That the Heavenly Father 'll bless.

And we trust as they departed
To their widely scattered homes,
Each one took his needed portion
Of the Master's precious crumbs.

P. A. HOAG.

RISE OF THE SOCIETY IN VIRGINIA, MARYLAND, AND THE WEST INDIES.

1656-60.

CHAPTER XVI.

Not only in New England were the principles of the Society of Friends' presented by women, but also in Virginia, Maryland, and the West Indies. And at the time that Mary Fisher and Anne Austin were performing their religious missions in and about Boston, Elizabeth Harris visited the Virginia colonies. She was received quite kindly, and after her return to England she sent a number of books to the colonists, which were gladly received. We must not forget, however, that books in those days were not so plentiful as they are now, therefore all printed matter was eagerly sought after. Among the converts of Elizabeth Harris was one, Robert Clarkson, who, in a letter to her after her return to England, speaks of two messengers whom she sent, and of whom I shall speak later. I mention this to show how persistent they were in the work, and that the workers were united by one bond of sympathy.

At the date of the writing of this letter, which was the 14th of the Eleventh month, 1657, a Friends' Meeting was started at Severn, which is situated near the Chesapeake Bay. How long this Meeting continued I do not know. We find that many Meetings have been established and after a time discontinued, and the same Friends have been instrumental in establishing Meetings elsewhere. But this is but an example of the ever changefulness of life. For each tidal wave changes the sands on the shore; where we before saw a mound of sand we now see a hollow. So also many rivers change their channels, and more often is this true when the bed of the stream is wide and the water low, and as the field of the Society is large and the workers comparatively few, then the channel of labor has been ever changing.

It is likely that the two messengers referred to in the letter of Robert Clarkson, were Joshua Cole and Thomas Thurston. Their field of labor was for a time in Virginia, from there they proceeded to Maryland, and then to New England. The journey, made on foot, was very perilous, lying through a wilderness that had seldom seen the foot of the white man. Great kindness was shown them by the Indians, and when Thomas Thurston was taken ill he was kindly cared for by his dark skinned brethren. How great is the power of kindness. The Indians also went with them as guides through the wilderness.

Thomas Thurston again returned from Rhode Island, whither he had gone to Virginia. Here he was imprisoned for a short time, and on being released was given a promise by the Governor that he should henceforth have his liberty.

I think we shall find that the Friends in the South were not persecuted so severely as were those in the North, and that many persons were convinced of the truth as it was presented.

While the policy adopted by Lord Baltimore was very liberal, yet Friends in that colony were subjected to sufferings on account of their religious testimonies. No doubt a great deal of it was prejudice, arising from the fact that they were looked upon as a peculiar people. Doubtless they were, and I do not know that the Society has outgrown it yet, but, we live in a different age. Let us not think that they were all persecuted, for many were not; there are different ways you know of presenting the same truth.

At this time the Government of Maryland was very much unsettled. There were the adherents of Lord Baltimore, and the Puritans headed by Clayborne. In 1649 the Catholics came into power. They were quite liberal, for history says: "The disfranchised Friends of prelacy from Mass., and the Puritans from Virginia, were welcomed to equal liberty of conscience and political rights, in the Roman Catholic province of Maryland."

During the protectorate of Cromwell the Puritans came into power. They carried things in their usual way. While Charles I. reigned the established religion was the Anglican Church, and non-conformists were punished by disfranchisement and exile. During the times of the commonwealth the Episcopal Church ruled things. A law was then enacted for the banishment of Quakers, and declaring their return felony. But we do not find that they were so severely treated until after the restoration of Charles II.

There is reason to believe that in the West Indies good work was accomplished prior to the year 1660. In a letter from Mary Fisher to George Fox, written at Barbadoes in 1655, she says: "Here are many convinced and many desire to know the way." Among those that were convinced of the truth of the principles of Friends were John Rins and his father. The former afterwards married the daughter of Margaret Fell, of London, of whom we have heard before.

Very little is known of the Friends in the West Indies. The most was done at Barbadoes. They were subject to persecution, however, as elsewhere. We find that one great reason of their being persecuted was on account of their refusing to bear arms and take oaths, both of course were directly contrary to their principles of right and wrong. And military achievements were much thought of in those days, and to refuse to carry arms was defying the law. It no doubt seems to many of us younger ones at least that the old time Friends put themselves in the way of persecution. Let us not judge, however. We do not understand what their surroundings were. Let us be thankful that we live in the enlightened age, believing also that there is room for more enlightenment.

