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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IV.

LONDON, ONT., TENTH MONTH, 1889.

NO. 10

## THY POWER.\*

DEDICATED TO THE YOUTH WHO DOUBTS HIS  
INFLUENCE.

My friend ! thou *hast* a power !  
Oh ! in the needed hour  
Wield it for purity, and truth, and right !  
'Twas lent of God to thee  
To use eternally  
For Him be faithful ! Work with mind and  
might !

All hours are hours of need ;  
Oh ! do not, in thy greed  
For pleasure, aid a weaker brother's fall ;  
Though *thou* perchance art strong,  
Yet *he* doth feel the thong  
That binds him when he hears the tempter's  
call.

Touch not the ruby glass,  
Nor hold it as he pass ;  
Its rays are rays of fierce and scorching fire,  
Nor stand 'mid smoke wreaths blown  
From out thy lips, but own  
And heed the admonition—" *Come up higher.*"

Take not within thy hand  
The cards that can command  
The loser's portion for the winner's gain ;  
Though *thou* no harm may share,  
Yet with them lies a snare  
For many another, then refrain—refrain !

Drop not from off thy tongue  
Words which, from others flung,  
Would make thine eyes in pitying wonder  
stare ;  
Keep thy heart undefiled,  
Pure as a little child  
Whose soul is purity, and *never swear.*

O youth, beware, beware !  
Hold not a glittering snare  
To tempt another toward the path of woe ;

The power that thou dost wield,  
The good thou yet may'st yield,  
Thyself, nor other mortal, may not know.

Oh ! heed the great command,  
As round thee weak ones stand,  
'Tis sounding still from heaven : "*Let thy  
light shine !*"  
That they, as they behold  
Thy pure life, true and bold,  
With theirs shall glorify the One divine.

JULIA M. DUTTON.

[\*Suggested by a conversation with a student of Cornell University on the subject of popular bad habits and the power of personal example.]

## THE HUMAN SOUL.

ITS ORIGIN, NATURE AND IMMORTALITY.

(Taken from the Journal of 9th mo., 1878.)

Having reflected much upon questions involved in the above named subjects, I have resolved to offer for the consideration of others some thoughts suggested and some conclusions drawn.

A number of years ago, in course of a conversation with a minister belonging to one of the Evangelical churches, who is also a man of science, he made the following remark : "Outside of the Bible there is to be found no proof of the immortality of the soul." When I alluded to some things I had read, including Dr. Young's Infidel Reclaimed, as appearing to me to furnish such proof, he replied : "They only amount to a very strong probability." Upon reflection I became satisfied regarding the correctness of his statement, and that many courses of reasoning upon the subject, which carry in them much weight, such as to bring conviction to most minds, appearing to furnish undeniable evidence, do yet come short of positive proof ; and that at least,

outside of the Bible, there is to be found no proof of the immortality of the soul.

Whether such proof may be found within the Bible I will not assume to say, but leave the subject to theologians and controversialists, who have doubtless trodden and retrodden every portion of the ground.

I shall certainly make no attempt to prove that which in the beginning I acknowledge does not admit of proof, but content myself with saying, if the immortality of the soul be not susceptible of proof, neither is it susceptible of disproof. And yet while we can neither prove nor disprove, we may adduce such testimony for or against, as shall appear to us worthy of consideration.

I have apprehended there are few persons of thoughtful, reflective natures with whom these questions have not arisen in substance if not in exact form. What is, whence comes and whither goes the immortal mind? Unmistakably there exists to-day a wide prevailing spirit of inquiry regarding them, in all their various bearings and relationships.

With respect to the human soul one of two things must of necessity be true either it is pre-existent and from all eternity or it has a beginning in time. I am prepared to unite with a sentiment expressed, I think by F. W. Robinson, viz.: Every soul is a new creation fresh from the hand of God.

In treating of a subject it is proper, in the first place, to define it. I would give, as definition of the human soul, this: A spiritual existence in the image of the Creator, and like him, immortal in its nature, but unlike him, finite in capacity. By way of further illustration, I cannot do better than to make an extract of a letter written a few years ago to a friend with whom I was in correspondence upon the subject. Extract as follows: Thou writes it has given thee occasion for much thought, as to where the distinction between man's mental powers and spiritual life

may be drawn, if man is a three-fold being. It was the difficulty found in scanning this very point, that led me into the train of reflection which resulted in the partial conclusion that his nature is but two fold.

Having closely considered the suggestion dropped by thee, I can now understand the soul to be a birth, so to term it, of the breathing of the spirit of God into the intelligence of man—a new individual existence uniting the varied propensities and powers of the one with the immortal spiritual nature of the other.

As illustrative of the view, I would refer to the subordinate grades of animated nature. In the classification of these into orders and species, that one is higher than another when it involves in its structure and nature all that is possessed by the other, and something more. Man, as the highest order, embraces in his physical organization all that is possessed by all the others, and much more. All the lower orders in their free native state are gifted with the means of providing for their own peculiar necessities, many of them laying up stores for future use. Man's higher organization giving rise to wants of a higher nature, he is correspondingly gifted with ability to supply those wants involving the various powers, propensities and dispositions of the creature life below him, and very much more; a very much higher development of the reasoning faculties. For evidently the higher orders of animal life do possess the power of reasoning in varying degrees, some less and some greater, yet none to a sufficient extent to qualify them to become recipients of the inbreathing of the divine spirit, and they are thus free from all moral responsibility.

Following still the analogy, the soul, as higher, possesses all the varied faculties of the natural mind, and exceedingly much more, involving in its own superior existence the different propensities and dispositions found in different forms of creation and the

divine spiritual nature of him who spread those propensities abroad throughout his kingdom of animal life, and to whom none has the right to say, what doest thou?

