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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., FIRST MONTH 15TH, 1895.

NO. 2

KISSING THE ROD.

O heart of mine, we shouldn't worry so !
What we've missed of calm we couldn't have,
 you know !
What we've met in stormy pain,
And of sorrow's driving rain,
We can better meet again,
 If it blow !

We have erred in that dark hour, we have
 known,
When our tears fell with the shower, all alone !
Were not shine and shadow blent,
As the gracious Master meant ?
Let us temper our content
 With His own.

For, we know, not every morrow can be sad ;
So, forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years,
 Just be glad.

—James Whitcomb Riley.

THE FRIEND AS A CITIZEN.

The duties of life are two-fold: First, those we owe to ourselves and those immediately connected with us. Secondly, those we owe to humanity in a general sense; and these are so intimately connected and merged to such a degree that we cannot neglect the one and at the same time fulfill the other, while in proportion as we discharge both do we render the highest service and the most perfect praise to the Author of our being. It is a part of the universal plan that man should be dependent upon man, and the higher the degree of development the more perfect and ideal the civilization, the greater is the ratio of this dependence.

Neither the world nor the individual has ever been made happier or better by the life of a selfish man or woman who shirked his or her duties or responsibilities. Under our form of government the individual is directly and

personally responsible for the public welfare and public morals, just as truly as he is responsible for his own private behavior. He has no more right to remain silent and inactive, under a state of political corruption, or indeed at any other time, than he has to remain a silent and passive observer of a burglary or homicide; and he is just as truly a partner in guilt in the one case as in the other. The fact that he may be able to live in a higher moral atmosphere, or is endowed with greater intellectual gifts than some others, only serves to enforce and emphasize the demand for his political activity.

A man who shirks his duties and responsibilities as a citizen can claim no higher degree of Christianity than he who will not pay his honest debts when able.

There can be no lower standard for public and political life than for private and social life. Integrity and industry in regard to his citizenship is just as essential as integrity and industry in any other relation.

The American who does not vote is a passive Anarchist. His influence is negative rather than positive; but it is just as surely on the wrong side,—unless, indeed, there be an inability on his part, and his influence be exerted in other directions, thus to overbalance his failure.

The man who does not fulfill his duties as a citizen cannot fulfill his duties as a Christian or as a Friend. Any teaching that would restrain a man from taking an active part in the solution of the questions which present themselves for consideration is most surely an error, and should be so regarded. The fact that politics are corrupt, and political life corrupting in its tendency, furnishes not the slightest excuse for neglect, but rather makes

the demand imperative for the influence and support of every respectable citizen. If public morals are corrupt, private morals will eventually and inevitably become so. The man who is not strong enough for his work or his duty should be tenderly placed in some Retreat for the Feeble Minded; while the religion that is unable to meet the requirements and necessities of life is valueless, unworthy the name of religion, and is a positive detriment to mankind; unless it is calculated to aid and strengthen, to ennoble and beautify, to elevate and embolden—and thus better fit the believer, not only for the quiet and secluded walks of life, but its stern necessities as well—there is something radically wrong with its principles.

There is little need in this world for a religion to qualify us for death merely—but rather to better enable us to live.

But the Friend, what is his position as a citizen? Has he in the past fulfilled his duties in this respect to a commendable degree? Is he doing it to-day? Do his religion and his principles teach and impress this necessity upon him? I would answer by asking if his religion and principles, properly interpreted and understood, teach anything else? Have not the Friends of the past, whose examples have been considered worthy of emulation, followed this line? Has the Society of Friends ever achieved anything on any other line? It is only in this direction that it ever has accomplished anything, and only in carrying out the idea already expressed, either directly or indirectly, that it has earned the right to an existence. If at any time the Society has not come up to the highest standard of usefulness, it has been due, in no small degree, to its failure to maintain an active interest in the welfare of those outside its own immediate fold, and to the development of a selfish exclusiveness, a politic retirement, which is fatal in its tendencies, alike to individual and public well-being.

Disregard for the feelings and the well-being of those about us, is dwarfing in its tendency, and fatal in its result to the community or body politic, none the less than to the individual character. To these facts may be ascribed much that we deplore in the past and present.

Recognizing these as truths, can a man neglect his birthright as a citizen, and at the same time truly fulfill his duties as a Friend? Most emphatically *no!* The true Friend is a true politician in its highest and best sense. He recognizes his duty to his country and to his fellowman, none the less than his duty to himself and his God. His duty to the one, is part of his duty to the other; the one is consequent and depending on the other; nor yet can he secure his own highest welfare and happiness without a proper recognition of both.

In these times, when the perils of corrupt influences, of greed, of avarice and bigotry, the spoils of office, and the unscrupulous ambition of more unscrupulous men; when the solid phalanx of vice, intemperance, and immorality, are all united into one vast and mighty host for the subduing and crushing of all that may oppose them, there is an imperative demand for the active enrollment of every man and woman to engage in repelling these forces; and the demand comes to none with more propriety, or with more imperative impressiveness than to the Friend. And just in proportion to the willingness he displays, and the energy, activity, and the effectiveness of his response and his service, will he prove to the world and to himself, the beauty, the strength, and the utility, as well as the sincerity of his professions and his principles.