NELLIE E. LOWNES.

7th mo. 29, 1894.

SPIRITUALISM VS. MATERIALISM.

In religious parlance these words are flippantly used to either glorify or stigmatize a faith or a character of the persons or parties to whom the one or the other may be ascribed. It is not uncommon to hear such remarks as he or she "is so spiritual," or entertain such spiritual views in the way of complimentary comments; or "he is a materialist," as a disparaging estimate of the person or of his sentiments.

In using such terms the superficial, uncritical censors assume to sit in judgment over a question of which they are ignorant and incompetent to express an intelligent sentiment. They have but a confused conception and by no means accurate ideas of the meaning of the words they use in attempting to define the thoughts or acts of those whom they designate by the terms spiritual or material. The grouping of certain mental, emotional or temperamental qualities of a person into an idea which they call spiritual is a misnomer in which some critics like to

indulge. This abuse of words is too often tolerated till the mistake becomes popular and the truth misrepresented, which has led to serious evil.

The word spirit, or spiritual, has a significance of its own, and, when properly understood, can not be confounded or substituted for matter, or the material; in any intelligent, scientific sense.

To wrest it from its own proper place in metaphysics as an abstraction, a thought, and use it to define the temperament, the emotional, the reverent, the devout, or for the peculiar, sensitive or devotional idiosyncrasies of a person, is to degrade the word and make invidious comparisons detrimental to justice, and maliciously injurious to society.

Such use of the word—spiritual—should be discarded by all sensible, honest people.

Persons who spend their time in meditating on the invisible and inscrutable, in reading religious literature, or in humiliating, devotional engagements, are not spiritual, but are simply subjects or victims of an abnormal, morbid activity of the emotional or passional, inherited tendencies of these peculiar constitutional traits.

It is merely the action of their nerves on the physical or material organism, producing a phenomenon that has nothing more to do with spirit or the spiritual than has dyspepsia or the headache.

The freedom that has been taken with the word spirit has led people into a wilderness of abuses and follies in its name that have been a disgrace to our human nature.

Spirit as a term to express an abstraction, the anti-thesis of everything material, has been personified by fanatics, as the ancient Greeks did their demons, into an active, subtle, material force, an invisible personality, taking possession of individuals, impelling them to deeds and instigating thoughts, often ridiculous and sometimes fatal or pernicious to every personal interest. In these morbid, mental reveries, this

diseased or unbalanced state of the mind and emotional impulses, persons have been prompted to murder, to martyrdom and suicide, under the direction, they believe, of these spirits.

Those who so frequently refer in conversation to the Holy Spirit, the Holy Ghost, to the Spirit of God, or the Divine Spirit, that has come down to us from Greek mythology, so much of the style and terms of which are incorporated with our religious literature, and inadvertently, or, perhaps, intentionally, into the context of those ancient writings called the Scriptures, written in the Greek style and in that mythological period, a style in which the classics so much admired, gained all the charms that mythology could impart to make them so impressive and interesting to the taste of modern scholarship.

The confused and mixed style of our Bible literature is embarrassing even to Biblical scholars. The great lack of accurate expression in the text because of the mixture of the metaphorical or mythological with the direct and descriptive has done much to establish the diversified meaning and uses of the word spirit, which have helped to form creeds, doctrinal disputes, and divided society into so many religious sects. Sectarians have never engaged in any scientific analysis of the term spirit for the purpose of uniting on one distinct standard definition to be used in religious discussions that this confusion of the term might be avoided.

When we speak of the spirit of a man we refer to a property or quality of the man. Then we assert that God is spirit, or a Spirit, and immediately we change the idea and speak of the spirit of God, as though we believed God was something else than spirit and the spirit was one of his attributes or properties. These expressions have led to much confusion and discord, not only between sects but between members of the same sects.

Robert Barclay, in the first proposition in his apology, urges the importance

of a clear and "true knowledge of God as the true and right understanding of this foundation and ground of knowledge is that which is most necessary to be known and believed in the first place."

When we are told that God is spirit, it becomes highly important to know precisely what that word means, that we may have proper conceptions of God. If we give spirit the chameleon character in which it is now used it is impossible to come to any agreement as to what constitutes the true knowledge of God, which Robert Barclay says is so essential in order to know what is meant by the phrase, "This is life eternal to know thee," etc.

To understand and to submit to the *spirit* in this practical, simple, yet most important sense, is indispensable for our salvation from error and evil.

Nothing but the truth can make us free, and nothing else but the spirit of truth will ever enable us to find that truth which will make us free.

