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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

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

NO. 8

IMMANENCE.

A God is in the twinkling star,
Enabling it to shine afar ;
And in the sun, dispersing night,
And flooding all the world with light ;
And in the myriad life of earth,
Sustaining, quickening, giving birth.
This self-same God enthroned in man,
(The lord of this terrestrial plan),
His wisdom and His will imparts
Within man's very heart of hearts.
Star, sun, all life, and man display
God's own divine phenomena.

E. M. Z.

SCENES IN BOSTON IN THE SEVENTEENTH CENTURY.

I.

It is the year 1659. Let us take a ramble through the streets of Boston. As we approach the centre of the town what is the confused sound which greets our ears? At first we see only a rabble of men and boys surrounding some object which moves slowly down the street. As it comes nearer we see it is a rude cart and fastened to the back of it is a young girl and her mother. Behind them is a man who, with both hands raises a heavy whip, composed of many large knotted cords, and brings it down with terrible force, upon the bare shoulders of the girl. As he raises it again the girl endeavors to shield with her own body, the bowed form of her mother. We shudder as we glance more closely at the aged woman, for, as the wind lifts the thin, gray locks, we see she has no ears; and, as her lips part in her agony behold! her tongue has been bored. And, for fear she may speak, for this woman is a faithful minister of Jesus Christ, they have placed a cruel gag in her mouth. For what do these woman suffer? They are Quakers! Let us hasten on and leave quickly this cruel scene. We are well into the town now, but what is

this that meets our eye? Newly made gallows confront us, and, in the distance a vast crowd of people are seen approaching. Here is a marshal and captain and no less than 200 armed men, and also a body of horsemen, and, in the midst are three prisoners, one a woman, her form is bent with age, and she is supported by the other prisoners - two young men - who walk on either side as tenderly as if she was their mother. The faces of the three are illumined with such joy and peace as God alone can give. We can see that He who was present with His faithful three in the fiery furnace is with these, His children, now. Insultingly taunted by the marshal, this aged martyr says to him, "This is to me an hour of the greatest joy I could enjoy in the world. No eye can see, nor ear can hear, nor tongue can utter and no heart can understand the sweet incomes and refreshings of the Lord which I now feel." The young men's eyes flash as one of them says: "This is your hour and the power of darkness." But as the other speaks his voice is drowned by the beating of drums. After embracing and bidding each other farewell, William Robinson cheerfully ascends the ladder, and, turning to the people, he exhorts them to mind the Light which is in them, to which he had testified, and would now seal with his blood, adding in a loud voice, "I suffer for Christ in whom I live and for whom I die." It is quickly over, and as Marmaduke Stevenson ascends the ladder, he says: "Be it known unto all this day, that we suffer, not as evil doers, but for conscience sake. This day shall we be at rest with the Lord."

The ancient Friend, Mary Dyer, now ascends the ladder. Her countenance is so peaceful, she seems already in heaven, but as the hangman covers her face and adjusts the halter, the

spectators are startled by a shrill cry, "Stop, she is reprieved!" Her life is saved by the intercession of her son. Almost reluctantly does she come back to the world, for she has already experienced the joys of heaven. But not for long shall this saintly soul remain in a world of wickedness and sorrow. Again, obedient to God's voice, she returns to fearlessly face her enemies, and she is again imprisoned and condemned to die. Once more mounting the gallows, she says to her cruel questioners, "I have been in Paradise several days," and with such an assurance of heavenly happiness as her enemies might well envy, she is sent to receive the reward of those who suffer "for Christ's sake.

II.

A few years pass by. There is great excitement in Boston over the news that lying in the harbor is a vessel full of Quakers. The cruel Endicott makes hasty preparations for the imprisonment of all, the torture and death of some, but his actions are suddenly arrested by a caller, and before him stands a man he has banished on pain of death should he return. We can but admire this fearless Friend, who quails not when the Governor orders his hat knocked off, but silently hands him a message from the King. As he reads the paper the haughty Endicott removes his own hat and bows low to the despised Quaker, for here is the King's order that no more Quakers shall be put to death nor suffer corporal punishment in his colonies.

Time swiftly flies. Behold John Endicott slowly dying of a disease so loathsome his friends are driven from his presence. Major-General Adderton, who insulted Mary Dyer even after her death, and boasted to the Friends that God's judgments had not yet fallen, was riding on his horse, when, as he passed the place where Friends had many times been punished, his horse took fright, throwing him and causing his death, after mangling his

head and face in a most horrible manner.

John Norton, who was chief promoter in the death of the Boston martyrs, and who showed no mercy to the Friends, while preparing to leave his house to go to church, died very suddenly, exclaiming, "The judgments of the Lord are upon me!" Others of the persecutors became insane after suffering great agony of mind, and one, Norris, of Salem, was struck dumb while in the act of denouncing the Friends. "Vengeance is mine, saith the Lord, I will repay." But not always in this life do the righteous or the wicked receive "the just recompense of their deeds."

The martyrs of Boston and the countless ones who, in prison and in other ways, laid down their lives for their religion, did not suffer and die in vain. To-day the descendants of their persecutors openly acknowledge the truth of the doctrine those Quakers proclaimed. And throughout Christendom, look where we may, the Quaker leaven of God's light in the soul has permeated every branch of the Church. And in the religious thought outside the pale of Christianity, the everlasting truth of God's immediate presence has entered the heart of the earnest seeker with the same life-giving power which enabled the early Friend to "walk with God" even though duty led him through persecution and death unto the "life eternal."

LYDIA J. MOSHER.

PURITAN AND QUAKER.

Another battle of words is on over the persecution of the Quakers by the Puritans, with that doughty defender of the Pilgrims, Dr. Poole, wielding again the sword of Miles Standish and carrying the shield of the Mathers. The cause of the persecuted is espoused by the most eminent living representative of the famous Adams family, Charles Francis. The immediate occasion of this renewed outbreak of an old controversy is Mr. Adams' new

book, "Massachusetts: Its Historians and Its History," Dr. Poole's coigne of vantage being the columns of the *Dial* of this city.

