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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV. LONDON, ONT., CANADA, TENTH MONTH, 1898

No. 10

THE OLDEST SONG OF ALL

When life is youth, and skies are glad,
And everything is young,
Oh listen, lass and lad,
Unto the song that's sung!
When every sound you hear's a tune
That seems your heart to call,
When every gift of God's a boom,
And love's the best of all!
There's green around and blue above,
Wherever you are bound;
'Tis then that first you feel 'tis love
That makes the world go round!

But when your world grows grey and sad,
When care the heart has wrung,
Oh, listen, listen, lass and lad,
Unto the song that's sung!
When smiles have turned to tears and sighs,
When hands you clasped are cold,
And those whose love has been a prize,
Are weary, worn and old,
If one dear gift, the rest above,
Still by your side be found,
'Tis then you know, indeed, 'tis love
That makes the world go round.

—*London Mail.*

LIVING UP TO OUR CONVICTIONS.

[Read at the Union Young Friends' Association, in Friends' Meeting House at Sparta, Ont., 8th mo. 21th, 1898.]

The topic given me is applicable to the subject under discussion. Let everyone be fully persuaded in his own mind as to his relationship to the Young Friends' Association, the First-day school, and to the Meeting, and then be true to his sincere convictions. All are bound together in one common cause, and each should be helpful to the other. As reverent waiting upon our Heavenly Father is the highest act of man, to me our meetings for worship should come first. When sitting in silence, as a collective body, we realize with Whittier, that,

"To the calmly gathered thought,
The innermost of truth is taught."

But my paper is to deal with our convictions in all relations of life. The dictionary defines conviction as "strong belief on the ground of satisfactory evidence, without any implication of previous error, as the convictions of an honest mind."

This leads us to inquire as to this satisfactory evidence. The Puritans who whipped and banished the Quakers. The magistrates of Salem who burned innocent people for witches, were convinced they were working for the glory of God. Many of the bitter religious persecutions between Catholics and Protestants were to stamp out so-called heretical belief coupled, however, with a desire for power. There are those now, who, in their zeal for the Kingdom of God, would place a ban upon men's consciences, and bind all with iron creeds and dogmas.

The Bible, without the illuminating spirit, which gave to the Prophets and Apostles the message to be uttered, is not sufficient. Men have found in its pages authority for persecution, slavery, and war.

Let me repeat the familiar words of Lucretia Mott, "Truth for authority, not authority for truth." This truth is the voice of God in the soul—the Inner Light, the Divine Immanence, which, if given heed to, will teach us our duty to our God, ourselves and our homes; it will enable us to see clearly what are our relations to those who touch our lives on every side. The Golden Rule and Christ's Sermon on the Mount will be a reality, and not ideals too high for man to reach.

This living up to our highest convictions of right involves the laying

aside of selfishness, brings in the denial of self, and shows us that love and service are the two essentials for spiritual growth.

As we listen for this Divine teacher our ears become more acute, and we discern more clearly the distinction between right and wrong.

But sometimes it is not easy to help bear other's burdens, to keep back the impatient word, the fault finding tone. Sometimes we magnify the wrongdoing of others and fail to look for the good; nowhere do we forget oftener than in our own homes. The intimacy of the family discloses our little foibles, and we need to help and to be helped—to strengthen each other in the development of character. It is the everyday things of life that require great courage. It is harder to do the lowlier tasks than great duties. Blessed is he, who, when things go wrong, can be cheerful and make sunshine, in spite of petty care. We all know that "He who ruleth his own spirit is greater than he who taketh a city."

Shall we falter because the task seems hard? No. "Amend your ways and your doings, and obey the voice of the Lord your God," are the words of the Prophet Jeremiah

The true hero is he who, day by day, lives up to his highest conceptions of duty.

"Heed how thou livest. Do not act by day,
Which from the night shall drive thy peace away,
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee."

A. J. C.

PHILANTHROPIC REPORT.

8th mo 13th, 1898.

To Prairie Grove Quarterly Meeting:

As time passes and the duties arising from "Applied Christianity" present themselves, we believe that Friends generally endeavor to meet them faith-

fully. Progress is necessarily slow, hence a feeling of discouragement is liable to arise, unless we fully realize that keener and clearer conceptions of right and better knowledge of the correct principles of citizenship must exist before much change for the better will be noticeable. As the control of the spiritual in man becomes greater, it is evidenced by greater power to do good. The religious teacher must be upright personally or much of his teaching will go for naught, even though his tongue be tipped with silver.

The depraved phases of life result largely from deficient or false ideas of life and its duties and responsibilities from absence of effort and from unfavorable conditions. The cure is plainly indicated. To throw light into the dark places, to incite to stronger and better sustained effort, and to improve conditions in all practicable and rational ways.

Here is work for all—the preacher, the teacher, the missionary and the law-maker; the preacher with his messages of light and truth, the teacher to develop the intelligence and lift out of ignorance and intellectual darkness, the missionary with his earnestness and self-sacrifice, and the law-maker to throw around society and the individual the safe guards necessary for their protection and the repression of evil.

The world has been and now is full of charitable people, of those desiring to extend a helping hand; but charity is not always extended wisely. It is a problem of perplexities. The giving of alms will not solve it. In fact, the giving of alms too freely and unwisely is in danger of adding to the trouble and increasing the measure of dependence, for it is unfortunately true that so long as lazy and shiftless dependents can get supported by the public they will make little effort for themselves. It has been well said that "Philanthropy and Science must go hand in hand. Neither is sufficient alone. Love must supply the dynamic, but

science must furnish the method." Charity should not alone desire to help but should apply itself intelligently. It should seek to improve the condition of the dependent. It should build better houses and factories and provide better sanitation; look more carefully after the education of the children of the poor; "bring about such economic conditions as shall afford better opportunities for labor at living wages."

It is not so much material aid that is needed as it is doing what can be done to make the dependent more self-respecting and self-sustaining, and to insure to their children all the benefits of good schools and good government. We might go farther and say that it should be a part of the true charity to discourage in all proper and consistent ways, the marriage of those whose children will be only too likely to add to the army of incompetency and viciousness. Many a child is born of parentage and under conditions such that a life of ignorance, dependency and criminality is sure to follow unless it is rescued by removal from such adverse influences and subjected to those conducting to a higher and better life. If parents are found to be unfit or incapable of properly caring for their children and are disregarding or debasing parental ties, holy as such ties should be regarded, there should be a reserved right of interference—a sort of "imminent domain" on the part of the public to remove them from their pernicious surroundings. Many a child possessing the capabilities of usefulness and good citizenship, grows to adult age, subjected to neglect and evil associations, until they contribute more to criminal statistics than they do to reputable life and conduct. The true charity should be able to reach and reclaim such and give that care and those advantages that will replace the worthless life with one fitted to take a reputable part in the world's work. The causes of poverty, deformity and

criminality should be diligently sought for, and when found should be removed or at least rendered as harmless as possible. So far, we have got but little beyond the repressive stages of the work. We fine and imprison our criminals, give alms in various ways to our poor, and support our helpless and deformed in institutions. Yet most of the causes for such conditions remain undisturbed and are allowed to go on in their work; and our jails, asylums, etc., to be filled with increasing numbers of unfortunates. By and by, if we are faithful, we hope for that keener sense of divine love and that greater knowledge of the phenomena of life that will give the power to uncover the causes of helplessness and criminality and bring about a new order in our work and enable us to do much to purify the fountain and thus do work that will endure.