To shirk duties and responsibilities at this time is a positive crime, and the degree is fixed in proportion to the opportunities and abilities of the criminal. Of none is this more true than of the Friend. It is not sufficient for him to stand by and criticize the conduct of

others, and lament the condition of affairs—he thereby becomes his own accuser; but he must rather put his shoulder to the wheel, and let his surplus energy be expended in effective work.

The Friend of the past has a noble record; the Friend of the present has his record yet to make, and not only that, he must guide the Friend of the future, if, indeed, he is not called upon to decide whether he shall even have an existence.

A. V. ROBINSON.

Trenton, N. J., 11th mo. 26th, 1894.

THE TEACHING OF JESUS.

In an article under this heading in the REVIEW of 12th mo. 15th, I spoke of the objections urged against Christianity as a law of conduct. Those objections assumed that Jesus forbade resistance to evil of any kind or under any circumstances, and commanded men to give up to any one that asked whatever they had in possession. And I indicated that if the critics were right in their understanding of the words of Jesus, Christianity could not be accepted by mankind. I know not how many Christians there are who take the words of Jesus literally. The Friends profess to take literally the injunction not to resist evil, and some other small sects do it also; but I have heard of none who admit the obligation which is enjoined with equal clearness to give to him that asks; nor have I heard of any that comply with the condition imposed on every disciple without qualification or exception in the 14th chapter of Luke's gospel, that "He should hate his father and mother, and wife and children, and brothers and sisters, yea and his own life also."

There are two modes of dealing with such difficult passages in order to escape the absurd consequences of a literal interpretation. One was stated in a sermon by the eminent Congregational minister, DeWitt Talmage. I can only give the sense, and that im-

perfectly, not having the words. "I treat the New Testament," said he, "as I do the Atlantic ocean, when I fly to the sea for strength and refreshment. I wade out into the breakers as far as I dare go and let them envelope me in their cool embrace; I cannot go far; I cannot pass through; I can see but a minute part of the whole, but I get all that my exhausted system can take in." The same sentiment is expressed in plainer prose by some who say they read the Scriptures for instruction in righteousness and take to themselves all that suits their condition. Another mode is that practised by men versed in hermeneutics, as it is called, the science of interpreting obscure written documents. They do not take sentence after sentence and attempt to find the meaning of each from its own words, but they take the whole document, compare every part with every other, and consider when the words were spoken, where the words were spoken, to whom the words were spoken, for what purpose the words were spoken, and in what spirit the speaker spoke. We cannot find plain texts to explain the difficult ones. We can only say that Jesus, who commanded us to love those who despitefully used us, could not have intended us to hate the parents who had cherished us in our childhood. And as he praised the faithful servant who had doubled his master's capital and condemned the slothful servant who had gained nothing; and as he commended the faith of the soldier and granted his prayer, but said nothing of his occupation, which was to resist evil and oppose evil-doers, he could not have intended that men should abandon the fruits of their labor, and resign themselves to be the slaves or victims of the first wretch who should take a fancy to be their master or murderer. No sober-minded man, reading all we have of Jesus' discourses, could believe that he intended to destroy society and plunge the nation into anarchy, and look for disciples only in the

families where every member detested every other member.

It may be said, and indeed is urged by some, that if men would not resist evil, but would renounce the right of self-defence, God would protect them. Jesus never promised this, and all history proves the contrary, from the chapter of Numbers, which tells how Moses massacred the mothers of Midian and their boy babies, to the tragical stories of the Albigenes and the Armenians.

While, therefore, I would agree with the Archbishop of York, in the opinion that no government could be conducted on Christian principles for a single week, if I thought Christian principles involved a submission to all kinds of violence and the extinction of property, I yet hold that governments could be conducted on Christian principles, because Christian principles do not involve any such consequence. And I also hold that those are no true friends of Christianity who represent it as a code of conduct which mankind will never accept—cannot accept. It is as fatal to Christianity as the Calvinistic doctrine, which, as Wesley said, makes God worse than Satan, condemning men to eternal torment for his own glory and not for the ill they had done, for as yet they were not in existence.

A word now as to the reason of Jesus for uttering such expressions as I have referred to. Every discourse to be effective must be adapted to the intelligence of the hearers. Jesus made great use of parables, short stories, pictures, illustrating some principle. We use such every day in teaching our little children. His disciples asked him why he spoke in parables. His answer, as reported, does not appear apposite or clear, but when we consider that the conversation was not written down for certainly thirty years, and perhaps not for sixty or a hundred years after the words were spoken, some obscurity is only natural. Jesus evidently said that the common people would but understand a principle when

expressed in a concrete form, while his disciples would understand abstract propositions. Jesus also sometimes used metaphors as when he declared that his disciples were his mother and his brethren. And he also used another figure of speech which is in common use at this day, viz.: hyperbole, which is defined to be a figure by which more is expressed than is *intended to be conveyed*. Example of this one formed in the injunctions to turn the other cheek when one is smitten, to give to anyone whatever he asks, and to hate father, mother, wife, children, brothers and sisters. The object of the hyperbole is to rouse attention, and these things were said to the crowds of common people and not to the educated Scribes and Pharisees or even to the disciples who, though poor enough and uneducated, were continually with Jesus, and could be more carefully instructed. What was intended to be conveyed was that one should be *very* slow to resent injuries, should be *very* liberal to the poor, and should not suffer the dearest of earthly ties to hinder the observance of Christ's precepts.