Beholding the various living creatures around us, we find them gifted with the power to wil their movements; man as a two fold being was also gifted with the power to will his course of action; much more then is the superior soul possessed of the power of will and choice. The power to direct in what manner the abilities of the natural mind and of the physical frame shall be employed; also to choose whether its own noble faculties, appetites and affection, in desire for indulgence, shall become as beasts of the desert raging for their prey, or under the control of the Supreme Ruler "the wolf shall dwell with the lamb, the leopard lie down with the kid, the calf, the young lion, and the fatling together," and an influence gentle, peaceful as that of the little child, lead them.

Turning once again to the different forms of life surrounding us, we find them endowed with natural affection, which in our more ardent natures becomes intensified and rendered more enduring, and, under the influence of the great Father, exalted, purified and wisely directed, and when called forth in relation to him, glorified. Crowning the rising gradation of physical, mental and spiritual, with consent of the will, a new life becomes generated in the soul—the Son united with the Father, there to rule as Prince of Peace.

I now approach the most intricate point in this close analysis, that of the distinction between man's mental power and spiritual life. As I now understand the subject such line does not appear needful. The capacity and faculties of the soul correspond exactly with those of the natural mind, and are closely interlinked with them, the mental for the time being constituting the chains that binds the immortal spirit with the

"mortal coil;" and as the superior comprehend the inferior, the mental and spiritual act together in relation to natural things; but as the inferior cannot comprehend the superior, the faculties of the soul act alone in relation to spiritual things; it being no more in the natural to comprehend the spiritual than it is in "flesh to think, or bones to reason." "The natural man receiveth not the things of the spirit of God; neither can he know them, because they are spiritually discerned." The soul holds communion with the Father through the medium of the Son, intercourse with sub-lunary surroundings through the medium of the senses; these carrying the influence of external things back to the spirit life. Thus was given rise to the pathetic exclamation of the poet:

"My ear is pained,  
My soul is sick with every day's report  
Of wrong and outrage, with which earth  
is filled."

If we accept the views expressed in the foregoing letter as even approximately correct, we will find they involve answers to the first two questions referred to, viz: What is the immortal mind, and whence comes it? It is a spirituality, and derived from the in-breathing of the spirit of God into the intelligence of man, and thus partakes of the nature of the divinity on the one hand and of humanity on the other, and is therefore justly termed the human soul, or human spirit. "And the Lord God breathed into his nostrils the breath of life, and man became a living soul." What was true of Adam in the beginning has been true of every immortal son and daughter of Adam since the creation. In every case there must be the humanity to receive the inbreathing, before such can take place and a spiritual nature be brought into existence. If this view bears any testimony to the immortality of the soul, it is in this respect, that being derived immediately from the eternal Father and in his likeness, it is in its own nature an imperishable essence.

I have made mention of the intellectual as something distinct from either the physical or spiritual part of our being. Here the question may justly be asked, what then is the intelligence or natural mind, and what its connection with and relationship to the material body and the immaterial soul? I understand the intelligence or natural mind to be the vital acting power of the brain. As the feet and limbs are constituted to perform the service of walking, the hands the many manipulations of which they are capable, so the function of the brain is to think, to reason and perform all varied mental operations; these being another form in the manifestations of the life force that pervades the whole system. With the passing away of the life, all portions of the organization become alike powerless and inactive.

The organism of the brain is not the mind, nor yet is the vital power operating within it. Both are alike requisite, just as to constitute a manufacturing establishment there is needful not only the well adjusted machinery, but the power by which it is moved. Again, as the character of the labor performed in the establishment will depend much upon the kinds of mechanism operated upon by the moving power, so the character of the operations of the mind will depend greatly upon the organic structure of the brain. This, differing in different individuals, some possess a marked power in one direction and some in another. And yet when the celebrated organisms are very similar the mental capacities may differ widely, according as the life force is strong or feeble, quick or sluggish in its operations.

The qualities of life force and organization being to a great extent inherited, though in a degree plastic to the hand environment, we find family resemblance in characteristics of mind, as well as in cast of feature and mould of form.

With this understanding as to what constitutes mind, it is not difficult to under-

stand why it should invariably hold true, that the mind becomes weak with the body, whether that weakness be caused by disease or advanced age. Both being alike dependent upon the same life, the same low ebb in the tide that weakens the one enfeebles the other. Nor yet is it difficult to understand that disease extending to the brain should cause derangement in the operations of that organism, giving rise to insanity of mind.

As is well known the likeness and difference between the human intelligence and that of the lower animals, has been a subject of much inquiry and investigation by scientific searchers after truth, and various have been the conclusions arrived at. Some have adopted the belief that the difference is one of degree rather than of kind, and certainly some things brought to light by the research, bear strongly in that direction. I may mention one. It is found that the intelligence, so to speak, of the different classes, is correspondent with the mass of brain as compared with that of the spinal cord. Commencing low in the scale, in one class the mass of brain is found to be twice that of the spinal cord, in a higher class it is two and a half times as great, in a yet higher it is three times as much, and in the highest class generally it is three times as great; but in man the mass of brain is twenty-three times that of the spinal cord. Noting this and that the difference between the brain of man and of the higher orders of the animal creation is a difference of size rather than of organic structure, that every portion of the former has its representative in the latter; noting also the close connection between the mind and the body, their mutual dependence and influence, the dependence of the mental power upon the vigor of the vital forces, has led to different conclusions in relation to the immortality of the soul.