The Temperance Committee reports as follows:

In the temperance work there has not been the visible progress we would be glad to see, while on the other hand the havoc of the open saloon can plainly be seen if not blinded by party ties or business interests. We find those, however, whose faith is steadfast and who believe that "right is might" and must prevail.

The Anti Saloon League seems to be more active the last year and has succeeded in closing many saloons in the state, some counties being reported clear of them. The hope of much greater success is entertained and that the time will come when no places can be found where intoxicants are sold contrary to law. The League presents statistics to show that the inmates of the state prisons has increased eighty-five per cent. and of the asylums forty-four per cent. since the advent of the saloon under the Iowa Mulct Law, and that instead of putting money into the treasury, as promised by its advocates, this law increases the burden of taxation.

Through the W.C.T.U., we see each

day the need of more time, tact, talent and money than we have at our command, yet we try to do the little things. We have contributed a little to help build a suitable house for the "Sunshine Mission Sabbath School" at Marshalltown, where the name indicates the tenor of its work. We have met with teachers and read and discussed with them two tracts, viz.: "The Teacher's Opportunity," and "Parents and Children" with a feeling of helpfulness. Most of our young people and children have signed the "Silver Cross Pledge." We firmly believe that to educate our children to shun all evil, fortifies them to resist temptations and enables them to seek the good to be found in a pure life.

Touching lightly upon the topic of Peace, we have felt gratification that President McKinley, his cabinet and advisers, should have so firmly persevered in their efforts to avert war with Spain, and when all reasonable means of preserving peace seemed to be exhausted and war came, that it was conducted on as humanitarian lines as it seems possible to conduct anything so destructive of human life and property.

We particularly commend the administration for so quickly and readily responding to proposals for peace and prescribing terms so honorable and so full of promise for better government and more enlightened future for the people most immediately interested in this controversy. Not less gratifying is the almost unanimous approval of such course accorded by all classes of our people, thus demonstrating our country's desire for peace and peaceful pursuits, and that the "pomp and circumstance of war" no longer appeals so strongly to the imagination.

We are pleased to state that our meeting continues to show increased vitality, and that its influence is reaching out and being felt more as a factor of good in the community.

Most respectfully.

T. R. MARSH, Chairman.

THE FRIENDS' MEMORIAL TO PRESIDENT MCKINLEY.

A delegation of the Baltimore Society of Friends went to Washington Saturday and had an interesting interview with President McKinley.

In the party were William Wood, Edward Stabler, Jr., Jonathan K. Taylor, Emma L. Taylor, Anne W. Janney and Dr. O. Edward Janney. They were the bearers of a memorial to the President adopted by the Friends' Union for Philanthropic Labor at Richmond, Ind., August 24 last, and signed by John William Hutchinson, President, and Florence Conrad Griscom, Secretary of the Union. The memorial was an appeal for universal peace, general disarmament, arbitration, the cultivation of civic virtues and the suppression of the military spirit.

President McKinley received the delegation cordially and listened attentively to the reading of the memorial. In reply he said: "I am very glad to receive this message from the Society of Friends, and will give it careful consideration. How much of the Philippine Islands do you think we should hold?"

When told that simply a portion for a naval base for supplies should be sufficient, he said: "In order to do that a large standing army would be required. It is a question with me how much destiny there is in the present situation, and what is our duty to these people. My mind is open. No decision has been reached by me, and fortunately, I do not have to decide the question to-day. To pacify Cuba, which we are bound to do, will require 50,000 men, and from 12,000 to 15,000 additional men, will be needed for a while in Porto Rico. You will agree with me that the use of the army as a police force is at present justifiable and will be necessary for some time.

"The message from the Emperor of Russia looking to the disarmament of nations has met with my approval, and

I have officially communicated with the Czar, and have already appointed a representative of this country to meet with those of other nations at the international peace conference proposed by him.

"I am in sympathy with the Society of Friends in the belief that peace is the proper condition for nations. I was not in favor of the war with Spain, but when once in it, I thought it was most conducive to peace to push it vigorously to a close.

"I sometimes think that a large naval armament conduces toward peace in that it compels peace, but, on the other hand, a nation so equipped is like a man who walks around with a chip on his shoulder."

THE MEMORIAL.

The memorial presented to the President was as follows:

"The Friends' Union for Philanthropic Labor, now assembled, having a membership in seven Yearly Meetings of Friends, located mostly in ten States, desires to present to thee an earnest appeal in behalf of such policy and measures as shall maintain the position of the United States as a great and powerful representative of peace among nations.

"We believe that peaceableness is enjoined upon us all, as individuals and as nations, by the Divine Master whose religion we profess, and that unless men and nations mean to abandon Christianity they must persevere in the direction which turns away from war and leads toward peace.

"Confirmatory of this religious conviction, we perceive that great armaments are a standing menace of deadly conflict; that they are costly and burdensome; that they eat out by excessive taxation the people's substance; that they turn men's minds from the pursuits of industry to the destructive and wasteful operations of war. We see that the nations of the world groan under the war burdens which have been placed upon them, and we be-

lieve it is incumbent upon every one charged with high responsibilities in our government to direct the nation away from the terrible course which makes the nations of Europe an armed camp. We have watched with deep concern before and during the conflict which unhappily marks our history for the year 1898 the course pursued by thee, and we have been encouraged in the belief, that peace, not war, was thy preference and the object of thy endeavors. We hope, therefore, that in the measures now to be taken referring to the war and its results it will be thy continued effort to establish a magnanimous peace, which by its justice and moderation shall be enduring, and that the adjustments as to new territory will not lead the nation into adventurous and perilous paths.

OPPOSED TO ARMIES AND FLEETS.

"We desire the spread of civil as well as religious liberty; we believe that the brotherhood of man demands equality of political rights and opportunities, and we therefore shall rejoice to see the United States generously help forward this progress in countries with which it may now be brought into closer relations, but we are convinced also, that the perfection of our own institutions, the purification of our domestic administration, the repression of venality and waste, the elevation of the mass of the people is our first duty, as also it has been and is the most powerful influence for good which we can exert upon the world. No fleets or armies, threatening the interests and peace of other nations, can so powerfully move them as will the persuasive example of the maintained order, prosperity and happiness of our government by the people.