JNO. D. MCPHERSON.

Washington, D. C.

THE INNER LIGHT.

Continued from 1st mo. 1st.

This Light is a common right or an inherited capacity, for it is a natural legacy of all human kind. It is not a special quality or gift to any class or sect of men. Its efficacy consists in its simple purity, unclouded with the darkness of the imaginations, the theories and doctrines and dogmas invented by designing or misguided men. The pure light of science as reflected from the outward universe, revealing "the invisible things of Him from the creation of the world are clearly seen being understood by the things that are made, even the eternal power and Godhead," in the language of Paul. For that which may be known of God is manifest in man.

We are yet living in an age when our vision is veiled from this true Light by the clouds and shadows of ancient error that everywhere float in our spiritual atmosphere. Our mental eyes are not adapted or prepared for the full flood of the pure Light; that would bring distress and give pain to our spiritual vision. George Fox, in his day, could not bring the efficacy of this pure Light fully before the view of those around him without injury to them and danger to himself. He saw brighter and purer truths than he ventured to reveal.

He could have fittingly quoted "I have yet many things to say unto you, but ye cannot bear them now; how be it when the spirit of truth has come it will guide you into all truth." In his journal he wrote: "Many great persons came to me desiring to discourse with me about religion. They judged our principle foolish; it was too high for them, they could not comprehend it. I would therefore discourse with them according to their capacities."

This Light is in no sense a Shiboleth for a limited religious sectarian use, but it represents the philosophy of universal life. In its fulness of practical uses, it includes an enlightenment in the laws of our physical development as embraced in biology, a department in the divine economy, of the highest importance for us all to be familiar with, not only for our physical but for our moral and spiritual welfare. The processes by which the life forces build up the structure of our bodies can scarcely be too familiar to anyone, in order to avoid, by the aid of the true Light, much of the suffering which through the lack of it, we are all exposed to, and so many have to painfully endure.

Many are afflicted and prematurely cut off from life, or existence is made a burden that deprives them of both physical and spiritual enjoyment.

We must not expect or anticipate that this Light will come to us through any superhuman or miraculous inter-

vention; or that by placing ourselves in any imposing attitude that it will flash in upon our spiritual perceptions.

There is but one method, one process, in the divine economy by which we can enter into the highest possible fruition of the Light, and that is through exercising the wonderful faculties and endowments that we are permitted to enjoy.

The injunction of the wise teachers are, "Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you." "Be ye wise as serpents and harmless as doves." "Get wisdom, get understanding, more precious than rubies or fine gold." This wisdom is but a synonym of the Light, and those who possess it are the children of the light, reflected from the divine effulgence of the universe.

Those who bask in its illuminating rays see clearly that the divinity in man when appealed to, is the strongest ruling power with which to subdue his passions and lead him in the paths of virtue, rectitude and peace; and out of all wars and conflicts that drench the earth with blood.

There are many inconsistent, yet honest acts, and well meant deeds performed that not only conflict with but thwart the purposes, the indications and promptings of the true Light.

Conscience is the greatest barrier to the reception and the authority of this Light for human guidance.

The multitudes being swayed by conscience is the cause of so much mismanagement in so many of the affairs of life. The general respect awarded to conscience gives it confidence that in the face of its many gross mistakes, awards it a supremacy that spurns the true Light as a mere *ignis fatuus*, to be ridiculed as a visionary theory, instead of the divine guide that it is to those who have become the most entirely under its illumination.

To confound this inward, true Light of the ancient teachers with the conscience is a fatal mistake.

The conscience, unassisted by this

Light, indicates the impressions made on the feelings and emotions, or the untrained sensibilities and impulses.

The consciences of the majority, perhaps of even the cultivated classes, determine their decisions as to what they think is right and proper for them to do, more than the convictions formed by the inshining of this divine Light. This accounts for the many mistakes and positive injuries perpetrated in the name of charity and benevolence, which too often rather injures than benefits the recipient.

The excellence of this divine principle none know except those who confide in and enjoy it. It lifts the soul or life into a spiritual atmosphere above all the low and grovelling pursuits of those who dwell in darkness.

It places our inmost being in proper and harmonious relations with all things around and above us. It is the highest aim to which human beings can aspire, and the most sublime altitude they can ever reach in this mortal fallible, fitful life. Not till it is accepted as our surest guide can we realize the possibilities of attainments that will redeem us from the many mistakes and melancholy afflictions that characterize our existence as fallible, finite human creatures.

Man being the temple of God, the temple of the Holy Ghost and the Spirit of God dwelling in him, it is that element or spirit of goodness in man that prompts him to exert himself to get a true Inward Light of his own to guide him, instead of depending on the external or the borrowed and uncertain Light of others.

When guided by this Light superstitions lose their power over the mind and feelings. The terrors of wrath and revenge, the pictures of eternal torments, the vengeance of an offended Deity vanish with the ghouls and ghosts to dwell with the bats and owls of legendary lore.