From our modern point of view the pioneers of Massachusetts were guilty of gross inconsistency. Themselves refugees from persecution, their avowed object being to enjoy the freedom of conscience denied them in England, they had much to say in their public utterances in favour of what they termed "liberties of the Gospel in purity and peace." But it must be remembered that the age in which they lived was one of persecution, and that what they really sought were not "liberties," as we of to-day understand them, but the privilege of working out their distinctive idea of the Gospel, unembarrassed by any variations. Had they merely sought toleration for their own theory and practice of religion they would have remained in Holland, where the modern idea of liberty was in vogue.

They came here to enjoy Puritanism and establish it in all singleness. The Society of Friends did not exist when they laid the foundations of their theocracy. George Fox had not begun to preach his sublime doctrine of non-resistance and genuine democracy in distinction from all forms and phases of aristocracy until after Plymouth Rock had become the corner-stone of a new nation. Protestants as well as Catholics were full in the faith that heresy was a crime punishable by human law. Hardly had the Friends become a distinct religious body before they were made the especial victims of persecution throughout England, and the Puritans adopted stringent laws against them before any member of the society had set foot on American soil. In England no less than 4,000 were cast into dungeons, many of whom died of the hardships of their confinement. It is evident that the Puritans had no just conception of the real character of the Quakers, looking upon them as the anarchists of their day.

When a few representatives of this mild and inoffensive sect landed at Boston they were easily recognized by their dress and speech, and at once banished under penalty of death if they returned. A few were actually murdered by process of law, and others whipped or subjected to still worse torture. The only excuse for these persecutions is the spirit of the times. It was a cruel and stupid age, just emerging from the night of mediæval darkness and inhumanity. This is really the only excuse that can be made for the persecutors. It is true that a charge of indecent exposure of their persons was preferred in a few cases, but if true that simply proved that the intensity of religious excitement produced in a few instances insanity. In those days no one seemed to know insanity when he saw it, but attributed its antics to the devil, or to what is now familiarly called "pure cussedness." Hallowell, a historian with a judicial turn of mind, has shown that there were only a few such cases, and those few clearly traceable to insanity. It would take no specific research, however, to convince any candid person that such was the case, for antics of any kind, especially violations of modesty, would be abhorrent to every tenet and precedent of the Friends', a society noted from the days of George Fox to Whittier for abstinence from anything bordering upon immodesty.

It is unphilosophical on Mr. Adams' part to single out the Puritans for special censure, whether in persecuting Quakers or burning witches, because what was done on a very small scale in New England was then being done on a large scale in old England, and was the fault of the times. It is equally out of place to defend the Puritans by seeking justification for their acts. Fortunately for civilization, the spirit of persecution has been very nearly exorcised. It now lingers, if at all, in a faint and feeble sort only. The founders of Massachusetts built better than they knew or could have conceived as possible. Narrowness and bigotry were gradually

outgrown. The seeds sown in the middle of the seventeenth century were, it is true, watered with the tears of cruel martyrdom, but in the course of a few generations a glorious harvest began to ripen, and from that time on Puritan and Quaker have dwelt together in entire concord.—*Editorial in Inter-Ocean of 2nd mo. 26th.*

EXPECTATION.

"'Tis expectation makes a blessing dear; heaven were not heaven if we knew what it were."—Suckling.

If expectation makes a blessing dear,
The realizing makes it ten-fold dearer;
If heaven were heaven when seen through distance clear,
'Twere ten times blest when heaven were seen still nearer.

We see yon mountain in the distance dim,
'Tis but a shadow rising in the sunlight,
A darkness with a blue and misty rim,
Like twilight blending with the dusky mid-night.

But when we journey to the mountain's feet,
And see its massive form far-rising o'er us,
We find it clothed in verdure full, complete,
With sparkling streams and brightest flowers before us.

Though it, at first, had seemed so very small
That we with ease might place our feet upon it,
Now we may climb and climb, mid forests tall,
Yet never reach the snowy crown upon it.

Still there it shines, in sunlight gleaming white,
And feeds the streams that down its steep sides wander,
Above our gaze far reaching radiance bright.
Might cause us oftentimes to pause and ponder.

So when we gaze into our future way,
And dimly see the outlines of Mount Zion,
We little know how steep may be the way,
Nor all the beauties there we may rely on.

If expectation paints its flowers in gold,
Or many varied hues of rainbow tinted,
Faith finds its beauty never hath been told,
Faith verified, its glory not been hinted.

But oh! if disappointment we shall find,
'Twill be when we have hastened to the mountain
And left our role of duty all behind,
In eagerness to bask beside life's fountain.

If, when we reach it, heaven shall not be
heaven,
'Twill be because we come with empty hands,
Leaving unheeded, admonitions seven,
To do our part in heaven's harvest-lands.
JULIA M. DUTTON.
Waterloo, N. Y., March 25, 1894.

A POSTSCRIPT TO A LETTER FROM ELIAS HICKS TO TWO OF THE MEMBERS OF GREEN STREET MEETING.