"We believe that the present may be an opportune time to renew the consideration of an arbitration treaty with Great Britain, providing peaceful means for adjusting differences which may arise with that country, and so helping to establish, through this important ex-

ample, a rule of peaceable life among nations.

A MILITARY POWER FEARED.

"We have been alarmed at the efforts openly made to reverse the policy of our fathers, and to make the United States a military power, binding the people to the yoke of compulsory military service. We fear that such measures, following the deplorable and fatuous European example, are in the minds of some, and we are apprehensive that the conscientious scruples against war, derived by us and by other peace-loving citizens from the injunctions of Jesus Christ and heretofore generally respected by State laws, may be assailed and possibly overthrown under the warlike policy which in some quarters seems to be contemplated. Against such a reversal of the benign legislation of our country we most earnestly and urgently protest, and in conclusion of this memorial we appeal to thee on the ground of Christian obligation as well as of civic duty to help to the utmost extent of thy official and individual opportunity to avoid the disastrous consequences which surely lie in these directions."—The Sun, Baltimore.

THE RELATION OF THE Y. F. A. TO THE F. D. S.

[Read by Elgie Zavitz at the Union Young Friends Association held at Sparta, Ont., 8th mo. 12th, 1898.]

The Young Friends' Association is indeed a forward step for which the First-day Schools have been patiently waiting, and while there have been some misgivings as to the result of such co-operation, the general feeling throughout the Society is one of thankfulness, and a desire that the closer union which our Association brings us into may and certainly will increase the usefulness of the First-day School, and lead the young life of the Church to the safe enclosure of the Father's fold.

The Association affords an oppor-

tunity for scholarship along the lines of First-day School work, and gives the rising generation exercise for the active duties of life. If the First-day School, as is often stated, is the nursery of the the Society, so the Young Friends' Association may as aptly be called the gymnasium of the Society—it is in fact a gymnasium to the First-day School. The work of the Young Friends' Association is supplementative to the First-day School; it receives everything accomplished by the former, and together with the greater experience it receives and transmits all into the Society. As the muscles of the young are trained and strengthened at the gymnasium, so the minds of the young are trained and strengthened at the Association for the First-day School work. It opens the way for usefulness and religious development where intellectual training and the best scholarship find opportunities for active service and advancement in the First-day School. May one thought be kept in mind, that if the testimonies and principles bequeathed us by our predecessors are to have a place among the religious institutions of the future that their duration mainly depends upon the youth we are now educating.

I think one of the most important objects of our Association is to strive to create a deeper general interest in the cause of our First-day School. These meetings are often the means of bringing in new scholars—if they are not, they should be. Often young people when they become a certain age think they are too old or too large to attend Sunday School, and thus drift away if it were not for the Association which creates in them a deeper interest in the work and brings them back.

The object is, I think, to secure the increased spirituality of our Young Friends, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Friends' Doctrine and History. Is it not neces-

sary that the First-day School scholars should be well instructed in the above mentioned? We need a thoughtful upholding of real landmarks and recognized truth long so precious to our Church. Our Bible is for our help and never for our hindrance, and Friends hold earnestly to the testimony of their fathers of the first generation of Quakerism, and of the Apostles of the earliest days of the Christian Church, that "The tabernacle of God is with men." If the young people learn to realize in their early days that they are indeed temples of the Holy Ghost, they will see confirmation of this in the experience of life—finding themselves led by the spiritual inward guide in ways of pleasantness and paths of peace. This precious gift of the Holy Spirit is given to all who earnestly desire it—to the pure in heart who it is promised "shall see God."

The Association may be regarded as a movement tending to increase and strengthen our First-day School and insure its permanency, through which the young life among us may find an open door for labor in our First-day Schools. Such meetings give opportunity for the exercise of the best gifts and talents.

The work of the Association for the First-day School has its root in the individual; it must begin in the soul. Each has his or her own part to perform. By bringing new members into the Association, often they are brought still farther—into the First day School, it is a starting step.

The Association members must keep in view the prize for which they are reaching after; if, as was the case with Paul, it is "the high calling of God in Christ Jesus." We should take him for our pattern and example, and be found walking by the same rule and minding the same light.

There are men who have a creed a rod long who do business with a short yard-stick.

MY NEIGHBOR.

Say not, *I love the Lord*, unless you find
Within you, welling up by day and night,
A love, strange, full, and deep, for human-
kind—

Unless you find it always a delight
To show the weary one a resting-place—
To show the doubting one Faith's shining-
way—

To show the erring one the door of Grace—
To show the sorrowing ones where they
may lay

Their broken hearts,—the heaviness—the
care—

The grief, the agony too sharp to bear.

When each man is the neighbor whom we
love,

According to the gracious measure of His
word,

Then may we lift our eyes to heaven above,
And say with rapture sweet: *I love the Lord.*

JEAN BLEWETT.

MEMORIALIZING THE PRESIDENT.

For the YOUNG FRIENDS' REVIEW.

President McKinley has had abundant opportunity to learn (if he did not know it before he became President) that the Societies of Friends are opposed to war. Opposed to war in general—basing their opposition on the high ground of Christianity—and especially opposed to the present (suspended but not concluded) war with Spain

There are in this country three, or if a very small body be counted, four distinct organizations, each claiming for itself the name, "The Religious Society of Friends" It is not for President McKinley to decide which of these several organizations is *the* Society. From his point of view each must stand upon independent ground, having equal right with the others to claim the title which it has assumed. If the accidental condition of numbers (to which Friends themselves attach very little importance) gives to any one of these bodies the right to ask for more of the President's time and attention than the others could reasonably claim, then, *we* stand *second* on

the list. But, these comparisons are irrelevant to the object of this little message; for the writer earnestly desires that *all* who call themselves Friends will observe due caution in the matter of memorializing the President.

We are informed that our Chief Magistrate gave not only a courteous reception, but also a patient and attentive hearing to the delegation from the Richmond Conference, that recently waited on him with a Memorial. This was at the time, when not only days, but *hours* were precious to him, as he was holding conferences with his Cabinet, to consider the very important matter of giving directions to the Peace Commissioners, who were soon to sail for Europe on their difficult and delicate mission.

A few days before this interview—but after the Richmond Conference—Ohio Yearly Meeting prepared a "Memorial to be forwarded to President McKinley," also "a letter accompanying this to Senator Hanna," to whom the address was to be entrusted.

Illinois Yearly Meeting was held last week, and we have not yet heard from it.

Indiana and Baltimore are to be held before the assembling of Congress, and if all three, or if any one of these should address the President, would it not seem like a trespass on the courtesy, an infringement on the time, and a tax on the patience of one who is heavily freighted with responsibility, and who has taken a solemn oath to support the Constitution of the United States, by which he is made Commander-in-Chief of the Army and Navy?