While our early Friends saw and felt the force of these views, the state of society around them was such that it seemed to absolutely forbid them fully carrying out and realizing all the advantages they promised.

It should be our delight in our more favored environment to give full freedom to this spirit of truth, that it may free us from the bondage of error in our conduct, in every duty and relation in life.

Early Friends made *the spirit* and *the truth* essential factors in salvation. They accepted the sentiment that the spirit of truth will guide into all truth. Spirit here means an attitude of the mind, clear from the bonds of all the minor forces that too often prevent it ever knowing what it is to be free, in the sense of "The truth shall make you free."

When the spirit of truth takes possession of us, or we yield to it implicitly with the utmost confidence and assurance, it certainly will guide us into the truth and out of the many errors,

absurdities and false notions that everywhere abound, producing wrong and so much evil in society.

There is one definition and use of spirit given in certain texts of the New Testament which, if all would adopt and adhere to, would lead us out of this mystification of the term.

It is represented as an incorporeal, impersonal abstraction, and which accords with the use made of it by scientists.

Where it is used as the anti-thesis, or the opposite of all that is material, and expressing a thought instead of an organized, personal identity, it means the effect, the result, the intent or purpose and motive, or the impelling force to action in an organized being, in the words he may express, or in the deeds he may perform.

And in the phrases the letter killeth, but the spirit quickeneth, or, the spirit giveth life.

"The flesh profiteth nothing, the words that I speak unto you *they* are spirit and *they* are life."

In these sentences the *word* or *thought* is the spirit. How simple the definition and easily understood by a mind not clouded by contradictions?

The people may pursue different lines of work for one purpose and act in one spirit, or from the same motive, as Paul says, there are diversity of gifts, but all from the same spirit. It is the motive that impels a person, that determines the quality or character of the spirit that animates him.

The testimony of Paul as to the meaning of spirit is a rational, intelligent one, agreeing with the other New Testament writers. He knew men were actuated by different spirits or motives.

He believed in fostering an aggressive, inquisitive spirit, one that would fearlessly search after the truth on the most vital and serious subjects. He tells us to "Prove all things and hold fast to that which is good." "That the spirit searcheth all things, even the deep things of God." "He that is spiritual judgeth all things." "Where the spirit

of the Lord is, there is liberty." The spirit of a man is the guiding, directing force of his energies; let it be to good or evil. All men are spiritual.

To taunt a person of being a materialist or unspiritual is an absurd solecism. No action of any consequence, however trivial, if performed intentionally, can be any other than spiritual.

How impertinent, then, and how arrogant for any one to stigmatize another with being a materialist or unspiritual, because he does not bury himself as deep in mystical superstitions as his benighted accuser.

No person ever lived without a spirit, let him be ever so much scandalized by his would-be traducers!

The person who has the greatest strength and fortitude to resist the tendencies to weakness of judgment, and towards visionary ideas, or the dreaming crudities of the enthusiast, or the narrow conceits of the bigot, is the one who is most guided and controlled by the proper spirit.

The staid, imperturbable character is the one in whom the spirit prevails over the weaknesses of the flesh, over whom the impulses, the passions, or emotions, do not hold sway. The energy of these do not constitute the measure of his spirituality.

Weakness or excitability of the physical organism, or being easily overcome with religious emotions, is no evidence of a predominating spirituality. But a strong, controlling spirituality is indicated where one has gained a master over the disturbing forces within or without, where the spirit seems to triumph over its material surroundings, and is sustained, self-poised, calm and resigned to any fate that may follow after a sense of having fully discharged a high call of duty.

The test of the spirit are its fruits "in all goodness and righteousness and truth;" and in love, joy and peace." "And where the spirit of the Lord is there is liberty."

Philadelphia, Pa. T. E. LONGSHORE.

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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For a concise, cheap, handy and reliable compilation of the great and vital thoughts and themes that most deeply concerned the first Parliament of Religions, we refer the reader to "A Chorus of Faith," advertised elsewhere in this paper. In it the compiler endeavors to preserve the liberal spirit which was felt to be so predominant at the meetings, and in which all nationalities and the advocates of all religious faiths could meet together in one bond of unity and fellowship. It is the only spirit that is broad enough for a sincere, consistent, and expectant hope in the universal fatherhood of God and brotherhood of man. Let us, who find ourselves in its wake, help to usher in this broader, brighter day.

The Sermon by Serena A. Minard, which appeared 9th mo., 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 purpose issuing such leaflets occasionally, and hope the undertaking will meet an encouraging demand.