Some, perceiving the force of these evidences and the truth of Agassiz's remark, that "most of the arguments

of philosophy in favor of the immortality of man apply equally to the permanency of the immaterial principal in other living beings," and like him unwilling to relinquish immortality for the human family, with him think all other living beings as well as man to be immortal. Another class of investigators, seeing with equal clearness the force of the same evidences and of the same remark, has adopted the directly opposite belief that man in common with the lower orders ceases to exist with the passing away of the natural life. Yet another class of inquirers, equally recognizing the weight of the same testimonies, steer precariously between the two extremes. The leading conclusions of these I can best present by means of a quotation from Dr. Hooker's work on human philosophy. He rejects the doctrine held by the two classes alluded to, that mind and the life principle are the same, but regards the natural mind and the soul as identical, yet is altogether baffled in any attempt to explain their connection with the physical organization.

After treating upon the subject at some length, in course of which, in his efforts to dispel materialism, he appears to me to lead but into a tangled maze, he thus writes: "We are too apt to look upon the mind and the body as two separate and independent things. At death they do indeed become so, but who of us knows that they would were it not for the fiat of the Almighty? Who knows that there is not a necessity for the putting forth of his power in each individual case at the time of death, to prevent the mind of man from dying with his body, just as the mind of the brute does with his?"

Now it appears to me that the theory here advanced does not encounter any of these difficulties, and at the same time goes far to explain the great mystery of the connection of the mind with the physical form, or of mind with matter. It does not require to bring man down to the mortality of the brute creation, nor to raise these up to

the immortality of man; nor yet is a special interposition of divine power heedful in each individual case to save the soul from annihilation; because, derived directly from the eternal One, it partakes of this nature, and in its own is undying. True, the theory does recognize an immediate operation of the supreme to give the soul an existence. Clearly this must needs be so, else it were derived from the earthly, and not from the heavenly Parent, and I have found but few ready to adopt such a proposition.

"God breathed into his nostrils the breath of life, and man became a living soul." The Mosaic and the geologic records of the creation unite in bearing testimony that other air-breathing creatures had lived upon the earth previous to the appearance of man, yet not of these was it said they became a living soul; therefore we must look to something different from mere respiration for an interpretation of the breathing here signified. We must look to something that will constitute man as higher than other living creatures, as possessing something in his nature not possessed by them. I have said that the views presented tend to solve the mystery of the connection of the mind with the body, and so to as I understand they do, save only the mystery that inseparably attaches to the connection of the life principle with the material organism, and the mystery involved in life itself. But here we may bear in mind that it was in obedience to the active force of this same principal of vitality that the organism was woven together, or the structure built up, and with the passing away of this life it sinks into disolution.

"Then soon decay's effacing fingers  
Sweep the lines where beauty lingers"—

Lingers for a brief period.

As the physical organization is a growth between the material constituting it and the life power, so the spiritual organism is under certain conditions an outgrowth from the human intelligence or natural mind, and is

closely interlinked with it, and through this held in connection with the material form during continuance of the life, but when the life becomes extinct the soul is set free. I will make no attempt to follow it into

"The undiscovered country from whose bourn No traveller returns,"

but adopting an oft-repeated phrase, say it goes back to God who gave it; yet may express it as my own belief that it retains its individuality and is an entity forever.

"Dust thou art, to dust returnest  
Was not spoken of the soul."

Do the rational faculties of the man pass away with the organic life? Not so. These are involved in the superior spirit nature, and are with it immortal. The capacity and faculties of the soul exactly correspond with those of the particular natural mind of which it is the outgrowth. Thus it is that such individuals as are able to take clear and comprehensive views of natural things, will, when enlightened by the sun of righteousness, take correspondingly clear and comprehensive views of spiritual truths

Again, whatever habits and surroundings tend to increase the vigor of the vital forces, also tend to increase potentially the mental powers—the potential powers, but not the actual; these can only be expanded by means of mental food or exercise. And yet again, whatsoever increases the actual mental power also increases the potential spiritual capacity; but the real growth can only be experienced by partaking of spiritual food and exercise.

The question has been asked, and with good reason, when through injury upon the head unconsciousness is produced, where then is the soul? Or how is it with the soul in case of insanity, or when the faculties become weakened by age or other causes? The soul sits enthroned in its own majestic dignity and grandeur, uninjured and unimpaired in connection with the lower natures with which it is united—

a unity that is not severed while the vital spark remains.

When the faculties fail the organism, through which the soul hold communication with the external world has become enfeebled in its operations. In cases of insanity the action is often powerful, though deranged and eccentric, and in cases of unconsciousness the powers of the organ are quite suspended.

Here another query suggests itself. Does the unconsciousness produced by injury or certain forms of disease, differ widely in character, though certainly in cause from that which comes to all during times of slumber?—sleep so perfect as to be without dreamings, when every fiber and tissue of the busy, throbbing brain is brought into stillness. Where, then, is the soul? My answer is already given.

Such is my present understanding in relation to the origin, nature and immortality of the soul. To express the views so fully has required more space than anticipated. As they appear to harmonize with the revelations of Scripture, and I am unable to find though I have sought diligently and enquired closely, that they conflict with the revelations of science, I feel justified in entertaining them until a higher light comes.

With respect to the points under consideration, there must exist an ultimate truth, and I can see no reason why it should not, as well as other truths, be sought after.

If my offering shall suffice to call forth an expression from some other who has received a higher light it will not have been made in vain.

LILLIS BROWN.

Whitby, Ontario Co., Ontario, 9th mo., 3rd, 1878.

In the economy of God no effort, however small, put forth for the right cause fails of its effect. No voice, however feeble, lifted up for truth ever dies amidst the confused voices of time. — [J. G. Whittier.