Since penning the foregoing my mind has been drawn into a renewed feeling of near sympathy and gospel affection with the dearly beloved youth, not only those of your Monthly Meeting, that fell more particularly under my notice, in the family visits I made when with you, but all others of your city, to whom the Lord in the riches of his mercy is renewedly visiting with the dayspring from on high, through the immediate manifestation of his love and light in their inner man, as the guardian angel of his presence, to guide them and keep, and as they take heed thereunto, will preserve and keep them from all evil, and will lead them up to the head spring and fountain of living water, of which when they drink they will never thirst again after the muddy waters of tradition and education that stand in the letter that killeth, but their thirst will be continually satiated with the pure water of life that makes glad all Zion's dedicated and devoted children, and which adds no sorrow with it. And as they give good heed to this holy anointing, which is truth and is noble, it will lead them off from all dependence on man whose breath is in his nostrils, for wherein is he to be accounted of? And they will have no need that any man teach but as this same anointing teacheth. It will bring them to see the end of all shadows that stand in outward visible things, let them be ever so great or excellent, and will gather them into itself, the invisible power, to the law of the spirit of life, that sets the soul free from the law of

sin and death, and from all condemnation. And may the dear youth dwell near and in this holy principle in this day of trial and rebuke, for the Lord's hand is stretched out upon the nations, and he "will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him." (Ezekiel, Chap. xxi., v. 27). The Lord, I believe, is about to put an end and overturn all man's work in religion, and to put an end to all forms, creeds and professions that stand in man's will and spirit, that he only may come to rule and reign in the hearts of his children, that so all may savingly come to know but one Lord, one Faith, and one Baptism, one God and Father of all, who is above all, and through all, and in you all. May the dearly beloved visited youth press forward, and persevere on towards this blessed and happy state, and come to know an establishment therein, is the sincere and sympathetic desire of their ancient, affectionate and exercised friend and elder brother.

ELIAS HICKS.

WHEN THE WORLD IS CHRISTIAN.

More than eighteen centuries have passed over the world since supreme love was made known to it in a life wholly given for the salvation of men, and yet the golden age to which Christianity looks forward has not come. Christianity does not yet rule in the hearts of mankind. It does not even rule in the Church of Christ, which for the most part looks forward to the golden age in question as to some distant Utopia to be realized under miraculous conditions, and perhaps only in another world. The idea that the kingdom of heaven is at hand, and may be entered by those who will, is outside of most people's dreams. Some, who have wholly given themselves over to God for the service of men, tell of the power and the bliss of it. Christianity is essentially com-

munistic. All down the ages it has cried "all mine is thine," and has demanded, almost in vain, that its votaries should take the same stand. When all the world is Christian, and all Christians are inspired with this principle of Christianity, old things will have passed away and all things will have become new. There will be a new heaven and a new earth both in one—that heaven so happily described by George Macdonald in one of his books, in which men and women are represented as mingling as now in commerce and industry, except that everyone, without pay, serves everyone else to the extent of his power, and no one seeks more than he needs. The latter postulate is, however, as essential to the new heaven on earth as the former. It must be remembered, however, that Christianity demands this complete sacrifice of self to the good of others, not as a matter of compulsion, but as the fruit of a free and spontaneous impulse springing up within a man, and which makes such service his delight. To make us good by compulsion would have been an easy thing with God, but of no value to him or to men. Such goodness would have had no virtue in it. God abhors the service of its compulsion and the sacrifice which has not the heart in it. The apostle said to Ananias, with regard to the proceeds of his property which he was pretending wholly to relinquish. "While it remained was it not thine own, and when it was sold was it not in thine own power?" The operation of Christianity is not to exalt the community at the expense of the individual, mankind at the expense of manhood, to give the community authority over the individual until the latter is no more a free agent. On the contrary, more than any other system the world has ever seen, it exalts manhood, it demands heroism at the hands of each man, and secures to man the opportunity of heroism by sacredly guarding his free will and accepting nothing at his hands but what his will gives. Here some of the noblest

teachers of our age have failed to draw the necessary distinction between the spontaneous Christian communism which makes for a greater life and the compulsory communism which, by denying man's freedom of action and wiping out his individuality, leads down to death; between the noble spirit which, by acts, if not by words, says, "All mine is thine," and the selfish one which insists that the community owes everyone in it an easy living, and whose constant cry is, "All thine is mine." How any community moved by such an impulse could ever make its component parts do their share for the general good is a mystery to everyone who fairly faces the question, and a problem which we have seen no candid attempt to solve on the part of any of the theorists who preach communism and rail at that divine law which has made a man's success in life dependent on his own exertion, if not on the high plane of self-sacrifice, than on the low one of self-seeking. When he who hires shall desire the good of him who serves as much as he does his own, and when he who serves performs the service of another just as though it were his own, then we shall not have to ask for communistic regulations, for we shall have already all we can ask for. Until such is the state of heart of employers and employed, any attempt to insist on communistic regulations will be as futile as trying to gather figs off a thistle.—*Montreal Witness.*

FIRST-DAY SCHOOL LESSON LEAVES.

For the YOUNG FRIENDS' REVIEW.

Our present First-day School Lesson Leaves being altogether concerning the life and labors of Jesus, as recorded in the four Gospels, it has seemed to me a short history of each one of the evangelists would be interesting as well as instructive. Beginning with the first mentioned we find that Matthew was a Galilean by birth, a Jew by religion, and by occupation a publican or tax-

gatherer, living at Capernaum, engaged in his business, when called by Jesus to follow Him, which call he obeyed.

The circumstances of his call are succinctly and tersely given in his own gospel, 9th, 9th v.; in that of Mark, 2nd, 14th v., and of Luke 5th, 27th v. Himself says: "Jesus saw a man named Matthew sitting at the receipt of custom, and he saith unto him, Follow me, and he arose and followed him." Mark says: "He saw him, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me, and he arose and followed him." Luke is similar: "He went forth and saw a publican named Levi, sitting at the receipt of custom, and he said unto him, Follow me, and he left all, rose up, and followed him." In Mark only is it mentioned whose son he is, but the coincidence of all these statements is so marked there can be no doubt they all refer to the same person. In two of the gospels, where the naming of the apostles is given, at the time that "He ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils," there was one spoken of as James, the son of Alphaeus, from which we infer that he was a brother to Matthew. This gospel is recognized as the oldest of the four, though the time of its preparation is uncertain, presumably though between 50 and 60 A.D., and was doubtless written in Palestine and in the Hebrew language.