QUERY—Why don't all correspondents give their names, that we may know who they are? I think it is the only proper thing to do. I have sometimes wished to write to correspondents, but could not, from the fact that they have not given their names.

Wenona, Ill.

D. WILSON.

The above question and wish are often expressed, and while we are always pleased to be allowed the privilege of using the name of the writer with the articles published, and wish to encourage the practice, yet we feel that in the case of young writers it would not be wise to *urge* its adoption. One of the principal objects of the REVIEW is to encourage our young people to *write*. With our older members we might, perhaps, wisely urge the matter pretty strongly.

An active member says of Illinois Yearly Meeting: "Our late Yearly Meeting was one of the best, if not the best, we have ever had, and as one more year will, according to general rule, complete Our Majority, we pray that we may not only stand as a united whole, but shine with the light of life and love equal to any in the constellation."

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 Committee.

ILLINOIS YEARLY MEETING.

Illinois Yearly Meeting closed on Fifth-day, 20th instant, its Twentieth Annual Session, and I think we have never had a better one; condescension and love was the prevailing elements at every session. Friends were here from the "East and the west and the north and south to sit down in heavenly places in Christ Jesus," not one thing to mar the good feeling that should ever exist amongst a Christian people. The meeting on Fifth-day evening, where much good counsel was given and was a general feast, where heart responded to heart till the vessels were full to overflowing, and friend bade farewell to friend, some never to meet again, this Yearly Meeting will not soon be forgotten by many. The reward of "well done" in this life, and the prize of glory we expect in the next, should animate every heart with an inspiration to seek earnestly the best gifts that are in store for us. May we ask largely that our joys may be full, for where "Grace abounds love does much more abound." May our aim be made high; though we may never

reach it we will rise higher than those that aim at an object on a level with themselves. D. WILSON.

NEBRASKA.

Nebraska Half-Yearly Meeting of Friends will be held at Genoa on Second-day, 29th of 10th mo., at 11 a.m. The meeting for ministers and elders on the Seventh-day preceding, at 2.00 p. m. The train leaves Columbus for Monroe and Genoa at 3.30 p.m., connecting with trains leaving Omaha at 10.00 a. m., and North Platte at 9.25 a.m. Visiting Friends, by dropping a card to either of the undersigned, will be met at the train:—

Jos. Webster, Monroe, Platte Co., Neb.
Isaiah Lightner, " "
David H. Brown, Genoa, Nance Co., Nb.
Geo. S. Truman, " "

HOLINESS.

"Without Holiness no man (consequently no woman) can see God."

How does this saying agree with the doctrine taught by most of our church doctrine or teaching, which is always saying that it is not by your good works that you are saved. I think it is not by our bad works that we are saved, surely not. Mere belief will not do it. It must be accompanied by works such as our Heavenly Father would approve. He would not approve of bad works. Works is what He judges by. If the work or works is not good he rejects the person.

Since we will be judged by our actions it behooves us to act correctly in order that we may receive the welcome message so much desired "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over more." We must have a way or power by which we will be influenced to act correctly at all times so as to be in harmony with the will of our Heavenly Father. Notice above we are called "servant," which implies that we do as our Master wishes, and not as our own wish might lead us to do, but it

seems as though our wish is or ought to be swallowed up in the will of the Master, or in other words we to have and to do the wish and will of our Master we, being servants, must serve those we are under, and "one is your Master even Christ," and Him only must you serve, in doing which we will never err.

So here is the way or power for us to come under, and to serve even the Christ spirit, which is the truth and is no lie, and is kindness and love, practiced towards each other, and is sufficient at all times to enable us to do right, and to act in harmony with our great Creator and Master's plans and wishes. "One is your Master even Christ Jesus, and Him *only* shall ye serve," and in doing which, and being faithful over a few things we will thereby be made ruler over more.

"Show me your faith without works, and I will show you my faith by my works." We have to have works of some sort in order to show ourselves. If our works are bad would we be accepted, or could we be holy and see our Heavenly Father in that way? Surely not. We must be engaged in doing right and in doing good in order to be accepted by Him. But our theological talkers tell and teach that it is not your good works that is going to save you. In this they are totally mistaken. If it is our Heavenly Father's good spirit and power in us that causes us to do good and be holy, and not our own inclinations, which are prone to sin as the sparks fly upwards, and in this state not capable of doing good, yet this does not release us from doing good, for when we are led by the Holy Spirit we will do good, and sin lieth against us if our works are not good. So we must have good works and be holy to see our God. Let the theologians unlearn some of their theology in this respect, and teach that it is by good works that we will be accepted, and possibly we will not have so much disturbance in society by these strikes.