## A REFUGE.

Altho' the seaman feels the chilling wind,  
 Aches to the bones, half blinded are his eyes,  
 He murmurs not, nor frets at each surprise,  
 Bent on the errand that absorbs his mind.  
 All other cares seem trifling—thus inclined  
 His duties lighter seem, and if reliefs  
 His heart on God, who rules the seas and skies,  
 He certain solace and support doth find.  
 How is it with thee, Christian, much dis-  
 traught,  
 Discouraged by the hardships of the way,  
 The cares and pains with which thy life is  
 fraught?  
 One refuge yet remains thy grief to allay  
 By which thou mayst to calm and peace be  
 brought—  
 Commit thy all to God, kneel down and pray.

M. F.

## OHIO YEARLY MEETING.

From the Intelligencer and Journal :

The writer, in company with Samuel Sharp, left Broad Street Station, Philadelphia, Eighth month, 22nd, for Salem, Ohio, to attend the Yearly Meeting there. On arriving at Pittsburg we met with Allen Flitcraft and wife, *en route* like ourselves, and after taking dinner, took the Pittsburg, Fort Wayne & Chicago Road for the place of our destination. Arriving there about 4 o'clock, we were met by hospitable friends.

On Seventh day, the meeting of ministers and elders convened, held one session, and adjourned till Fourth-day morning at 8.30, the Representative Committee meeting in the afternoon, after which our kind friends Mahlon and Ruth Nichols gathered us with a number of other friends, and took us to their home, four miles in the country. On First-day public meetings were held at 10 a. m. and three p. m., which were favored seasons. Darlington Hoopes and Allen Flitcraft speaking to edification on both occasions. The house was very well filled with an interested and attentive audience, many of whom were not members with us.

On Second-day morning the meeting for business commenced. On calling the representatives, all answered to their names, which was an evidence to my mind of a lively interest, as many have long distances to come. Minutes were read for Friends in attendance as follows: For Darlington Hoopes, from Baltimore Quarterly Meeting, Maryland; for Allen Flitcraft and Sarah B., his wife, from Chester Monthly Meeting, Pa.; for Samuel Sharp and Geo. T. Haines, from Had-donfield Monthly Meeting, N. J., some others being present without minutes. Epistles were received and read from Illinois, Indiana, Baltimore and Philadelphia, and after appointing a committee to essay replies thereto and some other routine business, the meeting adjourned till next morning at 10 o'clock, the afternoon being devoted to the First-day School Association.

Third-day morning the remaining epistles from New York and Genesee were read to edification. The slate of the Society was then entered into by the reading and answering the queries which brought us into deep feeling and sympathy. Fourth-day morning being the time for public meeting, the business of the Yearly Meeting was resumed in the afternoon in joint session, when the minutes of the Representative Committee were read, also the reports of the Temperance Committee, the Indian Committee, and some other business which claimed the attention of the meeting jointly. It was a session of interest and instruction.

Fifth-day the remaining business was transacted separately, after which a solemn close in joint session was experienced. G. T. H.

May the root be kept alive whether any greenness appears or not in the branches.—[M. Hagger.

What is really momentous and all important with us is the present, by which the future is shaped and colored.—[J. G. Whittier.



# Young Friends' Review

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Friends at*

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

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

In our last month's editorial we left a subject open and elicited articles upon it. We will endeavor to offer here our solution. The question was raised as to whether an intelligent divergency of opinion was admissible in the ideal society, or whether all would come to have the same views. We took the ground that a divergency of opinion was a mark of an enlightened people, and we are now ready to say that it is the mark of the *highest* enlightenment. A strict consension of views in a society of thinking minds is, from the very nature of things, an impossibility. We will endeavor to prove this statement, and follow out this subject in some of its interesting and vital issues, and also portray some of the evils

attendant on the wrong conception that the world generally has had concerning it.

It is a universally accepted axiom in mathematics that a part cannot contain the whole; it is equally accepted in religion that the finite cannot comprehend the infinite. No man can conceive of God in His entirety. Each man's estimate of Him is only a partial one. No one estimate is complete. From the vastly different circumstances and conditions of men we can easily see how their conception of God differs. We cannot easily imagine how they can be alike, no more alike, nor so much, as two bees or two blades of grass. Hence minds that contemplate of God at all must necessarily have, to some extent, different conceptions of Him, and since all beliefs are concerning God in some of His qualities or attributes a strict conformity in them is unnatural and cannot obtain in a free and enlightened society.

If the world had observed this truth how differently would its history have been written? Many of its bloody pages would have been happily missed. But it did not, it seems, and persecution, the stake, the faggot, the guillotine were employed to make men conform to this or that belief. Losing sight of this simple truth, they, in the name of Christianity, tortured and butchered and burned their fellow man whom they should have loved. It makes one shudder to think of what cruel punishments and agonizing torture those innocent beings suffered for a slight variance of belief, for conscience sake, and that, too, at the hands of those who professed to follow the forgiving and loving Jesus.

No, no man has a right to coerce another to accept his views. He has not the right because it is not in accordance with love, the love which Jesus called us to and exemplified for us; nor could he if he had the right, because it is not in accordance with God's plan that men should conform therein. But there is

a conformity that is both lawful and desirable—the conformity or unity of spirit. The conformity of spirit must not be confounded with conformity in belief. It is as different from it as light from darkness. It admits and even necessitates the very opposite to a conformity, viz.: a diversity of belief, except in essentials, as Matthew, John and Paul declares: "There are diversities of gifts—but the same spirit." And this spirit gives all the same freedom to enjoy their different gifts or beliefs as we desire for ourselves. This is the true foundation for all societies and assemblies. This regards all mankind as brothers on the ever lasting principle of universal love.