If any Friends have tender scruples against voting under such a constitution—and some have—by all means let them attend thereto, and let those who *do* vote be very charitable towards their brethren who do not. This is a matter of individual feeling, concerning which, let every man be

fully persuaded in his own mind, also, should any Friend feel moved by the Holy Spirit to pay a religious visit to the President, let him consult the Elders, and let these enter into sympathy with him therein; let the matter be *most weightly considered*, and decided according to the judgment of truth, but what is done in the name of the Society of Friends, and by order of an organized body, concerns every member of that body. It is for this kind of service that the writer would extend the caution to beware of over-doing, and not to be too free in offering advice, suggestions, or even information to the ruler of the most enlightened nation upon this planet.
Philadelphia, 9th mo. 20, 1898. H.

YOUNG FRIENDS' ASSOCIATION RICHMOND, INDIANA.

HOURS OF MEETING :

5th mo. to 9th mo —7.00 to 8.00 p.m.
9th mo. to 5th mo.—6.30 to 7.30 p.m.

FIRST DAY EVENING TOPICS.

- From 5th mo., '98, to 6th mo., '99.
- 5th mo. 15—Spring, its Messages to Mankind.
- 5th mo. 22—True Forgiveness.
- 6th mo. 5—Christ, Our Model. Matt. 10 : 24-25.
- 6th mo. 12—How Shall We Spend Our First Days? Ex. 2 : 8-11.
- 6th mo. 19—Lessons from Christ's Miracles. Matt. 11 : 2-6.
- 6th mo. 26—Sin and its Effects on the Soul.
- 7th mo. 3—Consecrated Patriots; What They Will Do. Deut. 32 : 1-18.
- 7th mo. 10—What Is True Liberty, and How Is It Now? John 8 : 30-40.
- 7th mo. 17—Sincerity With One's Self, With Others, With God. Ps. 15 : 1-15.
- 7th mo. 24—Repentance. Ezek. 33 : 14-16.
- 7th mo. 31—Our Bodies, God's Temples. 1 Cor. 3 : 16-23.
- 8th mo. 7—Our Failures and Successes. Luke 5 : 1-17.
- 8th mo. 14—Aim of the Y. F. A.
- 8th mo. 21—The Power of Silent Worship.
- 8th mo. 28—How to Pray.
- 9th mo. 4—What Does the Plain Language Mean?

- 9th mo. 11—Friends, Past and Present.
 9th mo. 18—Charity.
 9th mo. 25—The Best Way to Study the Bible. Ps. 19: 7-14.
 10th mo. 2—How to Get Patience, and Why. Jas. 5: 7-20.
 10th mo. 9—False and True Worship. Matt. 6: 1-5.
 10th mo. 16—Stumbling Blocks. Matt. 18: 1-4.
 10th mo. 23—Our Gifts from God. Our Gifts to God. Rom. 8: 26-39.
 10th mo. 30—Afflictions.
 11th mo. 6—Every Christian a Missionary. Acts 1: 1-11.
 11th mo. 13—The Grace of Hospitality. Gen. 18: 1-10.
 11th mo. 20—Gratitude to Whom? For What? How Shown? Luke 17: 11-19.
 11th mo. 27—Our Little Worries, and How to Get Rid of Them. Ps. 121: 1-8.
 12th mo. 4—The Good Samaritan of To-day.
 12th mo. 11—How Our Bodies Influence Our Souls. Dan. 1: 8-21.
 12th mo. 18—Peace, When to Seek It, and How.
 12th mo. 25—Children's Meetings.
 1st mo. 1 1899—God's Plans Go On as Best for You and Me.
 1st mo. 8—Our Discipline.
 1st mo. 15—Faith, the Shield of the Christian. Eph. 6: 16.
 1st mo. 22—Family Ties.
 1st mo. 29—Strange Ways in Which God Leads Us. Acts 13: 45-49.
 2nd mo. 5, 1899—Revelation.
 2nd mo. 12—Contentment. Ps. 37: 16.
 2nd mo. 19—The Blessings of Drudgery.
 2nd mo. 26—Isaac T. Hopper.
 3rd mo. 5—Fear.
 3rd mo. 12—Our Brother's Burden and Our Own. Gal. 6: 1-5.
 3rd mo. 19—Honesty.
 3rd mo. 26—Confidence in Divine Providence.
 4th mo. 2—Enjoyment.
 4th mo. 9—The Breadth of God's Love. Acts 10: 11-20.
 4th mo. 16—Obedience to the Inner Life.
 4th mo. 23—The Power of Example.
 4th mo. 30—Study of Creeds.
 5th mo. 7—If Strong, be Merciful.
 5th mo. 14—Learning to Wait.
 5th mo. 21—War.
 5th mo. 28—A Soft Answer.

OFFICERS.—Chairman, Nellie M. Shaw; Vice-Chairman, Edward Harris; Secretary, Alice Winder; Corresponding Secretary, Minnie Coale; Treasurer, Walter Boone. Chairman Visiting Com-

mittee, Susan B. Shaw; Chairman Look-out Committee, Luella Morris; Chairman Social Committee, Edith M. Winder.

OHIO YEARLY MEETING.

Those of us (the Eastern party) who were able to attend Ohio Yearly Meeting enjoyed a pleasant and profitable time. Forty-nine in all were present, most of us staying the entire period. We found an immense and substantial meeting house at Mount Pleasant, built in 1814, when the tide of Quaker immigration from the slave States was at its height, now used only for Yearly Meeting by our Friends and the "Gurney" Friends. The "Wilbur" Friends formerly used it for the same purpose, but have removed to another place. Most of the Friends who entertained us live near Short Creek meeting house, at Emerson, a mile from Mount Pleasant. We were received with a hearty and sincere welcome, and entertained in a royal manner. It was carefully planned so that each of us could visit as many different homes as possible.

The meetings were all interesting and full of life. The last session can never be forgotten by those present, but none can give an adequate description of it, it was so covered with the baptizing power of the spirit. The telegram announcing the death of our loved friend, John L. Griffen, added to the depth of feeling which prevailed. A meeting of the Young Friends' Association was held one evening. Two Associations already exist in the Yearly Meeting, and it is hoped that others will be started.

It was felt by all that our visit did great good, and benefitted us no less. May we all be able to take to our homes some reflection of the glorious light we beheld at Ohio Yearly Meeting.
 J. C., Jr.

The religion of some people consists in a set of notions.

Young Friends' Review

A MONTHLY MAGAZINE

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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Chautauqua, at the invitation of Dr. Vincent, as the assembling place for the Conferences of 1900, will doubtless meet the approval of all interested. The place is associated with such work, and is not only familiar by report, but endeared through its literary outreachings.

Many of the rising generation have pursued the Chautauqua course of study, and look with longing eyes to the beautiful lake region as to their Alma Mater. Everything about it tends to inspire enthusiasm, and I trust both the place and our Society will be reciprocally honored by our meeting there in the Biennial Conference of 1900.