ANONYMOUS.

THE STARLESS CROWN.

Wearied and worn with earthly care,
I yielded to repose;
And soon before my raptured sight
A glorious vision rose,
I thought, while slumbering on my couch
In midnight's solemn gloom,
I heard an angel's silvery voice,
And radiance filled my room.
A gentle touch awakened me;
A gentle whisper said,
"Arise, O sleeper, follow me!"
And through the air we fled;
We left the earth so far away
That like a speck it seemed,
And heavenly glory, calm and pure,
Across our pathway streamed.

Still on we went; my soul was
Wrapped in silent ecstasy;
I wondered what the end would be,
What next would meet my eye.
I knew not how we journeyed through
The pathless fields of light,
When suddenly a change was wrought,
And I was clothed in white.
We stood before a city's walls,
Most glorious to behold;
We passed through gates of glittering pearl,
O'er streets of purest gold.
The glory of the Lord was there,
The Lamb himself its light.

Bright angels paced the shining streets,
Sweet music filled the air,
And white-robed saints with glittering crowns
From every clime were there:
And some that I had loved on earth
Stood with them round the throne.
"All worthy is the Lamb," they sang,
"The glory His alone."
And, fairer far than all beside,
I saw my Saviour's face,
And as I gazed He smiled on me
With wondrous love and grace,
Slowly I bowed before His throne,
O'erjoyed that I at last
Had gained the object of my hopes,
That earth at length was past.

And then in solemn tones he said,
"Where is thy diadem
That ought to sparkle on thy brow
Adorned with many a gem?
I know thou hast believed on me,
And life, through me, is thine.
But where are all those radiant stars
That in thy crown should shine?
Yonder thou seest a glorious throng,
And stars on every brow;
For every soul they led to me,
They wear a jewel now;
And such thy bright reward had been
If such had been thy deed,
If thou hadst sought some wandering feet
In paths of peace to lead.

I did not mean that thou should'st tread
 The way of life alone,
 But that the clear and shining light
 Which round thy footsteps shone
 Should guide some other weary feet
 To my bright home of rest,
 And thus in blessing those around
 Thou had'st thyself been blessed."
 The vision faded from my sight ;
 The voice no longer spake ;
 A spell seemed brooding o'er my soul,
 Which long I feared to break,
 And when at last I gazed around,
 In morning's glimmering light,
 My spirit fell, o'erwhelmed amid
 That vision's awful night.

I rose and wept with chastened joy
 That yet I dwelt below—
 That yet another hour was mine
 My faith by works to show,
 That yet some sinner I might tell
 Of God's undying love,
 And help to lead some weary soul
 To seek a home above.
 And now while on the earth I stay,
 My motto this shall be,
 "To live no longer to myself,
 But to Him who lived for me."
 And graven on my inmost soul
 This word of truth divine,
 "They that turn many to the Lord
 Bright as the stars shall shine."

A THOUGHT ON AUTUMN.

What a sadness autumn casts o'er
 our hearts as we see the leaves falling
 one by one, leaving only the tree itself
 standing with its outspread branches
 unprotected against the wintry blast ;
 and, as the wind moans through them,
 reminds us that our lives are fast fading,
 and of short duration, that we, too, like
 the leaves, must pass away and return
 to God who gave us ; whether we have
 been diligent or not, improving the
 "one talent" or burying it.

How easy it is to do good, just a
 second thought, but many of us neglect
 it, acting on the more thoughtless im-
 pulse. Still it is our desire to be
 "found watching," and, as the Ever-
 green, be prepared for whatever change
 may come, ever ready to abide the
 chilly frosts of winter or breathe the
 balmy breath of spring.

BERTHA A. POUND.

Mulgrave, Ont.

A LETTER.

A portion of a letter of a young Friend to his father
 who had written him at the near approach of Illinois
 Yearly Meeting.