It has been said this gospel is the richest one in parables, but a comparison shows the same number, though not the same ones, in Luke. It was a matter of surprise to the Pharisees, although they did not believe in Jesus or his mission, that he should choose for one of his disciples a man of the despised class of tax-gatherers; despised because of the relation in which they stood to the people. This particular class to which Matthew belonged it is said, "sat to collect money, penny by penny, from the unwilling people,

whose pride was wounded by the degrading foreign exactions of the Romans," and in consequence suffered public disgrace, being supposed to have lost all sense of patriotism and honor, in that they could stoop for the purpose of pecuniary gain, "to act as instruments of such a galling form of servitude, and therefore were visited with a universal popular hatred and scorn."

What marvel therefore that this act of Jesus was so strongly condemned by the sanctimonious Pharisees, especially when followed by his mingling so intimately with them in the feast given by Matthew after his call.

They asked his disciples why their Master ate with publicans and sinners? Jesus himself answered the question in his characteristic manner, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous but sinners to repentance." What could they say to this; it should have been enough to silence all criticism, all fault-finding, and to open their minds to perceive the true character of Him who "went about doing good."

In thinking over this account, related with such beautiful simplicity, of the calling of Matthew, the predominating trait of his character has appeared to me to be prompt obedience to the divine call; there were no questionings as to the propriety or the feasibility of a compliance therewith; no hesitancy; no compromise with business; no doubts as to the right; but he simply "arose, left all, and followed him." It is the most simple, child-like, and unqualified submission to a divine requisition, that I find anywhere on record. Herein is a lesson for us of this day. When the voice of our Divine Leader is heard in our hearts to "Follow me," then we should emulate the example of this poor, despised publican, leave all and follow him," whithersoever the call directs, to whatever duty it be, whether great or small. It

is to the *obedient* only that the reward of peace is given. Not the merit or the magnitude of the service, but the obedience of the servant, is the gauge of recompense, as many devoted followers of Christ have experimentally known. Do we generally realize the truth of this; or do we not often rebel and refuse to comply with clear requirements of duty, because forsooth they are small and therefore seem to us trifling and insignificant, forgetting that *duty* is never a trifle, however little it may be; forgetting also that to him and to him *only* who is faithful in the discharge of *little* duties will be given the privilege of performing larger ones; and to such was the message of the Master, "Well done; thou hast been faithful over a few things; I will make thee ruler over more. Enter into my joy." This joy being the peace, the happiness, that is the result of duty done; that blissful feeling which all experience, who are faithful *doers* of their Father's will. Everywhere in the history of these early followers of Jesus Christ, we find that obedience was one of the express commands given, and not only with them but in the Old Testament we find the same conditions, "Obey and thy soul shall live."

Let us of this day learn from this account one lesson and learn it well, that even as Samuel of old said, we shall know that, "To obey is better than sacrifice, and to hearken than the fat of rams." Of what value are these records to us, if we glean nothing for our own benefit from the reading of them? Let us then apply ourselves diligently to ascertain what lessons lie in them for us individually and learning profit by them. ELIZABETH H. COALE.
Holder, Ill., 3rd mo. 19th, 1894.

HEAVEN WITH US.

J. R. LOWELL.

Not only around our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot
We Sinais climb and know it not.

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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In our last issue may be found a number of weighty reasons for doing away with the death penalty. But the weighties, in our mode of thinking, is not mentioned there. As this is a subject that should be continually agitated for the purpose of educating the public mind, we feel constrained to add here a further thought: In the punishment of death for death the State is practicing exactly what it disapproves. That erroneous system of teaching cannot produce good. The result is a tendency directly opposite the one sought after. It cannot in the nature of things be otherwise. If the State would lessen murder it must itself cease to practice murder. If it wants to instil into the minds of its

subjects the sacredness and the inviolableness of human life, it must itself hold human life sacred and inviolable. All other methods must inevitably fail. We reap, in kind, what we have sown. We are commanded to do unto others as we would that they should do unto us. This is not an arbitrary command, but a law. We must love if we wish to reap love's golden fruits. Once this divine system put in practice, the world would be surprised at the marvellous results.

In a communication from J. P. P., of Huntington, Ind., he expresses a wish for the establishment of a Friends' Meeting in that place, which, he says, is shared by other Friends living there, and by some others who are not members. The removal of Benjamin F. Nichols and family to the town has strengthened the desire with the Friends there, and an effort is likely to be made to have a Meeting established.

The people of Europe are becoming tired of the grinding requirements for the maintenance of their immense standing armies, and even the Emperors and Kings, it seems, by recent reports, are favoring a partial disarmament and a reduction of the military expenditure of the powers. The bankruptcy of Italy on account of military expenditure has been an object lesson to other powers, which were drifting in the same direction, and necessity may yet force wiser actions, whose higher principles have failed to influence.

DIED.

WEBSTER.—On the 22nd of 2nd mo., at Greenbank, suddenly of heart failure, Henry Webster, aged 54 year.

VERNON.—At Uxbridge, on the 23rd of 3rd mo., of inflammation of the lungs, Ann B Vernon, aged 70 years.

VERNON.—At Uxbridge, on 30th of 3rd mo., 1894, Gideon F. Vernon, in his 80th year.

These Friends were earnest, sincere members of our Society, and will be much missed in their little Meeting and the vicinity in which they lived. H. W.

was about returning home from attending a sale at Greenbank (his home being at Uxbridge) when he died. He leaves a wife and nine children.

SPIRITUAL FOOD.