It is important that we as Friends should faithfully maintain this only true foundation principle for which so much suffering and sacrifice were en-

ured, and in which we profess our faith to stand. It is surely the only true basis of all that is pure and best in the name of religion. It is the Light of life. It is through and by it alone that we can be lead into that absolute truth, which can make us free. It alone can lead us into the spirit of truth, that which will guide us into all truth, when we can realize the force of the sentiment of Jesus, "To this end was I born, for this cause came I into the world, that I should bear witness unto the truth."

T. E. LONGSHORE.

Philadelphia, Pa.

RELIGION.

Religion appears to be undergoing a transition from forms and ceremonies and established creeds as a positive necessity for the performance thereof, to a more practical way of life that will cause mankind to be more practical in righteousness and consequently more happy and enjoyable when mingling together either socially or in their dealings with each other, as righteousness always enhances the well-being of those which it affects, and there is a universal principle by which we may be influenced so that we will grow in favor of our Heavenly Father and of one another, independent of church forms and ceremonies and established creeds, which have proved to be insufficient to establish truth and righteousness and peace on earth and good will among men. The law, the outward or written law, never made anyone perfect, but the Spirit of Christ ruling our actions and causing our physical nature to be subjected thereto, and instrumental only to practice the dictates thereof, will cause us to live acceptable to our Heavenly Father and with one another. For the Spirit of Christ is the spirit of love and kindness practiced one towards another which causes us to endeavor to benefit each other and consequently cause a happy relation to exist as far as prac-

ticed. This condition we are commanded to seek first, for the kingdom of heaven consists of righteousness, joy and peace, and is likened to a grain of mustard seed, which is one of the smallest of seeds, and which implies a growth. We should endeavor to encourage this growth in righteousness so that we may thereby attain to the kingdom of heaven, which we are commanded to seek first, whilst in this life or state of being, and this too without any written law, the light of the Spirit of Christ illuminating the way. He has declared that "He is the way, the truth, and the life, and no man cometh to the Father but by him." Creeds, forms and ceremonies are not mentioned as necessary, and the Christ within, the power of God, and the wisdom of God, is all-sufficient, and no man cometh unto the Father but by him; and so when we are all controlled by this benign and heavenly influence will we experience our prayer realized when we say "Thy will be done in earth as it is in heaven."

ANONYMOUS.

Hankinson, N. D., 12th mo. 8.h, 1894.

THE VINE.

Jesus said: "I am the vine and ye are the branches." Is it not just as necessary now as at any day and age of the world to individually examine ourselves and see if we are living branches, or are we floating off in the popular current of the day and, like the withered fig tree, producing no fruit? George Fox could not feel right to float along with the tide, and by obeying the dictates of conscience, or the promptings of the Divine Father, what a change was wrought in the religious world. Among the thinking class, he no doubt felt he was treading the wine press alone; but his fame has spread world-wide, and been handed down through generations to the present time, and will be lapsed on to future generations, and we have religiously been reaping the fruit of his struggle

and toil. See how it was with the meek and lowly Jesus, our more holy patron. He went among the poor and illiterate fishermen, opening the eyes of those who were spiritually blind, and strengthening those that were spiritually lame, that they might walk in the paths of purity. And can we find it recorded that He ever took money for any of his great or miraculous deeds? But He "overthrew the tables of the money changers and them that sold doves, and made His house a den of thieves." "What doth it profit a person to gain the whole world and lose their own soul?" What are all earthly treasures in a trying hour compared to peace with God, and the fadeless treasures of heavenly joy! Where is the standing of our State officials, temperance lecturers, etc., who fail to reform mankind charging \$100 a night. Is this selfish, to rob, as it were, the pockets of the poor to put dollars and dimes in their own pockets? When they come inspired by the same power that Jesus was for the good of humanity then will they be owned by the Father, and be rewarded, for he is a rich rewarder to all the obedient ones. "Obey my voice and thy soul shall live." "Seek first the kingdom of heaven, and all things necessary will be added." What a kind Father to supply all our needs. M.

Salem, Ohio.

David Newport writes us that Abington (Pa.) Monthly Meeting has been held on the last Second-day in each month for 211 years.

An ordinance in Waldeck, Germany, forbids the granting of a marriage license to a person addicted to the liquor habit.

A memorial meeting, out of respect to Edith A. Mills, deceased, was held at the Illinois Yearly Meeting on Seventh-day afternoon, the 5th of 1st mo., under the auspices of the Magnolia Centre W. C. T. U.

Young Friends' Review

A SEMI-MONTHLY.

Published in the Interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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As the world progresses religion progresses. Truth is shining out clearer and clearer as science and knowledge and the Inner Light add to the luminousness. From an idolatrous worship of wood and stone mankind placed a dependence in a fellow man and the organized Church, Luther broke away to trust in the Bible and justification by faith alone; from a trust in the Bible, Geo Fox exhorted us to "Mind the Light."