"I was almost startled on learning
 that Yearly Meeting was so near at
 hand. You, of course, are enjoying
 feasts in a social and spiri'tual way that
 cannot be surpassed go where one
 may. I feel very keenly the loss I
 sustained in not being able to attend,
 as I used to, these annual gatherings of
 devoted Friends. When at home I
 looked forward to these occasions,
 anxious for their coming, for I knew
 that good will would prevail, and we
 would have a good time. Every year
 as the last session of the last day was
 ended with the concluding minute, a
 feeling of sadness would come and a
 desire that we might live so happily
 all the time. May the mingling
 together and the interchange of
 thought this year be a special bless-
 ing in quickening to better growth,
 and the ripening of more frugal results.
 It is very hard for us younger people
 to see anything for us to do. It is
 much easier for the average young per-
 son to do nothing in a religious way.
 It is not possible for a young person to
 think like an older one of mature years.
 And as this is true many organizations
 make mistakes in not suiting their forms
 to young minds. The young, it seems
 to me, should be the chief concern of
 every religious body. If the boys are
 safe, in nine cases out of ten, the men
 are safe. As the home is lonely un-
 less children are there, so is the church
 lonely and falling short of its duty un-
 less the young are there. Meetings
 may have their forms, they may read
 their minutes, discuss queries, insist on
 free gospel ministry, plainness of ad-
 dress and attire, but unless a meeting
 is interesting the young in the holy life
 of Jesus, unless that meeting is feeding
 a hungry soul, unless it is saving the
 unbeliever, it is surely not a thing of
 God's ordering. Many are the young
 people who have left our denomination
 because there was no attraction in it

for them. We have not been fortified by the young zeal and energy that should in so many cases have been ours. Is the fault with them or is it with us? In most cases I believe it to be the latter. We must look to spirit, and not to form; we must look to the needs of the erring more than to those of the righteous; we must instruct the young more than the old; we ought to help the weak rather than the strong. I plead for the young and the young people's meetings. I trust that the present Yearly Meeting may give them proper encouragement. I hope that many good people are in attendance, and only regret that I cannot enjoy their company with you. Please remember me kindly to any of my Friends who may be in attendance.

A MEMBER.

THE INNER LIGHT.

EDITORS YOUNG FRIENDS' REVIEW:

In the REVIEW of 9th mo. 1st, J. D. McPherson, in his desire to caution Friends against too great a dependence on the sufficiency of the "Inner Light," does a manifest, but no doubt unintentional injustice to the memory of James Naylor, whom he charges with "exposing himself naked in public, thinking it was his duty to do." Having carefully examined Gough, Sewell and Janney's Histories, I can find nothing to warrant such a declaration, except that he was stripped to the waist by the authorities to receive the punishment inflicted upon him. Gough, in a note, says that Higginson, one of the principal prosecutors of James Naylor, in his first trial for blasphemy, in 1652, the record being still extant, "charges the Quakers with various extravagancies—among them: running naked about the streets and preaching naked at the market cross, etc.—but the indictment against him, not being sustained, James Naylor was honorably discharged." Amidst the swarm of sects which distinguish the last century there was one, of which little is now known, but that the prac-

tices of its adherents outraged all decency and order. They were called Ranters. The enemies of the Quakers found it frequently suitable to their purpose to confound them with this sect, whose principles were nevertheless totally incompatible with those of the Quakers. However much James Naylor may have erred in permitting the weakness of humanity to interpose as a cloud between him and the Divine Light, leading him into great extravagances of conduct, yet there is no doubt that he was eventually permitted to see his error, and in great humility to repent thereof. The closing testimony of his life is so beautiful and touching that I cannot forbear to insert it here: "There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hopes to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It seems to the end of all temptation. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed it hears it, for its ground and spring are the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it or can own its life. It is conceived in sorrow and brought forth without any pity to it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone being forsaken; I have fellowship therein with them who live in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

GEO. S. TRUMAN.

Genoa, Neb., 9th mo. 13th, 1894.

The memory has had many moods as the temper, and shifts its scenery like a diorama.—[*George Eliot.*

TRANSIT.

The Summer leans upon the passing year,
Leans heavily, and all her steps are slow,
Like one who going lingers, loath to go ;
The wan leaves flock about her fallow, sear,
Like ancient gossips crowding 'round a bier ;
The silent scythes no more the meadows
mow.

The sluggish bayous falter in their flow,
And winds say "dy-ing" in a whisper drear.
Come, thou who with me liked the Summer
well,

Together let us kiss her finger tips.
And bind with fond good-bys her lifeless brow ;
Lay last year's love across her silent lips,
Above the secrets she will never tell,
And on her bosom cross two broken vows !

—*Mary Ashley Townsend in New York
World.*

THE VOICE.