The food that man requireth for his hungry soul cometh not from man, but from the spirit of the living God. That food is love, and filleth the soul to overflowing. There is but one light given to man whereby he may not stumble, and that is the Light of the Divine Spirit, which man may have the privilege to enjoy in this world. What a lesson we can learn by listening to the Divine Will. There is but one God, one salvation,—one God who is ever present in the willing soul, one salvation which may be experienced by all even while here. This present heavenly kingdom is within man if he will but let the Divine Spirit bring it out in its beauty and holiness. It is of all things most beautiful for the children of God to enjoy while here upon earth. God is in all, through all, and around about us all, and we may feel His Divine presence if we will but humble ourselves down, in meekness, and search our hearts, and there we will find Him ever silent but ready and willing to teach all of us that will yield to him in silence, as he is invisible in person but present in spirit. This gospel he imparts to all, without money and without price. One thing I do love, and that is to sit down alone in the Divine presence of our Heavenly Father and let him feed my hungering soul with that bread of life which will be freely given to all, and which is able to nourish them up into everlasting life.

TEMPERANCE NOTES.

The advocates of prohibition are not likely to meet with so much favor from the Dominion Premier as they did from the Premier of Ontario last winter. In answer to an influential deputation of temperance men and women,

representing the whole Dominion, which recently interviewed the Ministry, urging "the Government to take steps to secure the immediate enactment by Parliament of a prohibitory liquor law," Sir John Thompson said: It was out of the question that any prohibitory measure could be propounded this session. "In regard to the future, I must tell you frankly that I can make no pledge at all." The question, however, will receive considerable attention in the House in various ways during the present session. The Royal Commission, which has been gathering information for the past two or three years on the results of the traffic, will be presented, and the position of the members of Parliament on the subject will be tested. The cause has made great progress recently in our land

At its recent Provincial election Nova Scotia also tested the feeling of its electorate upon the subject of prohibition, by a plebiscite vote, which favored the good cause to the extent of about 40,000 majority. Thus Manitoba, Prince Edward Island, Ontario, and Nova Scotia have pronounced by large majorities in favor of legislation for *immediate* prohibition. New Brunswick has also placed itself in line by a unanimous vote of the Legislature. It is impossible that the will of the people thus expressed can be long ignored in the Dominion House.

The growing sentiment for prohibition throughout the English speaking world is very clearly shown by the recent demonstrations of respect shown the Hon. Neal Dow recently, when he reached the good old age of ninety years. He is called the father of prohibition, and has demonstrated its practicability, in the prohibitory law, in the State of Maine. Like the originators of all the great social and moral reforms of recent years, in England and America, almost without exception, Neal Dow had Quaker blood in his veins—he was of Quaker ancestry and training.

S. P. Z.

APRIL.

As memory of pain, all past, is peace,
 And joy, dream-tasted bath the deepest cheer,
 So art thou sweetest of all months that lease
 The twelve short spaces of the flying year.
 The bloomless days are dead, and frozen fear
 No more for many moons shall vex the earth,
 Dreaming of summer and fruit-laden mirth.

Ah, I have wandered with unwearied feet
 All the long sweetness of an April day,
 Lulled with cool murmurs and the drowsy beat
 Of partridge wings in secret thicket grey,
 The marriage hymns of all the birds at play,
 The faces of sweet flowers, and easeful dreams
 Beside slow reaches of frog-haunted streams.

Wandered with happy feet, and quite forgot
 The shallow toil, the strife against the grain,
 Near souls, that hear us call, but answer not,
 The loneliness, perplexity and pain, [stain,
 And high thoughts cankered with an earthly
 And then the long draught emptied to the lees,
 I turn me homeward in slow pacing ease,

Cleaving the cedar shadows and the thin
 Mist of grey gnats that cloud the river shore,
 Sweet even choruses, that dance and spin
 Soft tangles in the sunset; and once more
 The city smites me with its dissonant roar.
 To its hot heart I pass untroubled yet,
 Fed with calm hope without desire or fret.

ARCHIBALD LAMPMAN, Ottawa.

REFORMATORIES.

Paper read by Ella Zavitz at the 8th Session of
 Philanthropic work in Lobo F. D. S., at Friends'
 Meeting House, Coldstream, 3rd mo. 25, 1894.

The officials of the Andrew Mercer
 Reformatory and the Refuge for Girls
 in North Toronto, have issued their
 twelfth annual report, from which we
 learn the following facts:

In October there were 111 inmates
 in those institutions, there being 64
 in the Reformatory and 47 in the
 Refuge. The inmates are employed
 in various ways, and have earned the
 sum of \$2,303.81 after doing the work
 of the establishments and making the
 clothing of the inmates. The Super-
 intendent reports that the inmates are
 more easily controlled every year, and
 are apparently more anxious to assist
 in the work of their own reformation,
 the number of women punished during
 last year being 33. The punishment
 consists of being confined in a cell
 with a diet of bread and water,—in
 extreme cases they are locked in a

dark cell. Many of these women are
 brought to this position through drink;
 the longest term for which an inebriate
 has been sentenced has been five
 months. The Reformatory officials
 justly feel that the term is not long
 enough for them to work a permanent
 reformation, or for the poor victim of
 depraved taste to learn to exercise her
 own will power to resist the temptations
 which will assail her when once she is
 among her old associates. While in the
 Reformatory a great number of them
 do not crave intoxicants and many of
 them, feeling their weakness, dread go-
 ing out into the world to face the tempt-
 ations which they know await them.

Fully appreciating the temptation of
 those discharged to return to their old
 way of life, and the difficulty of their
 obtaining unaided honest employment,
 several societies have interested them-
 selves in ways of helping them to the
 better way of life. Through their praise-
 worthy efforts out of 95 discharged
 only 19 returned to their evil life.

The Ladies of Toronto hold a Sab-
 bath School under the superintendence
 of W. H. Howland, leaving their homes
 at 8 o'clock Sabbath morning. There
 were 43 Protestant pupils in the Re-
 formatory School.