Perhaps the light that Fox alluded to is sufficiently bright for our own weak eyes, but in this age of scepticism (I trust for the most part reverent scepticism), in this age that demands the "why" of things and especially of faiths and beliefs, may we not ask, Why did

men worship wood and stone? why did they put their trust in fellow man? or the Church? or the Bible? and as reverently, why do we think it desirable to trust in the Inner Light? Shall Friends do it because the founder of our Society exhorted us to, or even because we esteem it to be the very voice of God? Does this reason satisfy us? Let us ask our own judgment, our own souls, and give, at some future time, the answer we receive.

This will be something to think about, to write about, and may, happily, result in a higher conception and practice of life.

Subscriptions to YOUNG FRIENDS' REVIEW for 1895 are coming in quite satisfactorily, even more promptly than usual, and with the renewals come many new names. This is encouraging. A little effort on the part of each of our readers would easily place the REVIEW in a position of much greater influence. We are always pleased to send extra copies to any who may use them in their efforts to raise clubs. Just drop us a card stating your needs. Here is an instance of what may be done with a little effort: A Friend in Ohio wrote us near the close of the year to "Please discontinue the REVIEW to her for the present." With a few kindly words from us she changed her decision, gained four new subscribers to the REVIEW, and remained upon our list of readers herself. In how many neighborhoods of Friends could just such results be achieved by a little effort. Try it reader. With the numerous letters and cards which we receive at this time of the year, the many kindly words spoken for the REVIEW unite with the subscriptions in giving cheer and encouragement in the work. E. A. B., Macedon Centre, N. Y., says: "Please do not stop my paper. I am getting up a club, and hope to forward it soon. Cannot afford to miss even one number of the REVIEW, which is read with increasing interest." M. T., Syracuse, N. Y., writes: "Regret having

to notify thee that I am not in receipt of 1st mo. 1st YOUNG FRIENDS' REVIEW. H. has received her's. Have never missed one before, and we have taken it since first issued. Do not like to lose a single number—all are so very enjoyable. They come each time quite like a benediction."

Notwithstanding the partial failure of crops last season in the west, we are likely to have our usual number of subscribers there, and hope even to make quite an addition. The little settlement of Friends at Garrison, Neb., has already sent their club of nine names and hope for more. The sender of the club says: "Our First-day School is well attended—all are interested in the work, and look forward to the time when we may be strong enough to build a meeting-house of our own." A so, "I think there is a growing interest in your paper in our State."

The surprising club of 25 or more names which we received last year from a member of the little Meeting at South Farmington, N. Y., has been repeated this year. Such interest will undoubtedly have its effect upon their little Meeting in time.

We mention these as a few instances out of many which bring hope and encouragement in the work

OBITUARY.

WEBSTER.—At his home in Pickering, the 28 h of 12 h month, 1894, Joseph Webster passed peacefully away at the ripe old age of 80 years.

By his death the wife and mother has lost a dear companion, with whom she has travelled life's stormy sea for more than half a century. The children have lost a loving, devoted parent, and the community a kind and sympathetic friend.

His work on earth is finished, the journey ended,

And his pure spirit winged its flight,
To rest at home in heaven.

M. E. B.

MARRIED.

SHINN-WILSON.—At the home of her parents, near Magnolia, Ill., on the 27th of 12th month, 1894, Martha Gertrude, daughter of Morris A. and L. E. Wilson, to Keeves Shinn, of Indianapolis, both members of Friends, the former of Clear Creek Monthly Meeting and the latter of Berjminville Monthly Meeting in Illinois.

SMITH-MASSIE.—In Magnolia, Ill., on New Year's evening, at her home, Tудie Massie to Frank E. Smith, a member of Clear Creek Monthly Meeting, in Illinois, and son of H. K. and Mary Smith.

FOR YOUNG FRIENDS REVIEW.

Twelfth mo. 16th being General Peace Day, the responses and readings in the First-day School held at Millville, Pa., were on that subject. This school continues in the life as does also the Meeting at this place. This is an example showing that a Meeting can continue and flourish without much vocal ministry. The Half-Year was established in 1835. The Monthly Meeting had been established several years before, and the writer of this article has been informed that there has never been but two approved ministers connected with this Monthly Meeting. Vocal service is much appreciated, but we can live and grow without it. The fountain of living water is not closed because most of our Meetings are silent.

K.

FOR YOUNG FRIENDS' REVIEW.

Trenton, 12 mo. 20th, 1894.

The last meeting of the Trenton Friends' Association, of 1894, was held 12 mo. 17th, and was one of unusual interest. Before the installation of officers, Laura H. Satterthwaite, the retiring secretary (who so ably filled her position since the beginning of the Association two years ago) gave a general outline of the last year's work. A paper from the Literature Committee, prepared and read by Seth Ely, entitled "In Light of Past and Present, what should be the Idea of Quakerism of the Future." He states: "It will not be asserted that God is incarnate only in one human form; but that in every

human soul God will be incarnate just in proportion as it is receptive, and comes in accord with the inherent law of growth and development. This will then be recognized as walking by the "Inner Light," which is our highest conception of "Truth and Duty." This paper called forth a good deal of discussion. From the History Committee a paper read by Arthur E. Moon, from Janey's History of Friends' was also well commented upon. Delegates were appointed to attend the General Conference in Philadelphia, 1st mo. 19th, 1895. It was decided to extend an invitation to the Conference to meet at Trenton in the fall. The meeting adjourned to meet 1st mo. 28th, 1895.