I wonder why there is not more pains taken to train the young to use pleasant tones in conversation than there is. The pianist practices very particularly to bring out the proper harmonious tone ; and conversation is used much more than the music. Hence, in order to be harmonious in our conversation and talk, and produce a pleasant time among ourselves, we should cultivate an agreeable, pleasant and pleasing expression when exchanging ideas, as nothing tends to destroy good company more than expressions which causes the hearers to think a person is displeased, which an overbearing tone always indicates. Then let it be impressed upon everyone, especially the young, that it is more important to find a proper note or tone for an agreeable conversation at all times than it is to find the proper tone or note in music. Yes, let us have a musical tone for our conversation, and see for ourselves what nice harmony we will then have instead of discord, which is so unpleasant in music as well as in conversation. Indeed, it seems to me that a loving Christian will necessarily use loving, kind expressions even if the subject should differ from one's own ideas.

ANONYMOUS.

9th mo. 12th, 1894.

Dr. J. H. Kellogg, of the Battle Creek Sanitarium, was asked in one of his Monday evening question box lectures, if it were right, when children inherited a craving for stimulants like alcohol and tobacco, to gratify the craving. In reply, he said that he did not believe children ever inherited morbid appetites ; if they lived where they could have an abundance of peaches, plums, pears and other fruits with finely flavored juices, they would not be likely to take up these bad habits. What children sometimes do inherit is a weak, nervous system, a weak will and a weak constitution. A feeble, nervous, weak-willed child may be prevailed upon to take whisky or tobacco and grow to like their effects. The direct effects of tobacco upon the nervous system are soothing and quieting—the remote effects are not considered by the user. Dr. Kellogg said that once he was expostulating with a clergyman for using tobacco, when he responded : "This is my refuge. I hide away from my cares and troubles in a cloud of tobacco smoke. When I get tired out with my parish duties or weary from writing sermons, I seek the solace of a good cigar." Now, all that tobacco did for this misguided man was to obtund his nerves and stupify him. He was just as tired as he was before only he had ceased to realize his fatigue. A child ought to be educated in fortitude, courage and endurance so as to meet the trials of life without the aid of any artificial stimulant, and he ought to have his appetite so educated that he will have no morbid cravings. There seems to be a growing desire in the world for some kind of a nerve tickle, or nerve-obtunding drug which shall give a temporary, artificial felicity. But this is simply discounting future enjoyment for the sake of having it today, and is very much like discounting a good note for 50 per cent. off its face value.—*Helen L. Manning.*

Better a little chiding than a great deal of heartbreak.—*Shakespeare.*

THE ART OF CONVERSATION.

BY BERTHA DAMARIS KNOBE.

Conversation is indeed an art. To be able to say the right thing at the right time, to give utterance to agreeable thoughts and maintain constancy to individual principles, is an accomplishment rare as it is pleasing. The soothing words at random spoken, as well as the little shafts at random sent, are at times extremely difficult of management.

Conversational brilliancy may be inherited or may be acquired—at any rate, it is a gift devoutly to be wished. It is distinctively an accomplishment that is educational as well as pleasurable. Indeed, some people declare that their brains are fed through their ears. Madame De Stael, for instance.

In the first place, I do not believe that good conversational powers necessarily imply a polished intellect. Bruyere struck the truth on the head when he said: "The best society and conversation is that in which the heart has a greater share than the head." Every person knows with what intense interest he has fairly hung upon the words of an illiterate conversationalist endowed with the gift more alluring than the application of grammatical rules—kindly good nature and intense sympathy.

Holmes was inclined to believe that "whatever comes from the brain carries the hue of the place it came from, and whatever comes from the heart carries the heat and color of its birth-place." And so it is that the thoughts from the brain, unwarmed by the heart, are apt to be blanched, chilled—pure reason, if you will. But the thought that flows from the brain to the heart, and bubbles over the lips a warm, rich, sympathetic thought, is the thought that strikes a sympathetic chord in the listener's heart. In a word, the brain conversationalist never interests one as the brain-heart conversationalist.

A second requisite of a conver-

sationalist is to have something to say. "Say something or nothing," and "unless you think more than you say, you talk too much," are excellent mottoes for the conversational aspirant to file away in one of the pigeon-holes of his brain, as perpetual reminders for every-day application. Carlyle said, "Speak not at all, in any wise, till you have something to speak," which is another way of putting the same truism.

Mere talking is not to converse. Talk is usually broken, familiar and versatile. Conversation is more continuous and sustained, and turns ordinarily upon topics of higher interest. Dr. Johnson once remarked of an evening spent in society that there had been a great deal of talk, but no conversation. So the pleasurable interchange of ideas depends not upon how much, but what is said. Some people, however, delude themselves with the idea that it is preferable to frivolously discuss a shallow and unworthy theme rather than only at intervals to say something worth the saying. And thus they gain the name of unusual loquacity. But what, after all, is in such a name?