The course of our First-day School lessons claimed, we understand, an unusual share of time and attention at the late Conference.

The subject was introduced by a desire on the part of Illinois Yearly Meeting to return to the International Series of Scripture texts in the study of the Bible in our F. D. S.

When the departure from that series was being made a few years ago, the REVIEW, with as good grace as possible, protested against the course Friends were taking, in the belief that the departure would prove detrimental to our best interests. We strongly felt that by withdrawing ourselves from the world we would lose our prestige in the world. And thus it has practically worked in our own experience. While we enjoy our own school and our own lessons this summer more than ever before, yet we are losing interest and influence in our local inter denominational association.

Whether we ought to sacrifice that prestige and that influence in the world for selfish and Society interests, is the question. Strenuously as we opposed the departure from the International Series at the time, we do not know as it would be wise to return at present. And yet the present or near future might be very opportune. At our next Conference we are to be the guests of Dr. Vincent, the founder of the International Series of Sunday School lessons, and it would certainly be an act of respect and a mark of friendship and fellowship and would consequently insure for us, if possible, a warmer welcome when we shall assemble under the auspices of his patronage.

THE PLEBISCITE VOTE.

The Prohibition Plebiscite vote throughout Canada, on 9th. mo. 29th, was favorable to Prohibition, with probably about 20,000 majority—every Province in the Dominion except

Quebec gave a favorable vote on the temperance side.

Ontario gave	10,000
Nova Scotia gave.....	17,000
New Brunswick gave.....	13,000
Prince Edward Island gave....	1,500
Manitoba gave.....	8,000
N. W. Territories gave.....	2,000
British Columbia gave.....	2,000
majority in favor of	
with Quebec.....	40,000
against Prohibition.	

The total vote polled was probably about three quarters of the number cast at the last Dominion elections. The result, though not so satisfactory to the temperance interests as many of us wished for, still with every Province favorable except Quebec there is much cause for rejoicing. This peaceful warfare against the evils in the land is elevating.

We shall hope to be able to give a fuller and more correct analysis of this very unique and important "voice of the people" in the next issue of the REVIEW.

S P. Z.

Coldstream 9th. mo. 30th. 1898.

HUNTINGTON, IND.

The Young Friends' Association met Sixth-day evening, 9th mo. 2nd, at the home of Mrs. Rall, in Huntington.

After a short silence, the routine business was taken up. This disposed of, Ella Moore read a carefully prepared paper on the life of Frances Willard. The discussion which followed brought out many interesting facts regarding the life of Frances Willard, also many thoughts and suggestions regarding the work which there is still to do for the uplifting of humanity. Then we enjoyed a general social time until 10 o'clock, when we adjourned to meet in four weeks, at the home of Michael H. Moore.

C. D. EDMONDSON,
Cor. Sec.

FRIENDS' CONFERENCE AT RICHMOND, IND.

FROM 8TH MO. 20TH TO 27TH.

First-day, 8th mo. 21st.

Early on Seventh-day morning delegates to the Friends' Conference began to arrive, two hundred and thirty coming on the special train from the east. The total number from outside the city doubtless reached very nearly the highest estimated number, eight hundred.

Although the train from Cincinnati, on which the largest single delegation arrived, was late, the committee of young people appointed to receive Friends performed the service in a manner to settle all in their respective lodging places in a short space of time.

After removing the dust of travel, and refreshing themselves, small groups could be seen scattered over the grounds inspecting the assembly room, around which so many pleasant and tender associations gather.

The executive committee of the First-Day School General Conference and the "Literature Committee" having charge of the preparation of the lesson leaves, met in the afternoon and a large number of delegates and others accepted the invitation of the local committee to a reception given to the conference guests at High Point hotel in the evening. It was apparently a very pleasant and satisfactory occasion, affording as it did an opportunity to renew old friendships and form new ones. In accordance with the principle of moderation, the company dispersed at an early hour, that the needful rest might be obtained, which should prepare for the important duties awaiting them.

The weather on First-day morning was bright and clear, and when the hour for meeting arrived, the tent was filled with an audience numbering between 1,200 and 1,300 persons.

It is remarkable to notice how

quickly the confusion attendant upon seating a large company, gave way as spirit of devotion settled upon the assembly. Lydia H. Price of Philadelphia Yearly Meeting appeared in supplication that the Holy Spirit might be manifest in all our deliberations, giving vocal expression to the feelings of thanksgiving that we were thus privileged to mingle together. She earnestly desired that all might be faithful in lending their influence to the spread of truth, and that while being true to the individual convictions we should have room in our hearts, and room in our thoughts, and in the breadth of our love for all other individual convictions, for if not true, individually, the heights and depths of truth can never be discovered or the truth be made to shine forth in all its glory and beauty. She desired there should be no room for the spirit of criticism, or unkind judgment, or for the placing of judgment on a brother or sister who differs from us, so as to count them not grounded in the truth. As there is room in the heart of the great All Father for the aspiration of every sincere soul, as His ear is open to hear the lisping of every child, we should lean with all our heart, mind and strength upon His love, and in this faith she asked that we might listen to His inspeaking voice, assured that if we keep our proper place, and possess a measure of that priceless love, we shall make it manifest, because we have it. She desired that we might be truly His representatives in upholding the truth.

John J. Cornell of Baltimore spoke of the various religious creeds and quoted a statement made by the poet, that "His cannot be wrong whose life is in the right." Many not members were present, and His thoughts seemed led towards an explanation of our peculiar form of assembling for religious worship.

Charlotte Cox of New York, Edward Coale of Illinois, and others followed.

FIRST-DAY AFTERNOON.

Isaac Wilson of Genesee Yearly Meeting presented the simple faith of Friends in a very impressive sermon from the text, "If thou doest well shalt thou not be accepted, and if thou doest not well sin lieth at the door." Religion is not a complex thing, but is simple and plain, leaving no doubt in the mind of the necessity for living a righteous life.

Mary Travilla of Philadelphia Yearly Meeting compared the assembly to the one which gathered at the Parliament of Religion held in Chicago, on which occasion Cardinal Gibbons selected for the hymn to be sung the beautiful words of "Nearer My God to Thee, Nearer to Thee." The prevailing thought seeming to be, nearer to God, nearer to God. The one great desire animating this large assembly in thus coming together was to draw closer to the Holy Spirit that His love might flow into every heart and be made manifest in each daily life.

Elizabeth Lloyd answered the thought which had been expressed that it was very seldom any one heard anything new. Even Jesus gave many things that were not new. The golden rule was as old as Confucius. The important thing is not so much to get something new as to act according to the old.

David Furnas called attention to the importance of using the present. The time to be saved is now, and not at some other time.

An earnest prayer was made by Rachel Lippincott that much good might come to us during the coming week.