Though we have no right to coerce we have a right to persuade through love, and it is our duty to use this means in the endeavor to convince, if we have anything we think will better our brother. "Let us reason together, saith the Lord," or sober reasoning tends to enlighten the intellect and so to purify the heart. We therefore entreat all F. D. S. teachers especially, but all others too, to examine these things, and be not alarmed or despondent at diversity of opinion that may even seem to be conflicting, to use no means savoring of coercion into a conformity of belief. We see the fruits of that course in the envyings, hatreds, persecutions, among sects; and the rack stake, fagot, wars and bloodshed among nations. But permitting a diversity of opinion among men as natural and necessary, because according to God's plan, engenders a tolerant spirit that will produce a harmony of feeling and fellowship and love that will make all men as brothers the world over.

John J. and wife have prospects of attending Baltimore Yearly Meeting.

Henry J. Griffin and Jos. A. Bogardus, two well-known members of our Society, were placed in prominent positions by the Prohibition Convention

lately held at Syracuse, N. Y. The former, son of Daniel Griffin, of Westchester County, was placed at the head of the ticket, being nominated Secretary of State. Jos. A. Bogardus of N. Y. City was made permanent Secretary of Convention.

We will be thankful for the names and addresses of Friends living west of Ontario in Canada and west of the Mississippi River in the United States and are not already taking the REVIEW.

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## DEATHS.

ZAVITZ.—Joseph Baker Zavitz, infant son of Hugh W. and Carrie F. Zavitz, on the 25th of 9th mo., aged 5 mos. and 17 days.

ARMITAGE.—Emma Luella Armitage, infant daughter of William and Pamela K. Armitage, on the 21st of 9th mo., aged 6 weeks.

RICHARDSON.—Florence Beatrice Richardson, infant daughter of George and Luella Richardson, on the 20th of 8th mo., aged 3 mos. and 7 days.

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## A RECENT ESTIMATE OF GEORGE FOX.

From *Intelligencer and Journal*.

I enclose a clipping from a recent issue of the Critic, New York, showing the high estimate placed upon the labors of George Fox by persons not connected with Friends. If by its publication any of our members shall be encouraged to become better acquainted with his workings and labors, good will result.

Our young Friends would make themselves more familiar with the workings of early Friends generally, they will find that they will become more interested in properly maintaining the testimonies that early Friends believed themselves called upon to uphold.

J. S.

## A QUAKER PROPHET.

When the lives of the prophets are written then will the biography of George Fox occupy a foremost place in the sacred list. For the great Quaker stands forth among the fore-

most of those who, speaking the English tongue, have also held direct converse with the infinite Spirit, of whom it may be said, as of the heavens, their is no speech nor language where His voice is not heard. "A Divine and a Naturalist," as William Penn called him, "all of God Almighty's making," George Fox is memorable among the multitude of his contemporaries in the Seventeenth Century as one of the few whose message still echoes in the heart of man. From the background of the stirring times in which his lot was cast, four men stand out whose influence is still living and potent in these days, Oliver Cromwell, John Milton, John Bunyan and George Fox, all of them serious, godly men, have stamped the impress of their souls upon all that is best and most enduring in the English character. Of the four the influence of George Fox is perhaps at once the most widely felt and the least recognized. There is not a Quaker living, nor has there a Quaker ever lived, who has not owed more or less of his spiritual baptism to love and good works to the Leicester cobbler, the making of whose leather breeches, Carlyle declared, "was perhaps the most remarkable incident in modern history." And no one who has even a cursory acquaintance with the far-reaching, sweetening and purifying influence which the Society of Friends has exerted and still exerts will be disposed to challenge the correctness of the estimate which gives the Quaker saint a position in the first rank among the four worthies of the Puritan era. —The Pall Mall Gazette (London).

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### THOUGHTS.

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We are the permitters of our own salvation, but not the authors of it.

Z.

When we consider the starry heavens in all their vastness and magnificence; the wondrous earth, so complete in its adaptability to the comfort and happi-

ness of mankind; the boundless ocean, which no power of earth can control, should not our minds oftener turn in adoration and praise to the Omnipotent Creator and Ruler of it all. W. V.

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### WASHINGTON IRVING.

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With the name of Washington Irving there comes before the mind's eye a vision of a broad majestic river, with bold mountains in the background, and in the foreground a sweep of green sward studded with well trimmed trees, and nestling in their midst a Dutch ivy covered rookery. This picture of Sunny Side is closely associated with the gentle spirit who chose that enchanted spot for his home before the shriek of the iron horse came to mar the silence and the wild grandeur of our unsurpassed Hudson.

It is but fitting that we as a circle should make note of the birthday of one who lived so near and bore so loved a name as did Washington Irving. One hundred and six years ago on the third of April there was born in New York City one who was destined to bear the name and share in the veneration given to the Father of his Country. How much of the potency goes with the blessing of a good man, we cannot estimate, but certain it is the younger Washington was brought into the presence of the elder by a Scotch servant of the family, who, pointing to the wee lad, said: "Please your honor, her's a bairn was named after you. He placed his hand on the head of his little namesake and blessed him.

Irving's biographers say of him that he was born under a lucky star, for all good things sought him out and were turned by him to delightful uses. His ancestry was noble, reaching back to the time of Robert Bruce, but not of that line. There was but little in his boyhood to distinguish him from his associates, for he was too fond of frolic to love study or church. His mother looked with a more lenient eye upon his pranks than did his father, a strict