The members of the Ministerial As-
 sociation hold services every Sabbath
 and Thursday at the Reformatory,
 while Father Walsh attends to the
 spiritual needs of the Catholic inmates.
 Great credit is due the Prisoners' Aid
 Society in the good work they are
 doing for these offenders against the
 law, in employing a Bible woman, Miss
 Zinkhan, to visit the Reformatory and
 to obtain situations for those dis-
 charged. She also keeps watch of
 them after they are out. The Society
 has provided a simple home for them
 where they can remain a few days
 when out of employment, or where
 they can come as to a home on their
 evenings out.

This has been a great blessing to
 these women who are made to feel in
 this way that someone is watching and

praying for them, and has a real and abiding interest in their future well-doing.

The average age of the girls when entering the Refuge was $12\frac{1}{2}$ years, and the length of time they were sent for being $2\frac{1}{3}$ years. In this short time these girls receive all the instructions they are ever likely to receive, besides which they are taught household work, sewing and knitting. The Matron states their work is well done and nearly all are bright and industrious. There is a class of girls varying in ages from 3 to 10 years, being about 23% of the whole number there who are in the Refuge. These poor little ones are bright and tractable, and are neglected, deserted or orphaned children, who would be much better in private homes where they would receive the love and care that has hitherto been denied them. These two institutions have met with a great loss in the death of W. H. Howland.

PENETANGUISHENE.

The population of Penetanguishene Reformatory steadily decreases from year to year. There are now nearly 100 inmates than in 1883. This decrease is not due to there being less commitments, but to the fact of there being from year to year, more and more boys released from the Reformatory on account of their good conduct, culminating this last year in there being 48 discharged on account of their good behavior, while 33 were released on their sentences expiring, being nearly 50% more discharged through good conduct than through expiry of sentence. This number would be largely augmented were the pardoning power vested in the Provincial authorities instead of in the Dominion. There is being action taken now to have the power given the Provincial Executive of pardoning these youthful offenders. The Superintendent regrets there are no available means of obtaining reliable evidence of the condition of the boys after they leave the institution, but from what they can learn very

many of the boys are making good and honorable citizens. Many of them return to Penetanguishene in their holidays and give gratifying testimony of the good work done for them. There have been some changes made in the staff owing to old age and declining health. They have now very competent officers and teachers, who are painstaking and conscientious in their work. The Inspector of Schools in his visits states he found the discipline good and the progress of the boys fairly good.

The boys appear to enjoy the services held in the Church. The Presbyterian and English Church Pastors hold catechism classes twice a month. The good seed sown here brings forth fruit, although much of it is not apparent at the time. The boys are, many of them, lacking in moral courage—it is one of the penalties of bad conduct. This lack of courage is a great hindrance to them in their spiritual growth, but the workers are cheered by the fact—learned through letters written by the boys themselves—that much over one-half of the boys who have been in the institution have made industrious, God-fearing men. Many of them are occupying prominent positions in the world to-day. Many of these boys have had no religious or educational instruction before coming to the Reformatory. Here they are taught the virtue of manliness and self-control, and urged to continue their efforts toward self-sustainment, believing that the self-respect and confidence thus gained will aid them in their religious growth. The many words of acknowledgment from the boys themselves confirm this belief, and encourage these workers to redouble their efforts for the reform of those who are yet to be under their care.

How sweet 'twill be at evening
 If you and I can say,
 Good Shepherd, we've been seeking,
 The lambs that went astray.
 Heart-sore and faint with hunger
 We've heard them making moan,
 And lo! we come at night fall,
 Bearing them safely home.

SPRING TIME.

"Truth shall spring out of the earth, and righteousness shall look down from Heaven." Psalm lxxxv., 11.

"All my springs are in thee." Psalm lxxxvii., 7.

We know the joy of the first spring morn,
The advent of that glad time,
When the fluttering leaves all dance in light
To the young bird's happy chime,
Fresh and busy in the fragrant air,
And the Spirit of God moves everywhere.

We have felt the springtime of holy joy,
The advent of Truth within,
When the soul awakes from its carnal sleep
By the spirit convinced of sin,
Yet receiving a balm for the wounded breast.
Of a risen Saviour on whom to rest.

The heart is full with the love of God,
The enraptured eyes are dim,
O'erflowing with tears of gratitude
For all we receive from him.
What can we render, O Lord, to Thee?
Is the cry of our heart's sincerity.

Render to all their due, saith Christ,ⁱ
He hath shewn what he doth require,
Deal justly, love mercy, and humbly wait,
Let thy will to His aspire;
True religion and undefiled,
Is to have the heart of a little child.

Who is sufficient? This work of grace
That springs from Christ's spirit free,
Is hard to attain, and, only reached
By depending, Lord, on Thee.
Let us watch the spring of it's life from above,
And nourish the seed of this plant of love.

Thus we learn the joy of true springtime
To be deeper than joys of sense,
Or of outward delights in the earth and sky,
Or sweet pleasure derived from thence.
It will open the lips with a hymn of praise
Which only a soul redeemed can raise.

MARGARET FELLOWS, England.

A NEW MOVEMENT.

THE WORLD'S RELIGIOUS PARLIAMENT
EXTENSION.

Oak Park, Ill., March 28.

To the Editor :

The influence of that gathering, in which was represented every known religion of the world, was like the prophecy of the millennium when the partition walls between sects shall be forever broken down, and brethren shall dwell together in unity.

Professor Shields, in his work,

"Final Philosophy," seemed, twenty years ago, to prophesy this period when he said :

"The summary want of the age is that last philosophy into which shall be sifted all other philosophies, and, which shall be at once catholic and eclectic: which shall be the joint growth and fruit of reason and faith, and which shall shed forth through every field of research the blended light of discovery and revelation."