The evening was occupied by the usual meeting of the Young Friends' Association. The subject for the evening was "The Power of Silent Worship." Much interest was manifested, and no one could have listened to the exercises, in which a large number took part, without realizing that a

deep responsibility rests upon each member, if the silence of our meetings is to be rightly used and made a living power and not a dead condition, of merely mental and spiritual inactivity, or idleness. We were also cautioned against the opposite mistake of letting the ecstasy of devotion shut our eyes and ears to the cries of suffering humanity before us.

Chas. R. Paiste of Philadelphia Yearly Meeting cautioned against the mistake of taking silence as the end instead of the means of worship.

Edward B. Rawson spoke of the silent time being for the purpose of working silently as well as waiting, and that we should not fall into the habit of waiting only and depending upon others.

James Plummer reminded us that silence might be wrongly maintained because of an unwillingness to be obedient to the inspeaking voice demanding expression.

George R. Thorpe spoke of the example of Jesus, who retired to a place where He could in silence gather strength to go about doing good.

William W. Birdsall spoke of the value of the silence meeting to him in his boyhood days, and of its being a power which we can scarcely understand. He spoke of the dual life we all live. The real experiences of our lives take place within the silence of our own souls. They sometimes find expression in words, always in acts, but are often so sacred to us that we cannot permit others to enter upon that which to us is holy ground. The underlying thought of the churches is the same as our own, to bring about a communion of the soul with its Maker. The solemn tones of the organ are intended to hush the mind into silence. Our system accomplishes this just in the measure of our ability to gather into the silence. It is not a system which at first appeals to those unacquainted with it. All our other exercises are intended to teach us how

to make the silence valuable. The one reason that excuses one in breaking the silence is that what we have to say must be spoken.

Elizabeth Roser reminded us that it is only when the vessel is full that it overflows, and it is the overflow that is valuable.

A young Friend spoke of how much she missed the meetings since being where she could not attend, and advised others not to neglect their opportunities to do so.

Jane P. Rushmore gave some most practical advice. If we do not know how to use the silence we should try to learn how. Meetings may have died of silence, but it was because there was very much silence and very little worship.

William M. Jackson illustrated the difference between the living and the dead silence by calling attention to the electric wires and the conditions necessary to make them active or dead. The forces can only be made to work through the proper manipulation of the instrumentality.

Most if not all of the speakers who followed bore testimony to the necessity for being faithful when called to speak, and then the great Father of all would be able to minister to the needs of all, both those who needed the occasional spoken word, and those who offered acceptable worship in the secret of their own hearts. This is the kind of faithfulness to free gospel ministry that is required. Then Paul will plant and Apollos water, and God who loveth His children will give the increase. Many entertain the erroneous idea that worship means something offered to a Higher Power instead of a heart communion, in which condition we receive something from the power.

GENERAL CONFERENCE.

The General Conference convened on Second-day morning with a large attendance. Robert H. Haviland of New York presided. His opening

prayer was full of thankfulness and gratitude for the blessings we would all gratefully acknowledge, the continuance of which would depend upon our obedience to every manifestation of God's love, to every indication of His wish concerning us. He prayed that we might be so led by Him that we should preserve the bond of unity and peace.

The address of welcome by Wm. Dudley Foulke was a brief history of what the Society stands for and has accomplished—in fact its reason for existing and its right to claim attention, because of which he most heartily welcomed the conference in the name of not only our Monthly Meeting but the citizens of Richmond, whose hospitality he so freely offered.

Many points in his address could be most beneficially enlarged upon if space afforded, one of which especially would give great encouragement to those whose life-work calls them into close places where names, at first derisive, must be made to become synonymous with courage, fidelity, progress, liberty, that word so dear to the American heart.

Robert S. Haviland made a happy response, in which he said he was sure the tower of Babel was not located here, for "all speak one language" of welcome. He hoped we would be "one people, one heart, one mind," and on behalf of the conference expressed warm appreciation of the cordial welcome extended.

A telegram was read from Aaron M. Powell, now in England, at Swarthmore Hall, extending the greetings of himself and wife to the company assembled. Only conflicting duties could have kept them from being in attendance, had such been a possibility. A postal card was also read from him in which he said they would bear our work upon their hearts and invoke God's blessing upon it. Several letters from absent friends were received, including one from the

widow and young son of our beloved friend and co-worker, Jos. A. Bogardus.

Appropriate responses were directed to be made.

(To be continued.)

CAPITAL PUNISHMENT.

For an individual to take another's life is justly styled a criminal act. Then does it make right for individuals to get together and frame a law authorizing the taking of life? The civil law says, yes; because it is taken in expiation for the life already taken. But there is a higher or moral law which sanctions only what is just and right. Sometimes the civil and the moral law conflict, as in the case of slavery in the Southern States. The civil law, permitted white men to hold Africans as slaves. This was never sanctioned by the moral law. It is urged that the law should be continued as a deterrent to crime. But which is a greater deterrent, certainty or severity? We think it would be difficult to find a jury composed of enlightened and humane men who would be willing to bring in an adverse verdict where the penalty to be inflicted would be the taking away of life even by a due process of law. They would be apt at least to find extenuating circumstances. We know that the old Mosaic law does indeed say an eye for an eye, and a tooth for a tooth, but we know too that ancient law permitted some very great cruelties; as, for instance, that of stoning to death people who were guilty of certain offences. But we remember the great Teacher said, "Let him who is without sin cast the first stone."

E. AVERELL.

West Vienna, N. Y.

Onward, onward, may we press

Through the path of duty;

Virtue is true happiness,

Excellence true beauty;

Minds are of supernal birth,

Let us make a heaven of earth.

—Montgomery.

Friendly Interests in

New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION.

MEETINGS FOR WORSHIP.

NEW YORK—East 15th St., cor. Rutherford Place. First-days, at 11 a.m. and 4 p.m.; Fourth-days, at 10.30 a.m.

BROOKLYN—Schermerhom St., bet. Boerum Place and Smith St. First-days, 11 a.m.; Fifth-days, 11 a.m.

FIRST-DAY SCHOOLS.

NEW YORK—First-days, 10 a.m. and (Mission School) 2.30 p.m.

BROOKLYN—First-days, 10 a.m.

YOUNG FRIENDS' ASSOCIATION.

BROOKLYN—Second First-day of the month, 8 p.m., in Meeting House, Schermerhom St., bet. Boerum Place and Smith St.

NEW YORK—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St.

In "A Year of Miracle," one of the best little books ever printed, W. C. Garmet points out the fact that the seasons in man's intellectual and social life are just opposite to those of the calendar. In the fall, when all things out of doors are preparing for the long winter sleep, we indoors are getting ready for a season of growth and activity. This is the springtime of our year. Already the Young Friends' Association has held two meetings; the First-day Schools begin their work on the first First-day of this month; the evening meetings following Monthly meetings are resumed; the various Philanthropic organizations are getting to work, and preparations for the Fair are under way; the day schools have opened, and everybody in New York is busy as only New Yorkers can be.