M. W. F. MOON, Sec.

FOR THE YOUNG FRIENDS' REVIEW.

SERIES OF MEETINGS.

The series of Meetings held at the time of Fishing Creek Half-Yearly Meeting has just closed. Truly the Lord blessed us. A spiritual feast has been handed forth. Those who were sent with messages to us were Rebecca Merritt, of Ohio, Robert S. Haviland, of N. Y., and Isaac Wilson, Ruth Wilson and Joshua Washburn were also with us.

The Meetings were as follows: The Monthly Meeting of Friends, held at Millville, on Fourth-day, 12th mo. 19 h; Fishing Creek Half-Yearly Meeting, held the 20th, and the public or youth's meeting Sixth-day, the 21st, and an appointed meeting, on Sixth-day evening.

Isaac Wilson and wife remained with us over First-day. He delivered a powerful sermon, holding a large audience about two hours, including a beautiful prayer. The messages of our friends were deep, impressive, and helpful. It is impossible to report them in detail, but a few notes from them may be helpful to others.

"If I had not come and spoken unto you ye had not sinned, but now you have no cloak for your sins," was dwelt

upon, and made applicable to everyone who has received impressions of duty. The voice within has spoken to everyone. There is no excuse for ignorance as to what is right or wrong. "The keys of the Kingdom" was explained, and the responsibility of those entrusted with them set forth. If we refuse to use these keys as commanded, others, to whom we are to open, will be kept for a time from their rightful possessions and comforts. Other means will be furnished to gain an entrance, but what confusion and delay will be caused, and what censure will the unfaithful one receive.

The leadings and the promptings of the guiding Spirit were illustrated by the relating of the trials and apparent dangers to which Mary Pryor, and those in the same vessel with her, were subject while crossing the ocean.

"Go sell all that thou hast." When we sell anything we expect to get full value for it, or something of more value to us than that which we sold. Let us sell our powers and our talents to the Lord, holding them as his stewards. We will receive, in return, his approval, which is of more value than all earthly possessions.

"Loyalty to God and one's country" were dwelt upon.

"There are other sheep not of this fold. To them is God also calling His workers."

"The harvest truly is plenteous, but the laborers are few." Say not it is yet three months until the harvest, for the fields are already white unto harvest.

"One soweth and another reapeth, but he that soweth and he that reapeth rejoice together."

Supplication was made that the tied tongues might be loosed.

The Christ spirit in the heart is the only purifying power. It is not necessary for this Christ power to come as a reprover. It is not necessary for it to find anything harmful there. See to it that the temple of the heart does not become a house of merchandise, necessitating a thorough

cleansing by this spirit, but have it clean and pure for this heavenly guest.

"The At-one-ment" was beautifully explained, as we understand it. The word and the letter were separated, and given their proper place.

"The Garden of Eden," which we are to tend, was located in the heart.

God pronounced his work not only good, but very good, hence there could have been no sin in it. Sin cometh only by disobedience. The only original sin we recognize originates in ourselves, and is not transmitted to us from our ancestors. The terrible consequences of heredity were forcibly alluded to, and the responsibility of parents dwelt upon. It is a blessed inheritance to be well born. The iniquities, but not the guilt, of the parents are visited upon the children, even to the third and fourth generations. Parents, see to it—that your lives are clean and pure. K.

For the YOUNG FRIENDS' REVIEW.

IN PENNSYLVANIA.

In the days of our absence from home and labors in other fields, we can but turn in loving memory, of our own little corner of the vineyard, and wonder how it fares with them. For with all the kind, sympathizing and helpful Friends that we find abroad, there are none in whom we feel a deeper interest than the little band of coming workers in our own small School and Meeting, and we feel that we can best report somewhat of our movements to them, and our many Friends in other parts, through the columns of the REVIEW.

Our First-day School and Meeting was well attended on the 16th inst., and some visitors with us from other parts, and the Master's presence was felt in a good degree, and we could but regret an absence of two months from those whose interest is so nearly allied to our own. But the Good Master calling to other fields we respond, and left on the 16th for Millville, Pa., en-

joying a safe and pleasant ride of two days, calling at Buffalo, Rochester and Williamsport, to mingle socially with relatives and friends. Arrived at Millville we were pleased to learn that our mutual Friends, Joshua Washburn and Robert S. Haviland, of Chappaqua, had preceded us, and while not wishing to shirk any known duty it is a comfort to all workers to meet with those who we know to be co laborers in the same cause.

The public service was fairly divided between Rebecca Merrit, of Ohio, R. S. Haviland, and the writer, and each session of the Half-Yearly Meeting, as well as a special appointment Sixth-day evening, were acknowledged as highly favored seasons.

Seventh-day was spent in mingling socially in the homes of several of our friends, from some of which loved ones had been called since a former visit to part with earthly cares, and enjoy the reward of a well spent life.