Indeed, some people seem to detach their brains from their tongues, chatter like so many magpies but—say nothing. Holmes thus describes such light chit-chat: "Pleasant, airy, complimentary, the little flakes of flattery glimmering in their talk like the bits of gold-leaf in *eau-de-vie de Dantzig*; their accents flowing on in a soft ripple—never a wave, and never a calm; words nicely fitted, but never a colored phrase, or a high-flavored epithet; they turn air into syllables so gracefully that we find meaning for the music they make as we find faces in the coals, and fairy palaces in the clouds. There is something very odd, though, about this mechanical talk."

Parrots may rehearse words learned by rote in much the same way, but such weak attempt at talk is not real conversation. Such efforts constrain-

ed George Eliot to say that, "some folk's tongues are like the clocks as run on strikin', not to tell you the time o' the day, but because there's summat wrong i' their own inside." And Pope had the same row to hoe when he said: "It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out."

But to make conversation more than a light, airy social grace, it should have systematic cultivation, and that means primarily something—and a worthy something at that—to talk about. Conversation bound to narrow limits as to subject-matter is apt to degenerate into that abominable stock-in-trade of the ubiquitous Mrs. Grundy—gossip. But the current events, the topics of the time, social, educational, political, religious, furnish a never-ending and intensely interesting variety of subject-matter, the discussion of which is not only conducive to individual but general improvement. The time may have been when scattering settlements on the frontier limited talk to petty personalities, but the time is when the subject-matter of conversation knows no boundaries either of space or time. The field is simply illimitable.

There is another feature of conversation rarely taken into consideration—silence. To be eloquently silent at the right time is a gift beyond the reach of art. It is at such times when "the heart has instinct of what in the heart of another is passing" that silence may be more eloquent than the happiest repartee of a brilliant conversationalist. They are heart-to-heart conversations.

The stars would never shine were there no night, and so the jewels of thought would never sparkle without an occasional lull in conversation as a background. It might be well for aspirants of conversational honors to remember that "silence is deep as eternity; speech is shallow as time."

Another thing that a successful conversationalist must eschew is sarcasm. The

spoken word comes not back, and if the word is tinged with sarcasm its recall is doubly lamented. Truth may travel in the garb of sarcasm but she is never a welcome guest. She may be bright and clever, but having sent her fiery darts quivering into the heart of another she instinctively repels. No, the sarcastic intercourse is not the perfect converse.

Wit, as a condiment of conversation, should be the sauce and not the meat. It is a happy essential, however, and if one is not so fortunately endowed the next best thing is to be able to quote another's wit in a pleasing manner.

Not infrequently a person is met who is brilliant in repartee, who, indeed, is so gifted that he does little else than let fly the sparks of wit. Such a conversationalist is extremely interesting for two or three evenings but, somehow, the power of appreciation wanes. And so it is that wit should be the secondary and not the primary desideratum.

However gifted the conversationalist may be as to sympathy, brain, subject-matter, wit, he is not a perfect conversationalist unless he has an agreeable voice. "Her voice was ever soft, gentle and low; an excellent thing in woman"—and Shakespeare might have aptly added, in man, too. There is something irresistible in such a voice, and it rings in the ears for days, even years.

At the Columbian Exposition I heard a woman's voice say, "You must sit down, father." It was a simple sentence, and yet spoken in a tone of such sweet sympathy, and tenderness, that instinctively I turned to note a young girl assist her father to a rustic settee in a wooded retreat. That was all, but I shall never forget the voice.

Conversational power is a potent one. It is perennial, outliving the charms of youth—the flash of the eye, the ruby lips and cheeks, the elastic step. It lasts nearly as long as life, and is ever attractive, ever pleasurable, ever instructive. An essential

to a pleasing personality, then, whereby one is better able to make the most of his opportunities, is agreeable conversational powers. In a word, the chains of an attractive personality embodied in pleasing words are mighty ones. And unless one be abnormally stupid the possession is well worth the pursuit.—*The Interior.*

True happiness is of a retired nature and an enemy to pomp and noise. It arises, in the first place, from the enjoyment of one's self, and in the next from the friendship and conversation of a few select companions.—*Addison.*

What we truly and earnestly aspire to be, that in some sense we are. The mere aspiration, by changing the frame of the mind, for the moment realizes itself.—*Mrs. Jameson.*

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