Friends' School in Brooklyn and Friends' Seminary in New York reopened on the 20th of ninth month with an unusually large number of pupils. The prospects of a full attendance at both schools are very gratifying.

Extensive alterations have been made in the Brooklyn building; one of the necessary additions being a room for the accommodation of the bicycles of those

who ride to school. The blinds of the front windows on either side of the door, that have always been kept shut, are now open, and the dotted Swiss curtains in the windows relieve the funereal aspect of the exterior of the building.

In the New York School the Academic Department has been fitted with new adjustable desks and chairs, and the platform has been moved from the north end to the west side of the room. This gives the pupils at their desks light from the left and rear, which is as it should be.

Joseph T. Willets, of Trenton, N. J., has prepared a series of lantern slides illustrating the life of Jesus, together with a little talk suitable for First-day school children, both of which he will gladly lend wherever they may be desired. Friends who have the use of a lantern will find an illustrated lecture a pleasant variation from the ordinary First-day school gatherings.

At the General First-day School Conference, held in Richmond, it was decided that the new Intermediate Series of Lesson Leaves should be on the subject of the "Life and Times of Jesus." The "advanced lessons," which are being prepared by Jesse H. Holmes, will present a progressive study of the Old Testament.

The Executive Committee of the First-day School General Conference also appointed a Committee, which is to prepare several plans of work for Friends desiring to form Bible Classes. This is to include a series of topics and a list of useful reference books, etc., etc.

The Committee appointed by the Monthly Meeting to nominate Friends for the Eldership had some difficulty

in ascertaining from the Discipline just what are the duties of an Elder. After much searching it was found that the Elder is to furnish in his own life an example of consistent Quakerism, and to advise, encourage, and admonish those who speak in Meeting. These are not easy duties to perform, but it is in the oversight of the ministry rather than in consistent living that so many of our Elders fail. Much more is done, however, in the way of giving admonition and encouragement to young speakers, and in restraining those who seem likely to give annoyance than may be supposed; for whatever is done is done quietly, as it should be, and no one but the persons immediately concerned know anything about it.

We are apt to be secretly pleased when we read that verse of the Bible which portrays so vividly the difficulty a rich man has in getting into heaven. Our own unsatisfied desire for riches leads us into easy condemnation of those who already possess them. We think *we* could do so much good with money. Do we not overlook the good that is being done by the rich?

The immense sums of money given to schools, churches, hospitals, etc., show that the rich do endeavor to help mankind.

Perhaps the most effective help is that which teaches others to help themselves. The two Mills' hotels in New York in which a man can have a decent lodging and a bath for twenty cents, are efforts to prove that good lodging houses can be made to pay better than the filthy, unwholesome Bowery hotels where so many homeless men are crowded nightly.

Along the same line is the work done by the City and Suburban Homes Company, which has a large capital almost entirely subscribed by rich men. This company has built large tenement houses where decent homes with plenty of light and air can be had

for the same rent as the dark unventilated rooms of the ordinary tenement house. It is expected that by showing that these homes are profitable, those who build tenements will be forced by competition to build decent and healthful houses.

This same company has also provided suburban homes for those who desire to escape the thralldom of tenement life. It has purchased a large tract of land near Bath Beach, in Brooklyn, easily accessible by trolley, has named the place *Homewood*, and has already built over one hundred small houses which are being sold at cost and interest on instalments. Each of these homes, has a small plot of ground around it. They are architecturally similar and have all modern improvements. They are intended for families earning from eight or nine hundred dollars per year to twelve or thirteen hundred. The sale of a house on instalments carries with it compulsory life insurance, so that the death of the wage earner leaves at least enough to complete paying for the home.

Those who ride bicycles and desire a pleasant outing would be well repaid by a visit to *Homewood*, and would certainly be charmed with the pleasant situation and the comfort of the homes.

For those who desire to work among their fellows in a social way, much could be accomplished by going to live in such a settlement as *Homewood*. One could there retain every home comfort and yet live among and on a social equality with many who are in need of a good social influence to uplift their lives.

Such seed would be sown in good ground among those whose presence in such a community would show the desire and an earnest endeavor to better their condition. They who cannot give money toward the uplifting of their fellow-men can give as much and more—their daily lives.

YOUNG FRIENDS' ASSOCIATION.

The first meeting of the season was called to order by the Secretary, Hyman G. Miller, and Julia Hicks was appointed President *pro tem*. The report of the Nominating Committee being approved, the following officers were declared elected to serve until second month next: President, D. Fred Carver; Vice-President, Julia P. Hicks; Secretary and Treasurer, Dorothy E. Dresler; Correspondent, Amy T. Scantlebury.

Reports from Standing Committees were given and new committees appointed.

The Conference Committee was charged with the responsibility of arranging for a Special Meeting at Flushing, and for a Conference at Easton.

As is usual at the first meeting of the season a recess was taken to allow the Sections to organize and select Chairmen, who become *ex-officio* members of the Executive Committee. When the meeting was reassembled, the choice of Chairmen was announced as follows: History, Mary W. Roberts; Discipline, Leah H. Miller; Bible, Amy J. Miller; Current Topics, May Roberts.

With the usual silence, the meeting was brought to a close.

Among other reports received at this meeting was that of the Executive Committee nominating the following Standing Committees: Publication Committee — Esther H. Cornell, Cornelia J. Shoemaker, Mary A. Nichols, Henry M. Haviland, Josie M. Russell, Marianna S. Rawson, John Cox, jr., Alexander H. McDowell, and Edward B. Rawson. Look-Out Committee — Harriet Cox McDowell, Elizabeth Roberts, Charles L. McCord, Charlotte Haviland, and Edward Cornell. Members of Executive Committee of General Committee — Harry A. Hawkins and Mary P. Hicks.

Harriet Cox McDowell reported to the Association the success of the "Free Summer Kindergarten," which has already been noted in the REVIEW.

Henry M. Haviland presented a brief account of George Fox: the trials through which he passed in freeing himself from the commonly accepted traditions of his time, and the organization of meetings as a consequence of his preaching. Upon this account he based the thesis that our duty now is to follow the example of Fox, not by insisting upon the seventeenth century's doctrines that he believed, but by doing as he did in being true to the light within and urging others to the same sort of faithfulness.

WHY FRIENDS DO NOT PRACTISE WATER BAPTISM.

Friends do not believe in the necessity of water baptism to be saved.

It is believed to have long been the practice under the law of Moses for the converts from heathenism to wash their bodies in water. And in carrying out that custom they no doubt thought as we do to-day, that cleanliness is the next thing to Godliness.