First-day, a. m.—We are again blessed with beautiful weather, as it has been since we came, and at the usual hour an unusual number of Friends and others gathered, and while in the absence of co-laborers in public service, the stream, or power of Divine love seemed to overflow its wonted height, and the baptizing influence thereof was felt to that extent that the heart could not contain it, and from one not in membership with us, and but slightly acquainted, came words of praise and gratitude for the blessings of the day and preceding ones, and then we find in the public and social minglings the wellspring of life full to overflowing.

On Second-day a. m., at 7.30, we bade adieu to our kind and congenial host and hostess with a number of other kind Friends at the depot, and wended our way around the hills and valleys for which Pa. is truly noted, as well as that most beautiful tract of unsurpassed agricultural district lying between Harrisburg and Philadelphia, arriving at the latter place at 3 p. m. We crossed to the Reading depot and

were soon en route for Langhorne, where we were met by our esteemed Friend John Wildman, and were soon enjoying the hospitalities of his home, where so many share the good things of life.

We were very agreeably surprised to meet our son who had just arrived from Washington, and somewhat disappointed to find that a daughter, whom we expected to meet, not knowing the time of our coming, had left with a school-mate.

Arrangements were soon made for a meeting at Yardley on Fourth-day, and our kind host and wife accompany us. We drove over there Third day, p. m. to spend very pleasantly the evening in the home of the late Stephen Twining, whose widow, with two interesting daughters, welcome their friends, and most nobly discharge the duties of life.

Another very pleasant feature of this visit was the meeting again with our dear friend, Nancy T. Gardner, who has been so long in California, it is needless to say, was especially interesting.

Fourth-day a. m. finds us at 10 o'clock in the meeting house, where a meeting had been appointed, and in consideration of the very short notice, and the attractions of Christmas time, there was a good attendance, and the designed and desired birth of the Christ life in each human life was commented upon, and a feeling of general interest and appreciation characterized the meeting.

The pleasure of the dinner hour and remainder of the day was not a little increased by the arrival of our two daughters, that we had expected to meet on our arrival at Langhorne.

At 4.20 p. m. we took train for Langhorne again, on the way were met by the first snow-storm of the season (for this place). Our friend, Howard Marshall, met us at the depot, and in company with three of our children and a number of other dear Friends, the evening was spent very pleasantly, and we cannot express our feelings of thankfulness for the privilege of meet-

ing as a family, (with the exception of one) in the homes of those so far from our own, yet in the full freedom that only true friendship gives.

Fifth-day a. m.—We find that the snow-storm of last evening has been followed by heavy rain, and it still continued until meeting time, which prevented the attendance of many, yet the number exceeded our expectation, and the impressive silent waiting and attentive listening to the spoken word, contrasted widely with the elements without. But we must not trespass further upon your limited space, and send with this the greeting of the New Year.

ISAAC WILSON.

Langhorne, 12th mo. 27, 1894.

YOUNG FRIENDS' ASSOCIATION

The regular meeting of the Young Friends' Association of New York and Brooklyn was held in the Brooklyn meeting-house on First day evening, 12th mo. 9^h.

After a short silence the secretary read the minutes of the previous meeting. A suggestion from the Membership Committee that the next meeting, which was postponed at the last session until the 30th of the month, be omitted, and a social on the evening of the 31st substituted, was approved. The President appointed a committee to make the necessary preparations.

William L. Dudley, Chairman of the History Section, reported that the custom of men and women sitting separately in meeting, as queried after in our last session, was common to all Protestant religious bodies at the time of George Fox's ministry in England.

Some very enjoyable selections from a book by Isaac Pennington, a contemporary of George Fox, published in 1892, were read by Marianna Rawson, Chairman of the Literature Section. The language was very unusual and quaint. The meeting was so much interested in the reading of "A View into Modern Quakerism," by Eugene M. Camp, in the book number of the

Outlook, that the time of this committee was extended in order to finish it.

In the report of the Current Topics Section by its Chairman, Franklin W. Noble, the report of the Tenement House Commission of New York City was mentioned. The statement that the Trinity Church Corporation was responsible for the condition of some of the very worst tenements in the city was subsequently the subject of an animated discussion. Mention was also made, in that Section's report, of the Peace Society Convention in Philadelphia on the 28th of last month, at which the President of Swarthmore College read a paper on "Military Drill." Some very reasonable remarks as to the maintenance of Friends' testimonies in regard to simplicity and moderation in the matter of Christmas gifts closed the report. D. Fred. Carver, of the Current Topics Section, read the paper of the evening, on the "Work of the American Protective Association." The founder of the order is Henry T. Bowers. It is a secret organization, now claiming to include in its membership one million voters, and was started seven years ago. Its object is to arouse a greater patriotism among American citizens, and to raise the standard of citizenship to a higher plane by restricting immigration, and the enactment of more stringent naturalization laws. Also to check the growing powers of the Catholic Church in public affairs, especially in the control of public funds for schools. Owing to the lateness of the hour the discussion was very brief. After a short silence the meeting adjourned, to meet in Brooklyn the second First-day evening in the new year.

C. A. M.

PROPHESYING.

(Continued from last issue.)