Presbyterian, but even she could not help exclaiming with a half-mournful admiration: "Oh, Washington! if you were only good." He says of himself: "I was always fond of visiting new scenes, and observing strange characters and manners. Even when a mere child I began my travels, and made many tours of discovery into foreign parts and unknown regions of my native city, to the frequent alarm of my parents and the emolument of the town crier. As I grew into boyhood I made myself familiar with all the places famous in history or fable, and every spot where a murder or robbery had been committed or a ghost seen." This rambling propensity increased with his years. He visited various parts of his own country, and was charmed with the grandeur of its natural scenery, but Europe held forth charms of storied and poetical association which he could not resist. He says: "My native country was full of youthful promise; Europe was rich in the accumulated treasures of age. Her very ruins told the history of times gone by, and every mouldering stone was a chronicle." Added to this allurements was a desire to see the great men of the earth, of whom America had her share, although few in comparison with the later time. "The dry study of law which he had undertaken after leaving college proved not congenial to him, and, when not employed, he turned his attention to reading on more interesting subjects. A series of essays was attempted over the signature of Jonathan Oldstyle. His health failing about this time gave him the coveted excuse for foreign travels. Many were the mournful predictions as to the result of his cough, but travel in France, Italy, the Netherlands and England brought back again health and vigor. The study of the law was resumed and he became admitted to the bar. While waiting for clients, who never came, he found abundant opportunity for the study of the literature of England and such also as America possessed. There seemed

to have been a dearth of home literature and the time was ripe to accept his literary ventures when he launched them upon the world.

The History of New York was a success in more ways than one. Its whim and satire was said to have amused the lovers of wit and humor, but its irreverence towards the early Dutch settlers somewhat angered their descendants. Scott owned that he had never read anything so closely resembling the style of Dean Swift as the annals of Diedrick Knickerbocker Bryant, who was a youth at college when it came out, committed a portion of it to memory to repeat as a declamation before his class, but was so overcome with laughter when he appeared on the floor, that he was unable to proceed, thus incurring the displeasure of his tutor. Fifty years later when he delivered a discourse on the life, character and genius of Irving, his admiration of it had not abated. "When I compare it with other works of wit and humor of a similar length," he said, "I find that, unlike most of them, it carries the reader to the conclusion without weariness or satiety, so unsought, spontaneous, self-suggested are the wit and humor. The author makes us laugh, because he can no more help it than we can help laughing." In this work are found traces of his old masters, Chaucer and Spenser. "We are conscious of a flavor of the olden time, as of a racy wine of some rich vintage—'Cooled a long age in the deep-delved earth.'"

In the summer of 1817 Irving visited London and Edinburg, and had the delightful pleasure of passing two long days with Scott at Abbotsford. He wandered with the glorious old minstrel about the hills rendered classic by border tales and song in a kind of dream. He draws a perfect picture of Scott and his family assembled on an evening. Sir Walter thanked Campbell, who brought about the interview, "for making me known," he said, "to one of the best and pleasantest acquaintances I had made this many a day."

While Irving was writing his History of New York, he met with a loss which saddened his whole life. This stroke was the early death of Matilda Hoffman, a young woman to whom Irving was deeply attached, and of whom he wrote in a private diary: "She died in the beauty of her youth, and in my memory she will ever be young and beautiful." A solemn passage in Bracebridge Hall, "St. Mark's Eve," refers to this period of his life "There are departed beings that I have loved as I never shall love again in this world that have loved me as I never again shall be loved."

The Sketch Book of Geoffrey Crayon, which appeared soon after Irving took up his abode in London, made him famous. Byron said to an American: "God bless him! he is a genius; and he has something better than genius—a heart. Irving himself never wrote the "Broken Heart" without weeping; nor can I hear it without tears. God don't send many such spirits into this world."

Seventeen years elapsed ere Irving returned to America. He had made a name for himself in England. During his stay he had made the acquaintance of Moore the poet, who was sporting in exile in France. They met at Moore's cottage in the Champs Elysees, and scarcely a day passed without their seeing each other. Another writer in exile in France at this time was John Howard Payne, the author of "Home, Sweet Home." Irving breakfasted with him in Paris. Bracebridge Hall, The Tales of a Traveller, and The Life and Voyages of Columbus, belong to this period. While in Spain Irving sent to London his first volume of his Conquest of Granada, which Colridge regarded as a master-piece of romantic narrative. It was while there he gathered materials for his Alhambra, which seemed to take well with the public.

How warmly Irving was welcomed back to his home in America after his seventeen years' exile. The public dinner given in his honor was well merited.

No wonder the roof rang with the cheers when, in reply to a question, he said, "I am asked how long I mean to remain here? They know but little of my heart or my feelings who can ask me this question. I answer, as long as I live."

A noble trait of his character is revealed soon after his return home. He had commenced collecting materials for a History of the Spanish Conquest of Mexico, when he learned Prescott was already engaged on the same subject. He immediately sent word to Prescott that he had abandoned his plans as he considered Prescott had a prior right.

Oliver Goldsmith and Mahomet and His Successors were written after he had become enstalled in his beloved Sunny Side. Mention must be made of that delightful collection of stories which he called Wolfert's Roost, a name he contemplated calling his home before he decided on Sunny Side. That his life was spared to complete the greatest work of his pen, the life of Washington, is cause for thankfulness. The last and fifth volume appeared a few months before his death.

Bryant, in his oration in memory of Irving, a few months after his death, said: "Farewell! thou, who hast entered into the rest prepared from the foundation of the world for serene and gentle spirits like thine. Farewell! happy in thy life, happy in thy death, happier in the reward to which that death was the assured passage; fortunate in attracting the admiration of the world to thy beautiful writings, still more fortunate in having written nothing which did not tend to promote the range of magnanimous forbearance and generous sympathies among thy fellow-men; the lightness of that enduring fame which thou hast won on earth is but a shadowy symbol of the glory to which thou art admitted in the world beyond the grave. Thy errand upon earth was an errand of peace and good will to men, and thou art in a region where hate and strife

never enter, and where the harmonious activity of those who inhabit it acknowledges no impulse less noble or less holy than that of love."

JANE C. WASHBURN.

Chappaqua.