That the formidable barriers separating nations and sects, for ages as impregnable as the walls of ancient Rome, were at last beginning to give way, was apparent during the congress held up on the Lake Front last summer.

This was an opportunity not to be lightly thrown aside, and when under the inspiration of the hour, Mrs. Elizabeth Boynton Harbert conceived the idea of forming a permanent organization, she found in President Bonney a hearty coadjutor. He at once requested her to present a synopsis of her plans, which she did.

From this parliament, therefore, there has grown an organization which shall be known as the World's Religious Parliament Extension.

Several meetings have already been held. A committee of 100 representative men, and an equal number of representative women, will project the cause which shall have as the ultima Thule of its ambition the encircling of the world with the bands of Christian fellowship.

Professor Snell is chairman of the gentlemen's committee, Rev. Dr. H. W. Thomas temporarily holding the position during the former's absence Professor Paul Carus, editor of the *Monist*, is secretary of this committee.

Mrs. Elizabeth Boynton Harbert, president for five consecutive years of the Evanston Women's Club, is the chairman of the women's committee.

The basic principles of the organization are divided under the following heads, and indicate the scope of the movement, and its aims :

1. To show men in the most impressive way, what, and how many important truths the various religions hold, and teach *in common*.

2. To inquire what light each religion has afforded, or may afford, to other religions of the world.

3. To indicate the impregnable foundations of theism, and the reason for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

4. To discover what light religion has to throw on the great problems of the present age, and to bring the nations of the earth into greater friendship in the hope of securing permanent international peace.

5. The World's Religious Parliament Extension will carry out the principles, that wherever, in any part of the world, a friend of man follows the path of duty, they would have him feel that he has the sympathy of those who, in other lands, follow the same pursuit.

Another meeting is soon to be called, and a preliminary address will be issued soon by a joint committee.

CLARA VAUGHAN WALES.

—*Inter-Ocean*, 3rd. mo. 31.

VISIT FROM ISAAC WILSON.

Although the day is late in which I write, yet it seems well and only fitting that some mention should be made of the recent visits and labors in gospel love of our esteemed Friend, Isaac Wilson. He had previously visited and attended meetings of appointment at Whitchurch, Yonge St., King, and Uxbridge, and, on his return homeward, held two meetings at Pickering, on the 20th of 2nd mo. On other occasions he was favored to hand forth divine truths in their simple and beautiful interpretations to our edification and instruction.

The following First-day we were blessed in the privilege of having him with us again. He attended the funeral of Henry Webster at Uxbridge

on Seventh-day, and Friends from Pickering in attendance brought him home with them that evening. While our hearts were not gladdened of the circumstances that brought him thus in our midst again so soon, yet, when it was the inevitable, we were thankful that it was our privilege to enjoy his company among us. He attended our Meeting in the morning and School after Meeting, which is our usual custom of holding it. A parlor meeting was held in the evening at the home of Sylvanus Austin. Quite a little gathering of Friends were brought together, and a profitable evening enjoyed.

The extent of the appreciation of the labor of love to our small meetings by our ministering Friends can scarcely be measured. We are strengthened and encouraged to press on more fervently for that true and higher life, the attainment of which can only be reached by a very close walk with our Lord and Master.

A. W.

Pickering, 29th 3rd mo.

THE STRANGER THAT IS WITH US.

As we gather, from time to time, into silence in our meeting-room in the business centre of this great metropolis, we are fervently impressed by the presence of "the stranger that is with us." We have gathered from various parts of the city, some from suburbs, requiring several hours absence, to worship together in the established custom of our Society, free from pretention or heraldry to draw the drifting or the earnest seeker after that which feeds the soul. Seldom, if at all, are we without "a stranger." A new face greets us. Sometimes several are with us. Some are familiar with our customs, others attend a "Quaker Meeting" for the first time. They may be willing to be taught, but we look upon them as teachers from whom we may receive valuable lessons. They cause us to make a self-examination which may enable us to see our duty more clearly,

and to realize more fully the importance of its performance. Could we but possess the *earnestness* of primitive Friends we would behold living issues that are of vital importance, which would gather number and power. The question is sometimes asked whether or not our Mission, as a Society, is ended. I believe our mission—to bear witness for the truth and against all kinds of oppression—is the same as in former times. Many things have passed away. Many things appear new. George Fox could not have taught the principle of universal suffrage better than by the establishment of Women's Meetings. To-day they are useless for that purpose. If we compare our meetings of the present with those of former times we must use the infallible test, "By their fruits ye shall know them," etc. We compare our condition to-day with that of former times, and fancy that we have reached a much higher plane than those zealous workers of two hundred years ago. Whatever may be our standard let us not be unmindful of the possibility of the future, which is a higher criterion than the achievements of the past. From an altruistic standpoint, we still retain much of the dross, which prevents us from comprehending fully the rights we owe to others as equal partners in the storehouse of a generous Providence. Perhaps the existing law concerning the holding perpetually that which is essential to life from so many is unjust. We have abolished chattel slavery, but there are other forms of slavery which will exist as long as justice is denied any. Under our present laws wealth is being centered into the hands of a few. That which is made by a community becomes the private property of a privileged class; many of those who created it become strangers. In the rural districts of our country 36 per cent. of the land is tenanted, and 34 per cent. mortgaged. In cities 61 per cent. is tenanted, and 35 per cent. mortgaged. Let us consider the rights of the strangers with us. Yes, the un-

born millions that are to follow us who are entitled to an equal right in every thing essential to life and pursuit of happiness.

C. E. L.

Chicago, 3rd mo.

STOCK IN TRADE.

BY HELENA H. THOMAS.

From Young People's Weekly.

The subject of our sketch was a very humble person—a poor, ignorant Irish woman, going from house to house, employed about the most menial work. Yet from her I learned a valuable lesson. Will you?

A friend has long given her employment. It was there I first looked into that sunny face; she came to the room where we were sitting for orders, as my friend was an invalid, and could not leave her room.