In the early days of the church, water baptism was administered to adults only. But in latter years, the idea of original sin took root, and they began to baptize the infants to wash away the sin supposed to have been left to them by Adam.

"And as these infants could not answer for themselves, they appointed a godfather and a godmother to answer for them, and they promised for the infant to renounce the devil and all his works."

"The baptising of infants is not mentioned once in the Scriptures. The baptising by water was practised in the days of the Apostles, but it was not administered or commanded by Jesus Christ." But like other Jewish ceremonies, it was permitted to continue. God does not show us all of the

truth at once, for fear it would overpower us, but He leads us on step by step, as we are watchful and obedient.

"I have many things to say unto you but you cannot bear them now." John xvi., 12.

Friends believe that the true baptism is not that of water, but that it is a spiritual baptism, that is required to wash away our sins and give us a new life. "A cleansing of the soul of every defilement and bring it into the divine nature." "I indeed have baptised you with water, but he will baptize you with the Holy Ghost," Mark i., 8. Or that we are washed by the Spirit of God. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God."

Friends believe that if we have done wrong, we cannot cast that wrong aside by any outward ceremony or washings, but that it must come about by a change of heart, that before we can receive this God spirit we must first remove the bad spirit within us before we can replace it with the good spirit. And this can only be done by placing ourselves in humble subjection to our God.

JOHN R. SATTERTHWAITÉ.
Sup. Trenton, F. D. School.

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet
breathing.

—Keats.

A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.—Milton.

There is no danger of getting too much religion if you mix common sense with it.

THAT LITTLE "IF."

(Written by Dr. Theo. D. C. Miller.)

If these days of gloom would brighten,
And the sunshine come again,
If our toil and care would lighten,
And a blue sky follow rain,
If the good times would draw nearer,
And distress and grief were o'er,
If the light of love beamed clearer,
Would we ask for something more?

If a hand to aid were given,
When we feel the need of cheer,
If we saw the light of Heaven,
In our path so lone and drear,
If the flowers would bloom forever,
And a sweet, rare fragrance give,
If our joys should leave us never,
Would we more contented live?

If our eyes could scan the blessings,
A bright future has in store,
If there were no soul-distressings,
On this dark and lonely shore,
If the summer's bloom could cheer us,
And no winter's blight hold sway,
If the friends we love were near us,
Would we falter by the way?

If we all were friends and brothers,
And would aid each other weak,
If we had a smile for others,
And would words of kindness speak,
If the ties of love fraternal,
Bound the hearts of one and all,
If our bliss could be eternal,
Would these clouds of gloom appall?

If the joys to us were given,
All pure hearts have yearned to know
If we kept our eyes on Heaven,
As along life's path we go,
If our faith should grow the brighter,
In the good times soon to come,
If our burdened souls felt lighter,
Would we wander far from home?

We get no good
By being ungenerous, even to a book,
And calculating profits, so much help
By so much reading. It is rather when
We gloriously forget ourselves, and plunge
Soul—forward, headlong, into a book's
profound,
Impassioned for its beauty, and salt of
truth—
'Tis then we get the right good from a
book.

—E. B. Browning.

A ROMANCE OF AMERICAN ART.

Continued from last month.

Success smiled upon him, and in two years he was able to marry Elizabeth Shewell, to whom he had plighted his troth before leaving America. One of the most romantic of the stories told about West is concerned with his courtship. Whether it has little or any foundation in fact is disputed, its authenticity is extremely doubtful, but it is worth relating here, partly for the reason that a portrait of Benjamin West and also a portrait of his wife both hang in the permanent galleries of the Academy of the Fine Arts, and because Matthew Pratt, the man who accompanied the father of Benjamin West and West's future wife to London in 1764, and took part in West's wedding, was the man who painted the portraits.

If we are to believe the story, Benjamin West and Elizabeth Shewell were deeply attached to each other, but the young woman's relatives were strenuously opposed to her marriage with the young artist. They locked her in her room until he had sailed away. Five years she waited. When West was finally established in London as a successful artist he sent for his betrothed, but her relatives, learning of her proposed departure for England, again locked her in her room, from which she was rescued at night by means of a rope ladder, through the assistance of a triumvirate no less distinguished than Benjamin Franklin, William White, afterwards first Bishop of Pennsylvania, and Francis Hopkinson; was hurried into a carriage, driven to the wharf, where the ship was ready to sail.

If West's history prior to his arrival in England is remarkable, still more so is his history after his arrival. His career in England covers fifty-seven years, during which he won the favor of the king and commanded it for thirty-five years, succeeded Sir Joshua

Reynolds as president of the Royal Academy, holding the office nearly twenty years; painting hundreds of historical and religious pictures and portraits and earning enormous sums thereby.

His picture of "Agrippina Landing With the Ashes of Germanicus" first gained him the favorable notice of the king, but it was his "Death of Wolfe" that created the great sensation when exhibited at the Royal Academy. The public, we are told, "acknowledged its excellence at once; but the lovers of old art—called classical—complained of the barbarism of boots, buttons and blunderbusses, and cried out for naked warriors, with bows, buckles and battering rams." Reynolds and the Archbishop of York called on West to remonstrate against so bold an innovation; whereupon West replied that "the event to be commemorated happened in the year 1758, in a region of the world unknown to Greeks and Romans, and at a period when no warrior who wore classic costume existed. The same rule which gives law to the historian should rule the painter."

"West has conquered," Reynolds admitted. "I foresee that this picture will not only become one of the most popular, but will occasion a revolution in art."

The patronage of the king necessarily brought West riches and power; and one of the most pleasing features which presents itself from the evidence of the encouragement he gave young painters who came from America to study. West's presence and position in London naturally drew to England numerous of his countrymen, who strove under his tutelage to perfect themselves in technique, and to enjoy the advantages of larger intellectual resources. Among those who studied with West were Gilbert Stuart, the acknowledged master of portrait painting in America of the past; Washington Allston, whose "Dead Man Re-

stored to Life by Touching the Bones of the Prophet Elisha," which is now at the Academy of Fine Arts, when exhibited at the British Institution, 1813, was awarded a prize of £200; Charles Willson Peale, who resided in West's household while in England, and among others who came under the influence of West about this time were our own Sully, Trumbull and Vanderlyn, from whose chief d'œuvre "Ariadne of Naxos," now the property of the academy, Durand made what is considered to be the best engraving ever produced in this country. These were American painters who helped to lay the foundation upon which their successors have built

Benjamin West died in 1820, less than three years after his brush had burst into his tremendous apocalyptic vision, and only two years after he had produced his masterpiece, "Christ Rejected." He was buried in St. Paul's. On his tomb is inscribed:

"Here lie the remains of Benjamin West, Esquire, President of the Royal Academy of Painting, Sculpture and Architecture; born October 10, 1738, at Springfield, Penn., in America; died in London, March 11, 1820."

The religion that is used for a cloak has no warmth in it.

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