## TWO POETS ON EACH OTHER'S BIRTHDAY.

TO JOHN G. WHITTIER ON HIS EIGHTIETH BIRTHDAY.

Friend, whom thy fourscore winters leave more dear  
 Than when life's roseate summer on thy cheek  
 Burned in the flush of manhood's manliest year,  
 Lonely, how lonely! is the snowy peak  
 Thy feet have reached and mine have climbed  
 so near!  
 Close on thy footsteps 'mid the landscape drear  
 I stretched mine hand thine answering grasp  
 to seek,  
 Warm with the love no rippling rhymes can speak.  
 Look backward! From thy lofty heights survey  
 Thy years of toil, of peaceful victories won,  
 Of dreams made real and largest hopes out-run.  
 Look forward! Brighter than earth's morning ray  
 Streams the pure light of heaven's unsetting sun,  
 The all unclouded dawn of light's immortal day.

OLIVER WENDELL HOLMES.

TO OLIVER WENDELL HOLMES ON HIS EIGHTIETH BIRTHDAY.

Climbing the path that leads back nevermore,  
 We heard behind his footsteps and his cheer;  
 Now face to face, we greet him, standing here  
 Upon the lonely summit of Fourscore  
 Welcome to us, o'er whom the lengthened day  
 Is closing and the shadows deeper grow,  
 His genial presence like an afterglow  
 Following the one just vanishing away.  
 Long be it ere the table shall be set  
 For the long breakfast of the Autocra',  
 And love repeat, with smiles and tears,  
 thereat  
 His own sweet songs, that time shall not forget.  
 Waiting with him the call to come up higher.  
 Life is not less. the heavens are only nigher.

JOHN G. WHITTIER.

Eighth mo., 26, '89.

## WHITTIER'S HOME.

THE LADIES OF HIS HOUSEHOLD—THE POET'S PETS.

A young woman who mayhap will one day have poems written in her honor is Phœbe Woodman, the tall, dark-eyed 19-year old great niece of Whittier, a girl with a pleasant smile and the quietest of housewifely ways. Oak Knoll the retreat of the Quaker poet's beautiful old age, the narrow, winding road rising from Danvers village, with stone walls running close on either hand, the gnarled old apple trees, the sultry haze of the August sky, the dull ochre stubble of the mid-summer fields, the brownish arabasques of the wayside raspberry bushes; even the big elm with the rustic summer-house underneath it and the Doric columns of the classic little mansion, up-proping a porch on either side of the pale yellow gable peeping out from behind a mass of shrubbery; all these have been pictured by photographers, amateur and professional, poet worshippers, and newspaper writers ever since Whittier's mocking bird began to haunt the premises, his yellow cat, Rip Van Winkle, to promenade drowsily up and down the carriage drive, and his brown and white collie, Robin, to constitute himself a faithful doorbell, barking at the approach of every visitor. But many as are the pilgrims whose eyes have turned toward the elderly man with long grizzled eyebrows and dark tinted skin, still holding some little color, reading a newspaper in broad hat and spotless black clothes, in a creaking rocking chair under the evergreens, few have acquaintance with the strong-faced women with strong natures and wills, who dress plainly in black gowns, and crimp their grey sprinkled brown hair and part it in the middle, the Misses Johnson and Mrs. Woodman who divide among themselves the honor of caring for the venerable songster of freedom. Fewer still are they who know Phœbe, Mrs.

Woodman's daughter, the sweet-faced, wholesome, rosy country girl who spreads the crimson tea cloth on the square carved-legged mahogany and pours the poet's tea. Phoebe is in some ways an old-fashioned girl. She was a romp when a child, and is a strong, vigorous worker and a fine mistress of a horse now. But she dusts the pictures of John Bright and Joseph Sturge, the English freedom lover, and the portraits of Longfellow and Sumner, which hang above the mantel in the study, she kindles up a chilly day the open fire on the hearth, and she shakes up the cushions on the comfortable old sofa. Phoebe is a domestic girl who reads much and even writes a little, but loves best to minister to the declining days of the man whom these four good women wait on so tenderly. If a younger man had the gift of a song he could not put it to a better use than to sing the charms of sweet Phoebe Woodman.—[E. P. H. in Albany Express.

### ILLINOIS YEARLY MEETING.

The Illinois Yearly Meeting of Friends opened its series of meetings on seventh day, the 14th inst., with the meeting of ministers and elders.

Representatives all present.

After a rather lengthy session of much interest a committee was appointed, as usual, to have care of house and youth's meetings if any should be desired during the week.

In the afternoon a session of the F. D. School Association was held with a good attendance and all the representatives present except one. The interest manifested was excellent, and the reports showed good attendance at schools; the general use of Friend's lesson leaves and a somewhat improved condition of this field of labor. On First-day two meetings for worship were held: one in the morning at 10 o'clock, and one in the afternoon at 3 o'clock.

Although the morning opened with strong signs of stormy weather the rain did not come and the house was well filled with members and the interest from adjacent towns and country.

The service in the ministry was felt to be in good measure in the power of the truth, holding closely the attention of the audience and calling forth expression of assent and unity with the thoughts expressed from many of those not in membership with us.

In the evening a very interesting meeting of the Illinois Peace Society was held, reports read and a delegate appointed to meet with other representatives of the Universal Peace Union, in Washington, during the meeting of the Convention called to establish a Court of International Arbitration for the Western Hemisphere.

On second-day the members gathered in regular session, with the usual attendance.

Two sessions daily were held on the 2nd, 3rd, 4th and 5th days, the morning session on 4th day being a public meeting for worship.

The business was of the usual character, and transacted all together in joint session of men and women. *Active interest, faithful work and strong earnestness of spirit* characterized the business sessions. Often differing views were presented with earnestness, but without preventing the united acceptance of the conclusions reached by the prevailing sentiment, and maintenance of full harmony between our members.