As Bridget left the room, I exclaimed, "What a flood of sunlight she seemed to leave behind her!"

"Yes, she is a veritable sunbeam! Always as you just saw her, and yet I hear her's has been a sad life."

"Let us ask her when she comes in again how she manages to be so bright and cheery; perhaps we can learn something from her."

Later in the day, a timid rap at the door, followed by "Come in," and the subject of our conversation stood before us. Her face showed signs of weariness, but it was still restful to look upon.

"Sit down," said my friend. "I want to ask you some questions. This lady has been making inquiries in regard to you, and I am forced to confess that I have been so much wrapped up in my own ill-health, and sorrow, that I know little about you. Now tell us, Bridget, if you can, the secret of your smiling face. You have had a hard day's work, and must be very tired. Why don't you show it in your face, as most people would?"

With ready Irish wit she replied, laughingly,—

"I've been after trainin' it, mum, so't will tell no tales."

Her questioner looked at me knowingly, as much as to say, "There may be a 'secret' after all," and continued, "Tell us how you do it. I have a pleasant home, and every want supplied and yet to wear a smiling, or ever cheerful face, seems next to impossible."

"Ah, that is the difference 'twixt wealth and poverty, mum. You see you look sorry, and still have plenty; but a smilin' face is me 'stock in trade,' as you Yankees say."

"What do you mean?" exclaimed both of us.

"Well, if yow'll do me the honor to listen, I'll tell you. When Pat died, I was but a young thing, with six childer, and nary a cent in the world. Poor Pat! I loved him that well, I'm sure if he'd left me plinty of money, I'd never laughed agin; but what with the childer cryin' for food, and plinty of wurk for the askin', I had little time for weeping, but plenty for thinkin', and sez I to myself, 'niver'll do: nobody will hire a sniffin' woman. So instead of cryin' about me wurk, I'll sing, and keep me spirits up.' Well, I did, and I think it kept my heart from breakin'. But it was me 'stock in trade,' sure enough, for I've niver be lacking a day's wurk, or food for the childer — while me neighbor, who is a good worker, but one of the gloomy, whinin' sort, has but little.

"Now, honest, mum," said the speaker, rising, "would you hire me if I looked like a fun'r'il all the time?"

"You are right, my brave woman; I did not think of giving you so much work when I first employed you, but your smiling face in the house is really a tonic to me, hence I am glad of an excuse to send for you," answered my friend.

Oh, the tonic of a smiling face!

Note the lesson in this for you, young people. That brave woman commenced "training" that cheery face when a "young thing," and now it is second nature for her to wear a sunny face.

Follow her example, and my word for it, a smiling face will sooner or later be your "stock in trade."

Grand Rapids, Mich.

WORTH THE WHILE.

It is easy enough to be pleasant
While life flows by like a song,
But the man worth while is the man who will smile

When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth

Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire.
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day;
They make up the items of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but once in awhile.

ELLA WHEELER WILCOX.

POWER OF ELECTRIC SEARCH LIGHTS.

Probably not one person among a hundred has even an approximate conception of the illuminating power of one of the great modern electric search lights, and it is only vaguely understood that it must be something enormous. As a matter of fact, with the projecting reflectors in use, which serve as multiplying factors for the actual candle-power of the electric arc, the illuminating capacity of the beams issuing from one of the large modern search lights has been placed at the equivalent of something over 200,000,000 candles. Just what this means is not easily realized, though a popular measure of the lighting power is afforded by the statement that under favor-

able atmospheric conditions, one of these large lights can be seen nearly 100 miles away, and will illuminate objects at a distance of almost twenty miles with sufficient clearness to make their examination possible with the aid of a field glass.—*Cassell's Magazine.*

A man in earnest finds means, or if he cannot find, creates them.—*Channing.*

NOTICE.

NEBRASKA HALF-YEARLY MEETING IS to be held at Lincoln, Neb., the last Second-day in 4th mo. Meeting for ministers and elders Seventh day preceding at 2 p. m. Meeting for worship at 11 o'clock First-day. Place of meeting, Masonic Temple, corner of M. and Eleventh streets. Friends and all others desiring to attend are cordially invited. Those coming on cars and desiring to be met should write to one of the following persons, stating by what road they expect to come, and time of arrival: IRA BEDELL, Lincoln, Neb.; C. A. COOK, Raymond, Neb.; WILLIOTT BRINTON, Lincoln, Neb.; J. RUSSELL LOWNES, Box 350, Lincoln, Neb.

NOTICE!

Genesee First-day School Association, at its meeting last year, appointed a large Committee, the members of which were to give encouragement to the First-day School work in their own neighborhoods, or elsewhere, as way opened. We hope they will not be unmindful of the appointment. There seems to be room for some new schools within our limits, as well as need of encouragement to those already in existence. We hope to have all our school fully reported to our next Association, which will be speedily followed by the General Conference.

SAMUEL P. ZAVITZ } Clerks.
AUGUSTA SCHOOLEY. }

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 was opened Ninth month 8th, 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.

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For particulars address

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For circulars and other information, address

GEORGE L. MARIS, PRINCIPAL.

SPECIAL NOTICE!

*The Eighth Conference of Friends'
Union for Philanthropic Labor*

WILL MEET AT THE

MOUNTAIN INSTITUTE, CHAPPAQUA, N. Y.

The 13th of 8th Month, 1894.

The Committee of Arrangements, desiring to have all the subjects presented in their various aspects, invite Friends to contribute papers on any phase of Philanthropic Labor, or make propositions or suggestions in regard to future work. No paper to exceed fifteen minutes in reading. All papers to be received by the undersigned not later than the 1st of 5th month.

J. W. HUTCHINSON, Chairman

650 Columbus Ave., New York.

3rd mo. 5th, 1894.

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.



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