The Representative Committee held four sessions, the ministers and elders two, and the Annual First-day School Association two, which with a youth's meeting at the meeting-house on 2nd day evening and a parlor meeting at Oliver Wilson's on fourth-day evening, gave us twenty-one meetings during the six days of our stay, beside the many meetings of the various committees of the Y. M. The state of society, as shown by the answers to queries,

was found to be much as usual, but more than usual interest was manifest during their consideration in efforts to discover causes and cures for deficiencies and stimulate one another to renewed and more effective efforts to improve in the future.

The interest in the philanthropic work was freely sustained, and an unusual hopefulness seemed to pervade the workers as to the possibility and probability of better and more general work by our committee during the ensuing year. Earnest and very general interest and labor upon the part of members in their individual capacity was made apparent as unofficial reports come in to the committees, and we feel we have cause to be thankful for the steady increase of interest among our membership in several of the subjects committed to the care of the committee on philanthropic work.

As we closed our meetings it was with a very general feeling that we had had an unusually profitable and enjoyable meeting, life and power in the ministry, warm fellowship throughout the whole body, and a season of growth for many of the little band thus gathered by ones and twos from the wide expanse reaching from Southern Indiana, Illinois and Iowa to Nebraska.

J. W. P.

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## SWARTHMORE COLLEGE NOTES.

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College life at Swarthmore again assumes a definite shape. The old students returned on the 12th ult., and regular work commenced on the 13th. The register shows a total of two hundred and thirty students.

The changes of instructors this year are as follows: Miss Florence M. Yost, of Vassar and Wellesley, takes the preparatory classes in English literature, Rhetoric and Latin, which subjects were last year taught by Professor Ferris W. Price, who is now in Germany; Miss S. A. Sherman takes

the preparatory mathematics, and Miss M. J. Murphy the preparatory classes in writing and spelling.

Lucius E. Williams, of Johns Hopkins' University, has taken the place of Assistant Professor Randall in the chemical department.

Miss S. A. Sherman takes the advanced French classes this year. That professorship falls to Edward H. Magill next year, when he regularly transfers the presidency.

A fine crayon of Isaiah V. Williamson has been presented to the college by his nephew, H. S. Williamson, of Lancaster. This portrait is especially valued in that it is one of a man who has aided the institution so materially. A crayon portrait of Sir Thomas Young, the distinguished scientist, has been given to the college by Charles H. Koyl, formerly of Swarthmore. The gift is to be placed in the physical laboratory.

The foot ball season has opened with favorable prospects. Although this game is somewhat objected to by some, yet it furnishes exercise to the body of students that no other game would.

Professors George A. Hoadley and Gerritt E. H. Weaver have been appointed on the college faculty.

The college classes will this year be aided by a class adviser in relation to their courses and other college matters. Professor Appleton is senior advisor, Professor Beardsley junior adviser, Professor Rolfe Sophomore adviser, and Professor Hoadley Freshman adviser. Professor Smith, now Vice-President of the faculty, has charge of the preparatory school.

President Magill writes of his arrival in England, after a pleasant voyage.

E. C. W.

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The way to be happy is to live according to nature in obedience to that universal and unalterable law with which every heart is originally impressed.—[Johnson's Rasselas.



## THE COMING OF THE LIGHT.

(Continued from last month)

We find also an entry in Wm. Savery's journal, dated Second month, 14th, saying: "A publication appeared in one of the public papers approving of what was delivered at Norwich and Bath; but I thank my God, who has yet preserved me from being elated or much depressed by the well or ill done of the world. If I can but obtain the answer of a conscience void of offence to God and man, that is the great object of concern, and will be enough."

Ah! if the meek preacher might have known what fruitage would yet be gathered from this planting of the seed of the kingdom, might he not have had his faith in his own power for the service of the Heavenly Father and for the help of his brother man strengthened?

On the 10th of the Third month Benjamin West was visited by our friend, in company with George Dillwyn. The American painter was high in favor with the monarch, King George III., and it was in his power to introduce his friends at Buckingham Palace. They were kindly received. Says W. S.: "The King, Queen and three of the Princesses, with Prince Ernest Augustus, met us with pleasant countenances. Being informed of my late journey on the continent, the Prince asked me many questions, but with rather too much rapidity. He particularly wished to be informed of the present state of Lyons, which gave me an opportunity of expressing my feelings on the horrors and miseries of war. I said that it must be devoutly wished by every good Christian that a total cessation of that dreadful practice should take place, and that every one, according to his rank and station in the world, ought to labor to promote peace. The Queen and Princesses gave an emphatic assent to this." After much kind and pleasant conversation with the Royal Family, W. S. remarks: "I could hardly take leave of them with

out tears." As the Friends departed, King George was heard to say to the Queen: "Charlotte, how satisfactory this has been."

On the 4th of Sixth month he writes of an interesting but affectionate visit to Newgate prison before his departure from London. The executions for small crimes were then very numerous, and even when extenuating circumstances would seem to make mercy the truest justice it could scarcely be obtained. "Oh!" exclaims William Savery, "when will these legal murders cease?"

On Eighth month, 1st, Wm. Savery, and his friends embarked for America, and in due time were again in their own land. The good man continued his work in the remaining years of his life, laying down his head in death in 1804, having reached only his 54th year.

His spiritual child, Elizabeth Gurney (now Fry), had entered upon the ministerial and benevolent work of her life. The cares and joys of motherhood were hers, and she was already able to bear glad witness to the power of religion to comfort and help mankind, and to elevate all who come under its influence to the plane of righteousness and peace. S. R.

Friends' Intelligencer of 2nd mo., 23rd, 1884.

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