Dr. Hatch calls these addresses "sermons," and the lecturers "preachers." Their heathen fellow-citizens sometimes criticised sharply the first class of these lecturers for their love of notoriety and pay, and for their making

the teaching of rhetoric a trade. Moralists like Epictetus held that it was a disgrace for a philosopher who sought to make men better to speak rather to win praise than to do them good, and that our exhortations to duty must never carry with them a suspicion that the speaker is seeking for gain.

Dr. Hatch next points out that these methods of public speech and teaching gradually entered the Christian church.

He writes: "In passing from Greek life to Christianity, I will ask you, in the first instance, to note the broad distinction which exists between what in the primitive churches was known as 'prophesying,' and that which in subsequent times came to be known as preaching. I lay the more stress upon the distinction for the accidental reason that in the first reaction against the idea that prophesy necessarily meant prediction, it was maintained—and with a certain reservation the contention was true—that a prophet meant a preacher. The reservation is, that the prophet was not merely a preacher but a spontaneous preacher. He preached because he could not help it, because there was a divine breath breathing within him which must needs find an utterance. It is in this sense that the prophets of the early church were preachers. They were not church officers appointed to discharge certain functions. They were the possessors of a *charisma*,—a divine gift which was not official but personal. 'No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.' They did not practice beforehand how or what they should say, for 'the Holy Ghost taught them in that very hour what they should say.' Their language was often, from the point of view of the rhetorical schools, a barbarous patois. . . . The greatest preacher of them all claimed to have come among his converts, in a city in which rhetoric flourished, not with the persuasiveness of human logic, but with the demonstration which was afforded by spiritual power."

Dr. Hatch tells us that in the course of the second century this early spontaneity of utterance died away almost entirely. "The dominant parties in the church set their faces against it. The survivals of it in Asia Minor were formally condemned. The Montanists, as they were called, who tried to fan the lingering sparks of it into a flame, are ranked among heretics." . . . "Prophesying died when the Catholic church was formed." In the fourth century the voice of the prophet had ceased and the voice of the preacher had prevailed. There has been, too generally, an element of unreality, of sophistry, in formal preaching ever since. It requires great watchfulness now that our speaking shall not bring us under the reproach Dr. Hatch applies to those preachers of the fourth century: "The truths they set forth are truths of utterance rather than truths of their lives." Our Lord said for Himself and His disciples, "We speak that we do know," and the words of a minister now should ever convey truths he knows in connection with a living experience, and which he endeavors to exemplify daily.

Dr. Hatch looks forward to a return to the simplicity and reality of the apostolic times. He says, "The hope of Christianity is, that the class (of preachers) which was artificially created may ultimately disappear; and that the sophistical element in Christian preaching will melt, as a transient mist, before the preaching of the prophets of the ages to come, who, like the prophets of the ages that are long gone by, will speak only 'as the Spirit gives them utterance.'" Friends have had such ministers and have them now. Let us strive still to anticipate the ages to come, of which Dr. Hatch speaks, and keep to preaching "as the Spirit gives us utterance."

Let us steadfastly maintain that liberty of the Spirit in the exercises of worship which was the very principle of the New Testament worship.—*From the American Friend.*

PRINCIPAL GRANT,

OF QUEEN'S COLLEGE, KINGSTON, ON
THE CONGRESS OF RELIGIONS.

By request Principal Grant in the evening spoke on the recent international congress of religions at Chicago, which he attended as a representative of Canada. After explaining the origin of the great and unique gathering he gave a few of his impressions.

The spirit that conducted it was profoundly reverent and religious. Men of every color, clime and creed were there, and yet every morning when they assembled the organ struck up the grand old doxology. "Praise God from whom all blessings flow," and then they united in the Lord's Prayer. The first day they were led by a Roman Catholic bishop, the next by a Presbyterian, the next by a Methodist, the next by an Anglican and so on. No matter how much they might disagree with sentiments expressed they never once hissed. Disapproval was indicated only by austere silence. "Yet I have heard hisses in the General Assembly of our own church," said the preacher.

The spirit of the congress was not only reverent, but reasonable and rational. The speaker felt a satisfaction that he never expected to feel when he read a paper on "The Fundamental Principles of the Reformation" before an audience that included Roman Catholic bishops and priests. Of course he was perfectly willing to hear what the fundamental principles of Roman Catholicism were.

Among the lessons of the congress was the marvelous illustration of the unity of the race and of truth. There were in all great religions truths of unspeakable beauty and power. It was because of so much truth that these religions had so much influence. Another lesson was that man was essentially spiritual and religious in nature. Mankind was rational, though there were some idiots. No one could visit a lunatic asylum and feel angry with the poor inmates. So they should feel

sorrow for those who looked up at the heavens and saw not God's smile behind them, who heard not the Father's voice, and who felt themselves orphans in the world, without God. This congress also illustrated the remarkable position that Providence had assigned the English-speaking people. Black men, red men, yellow men and white men all spoke as British subjects, showing what a great part of the Christian work rested with the British Empire. It taught the lesson that the universal religion would be the one that was able to assimilate all that was good in the others. Christianity could learn from Hindocism to see God in everything from Confucius filial reverence—there was not a religion it could not profit by. They had to admit that Christianity was weakened by its sectarianism and by the imperfections of Christian civilization. They had to admit that before they had the right to evangelize Calcutta they should begin with Chicago.

Select Recitations for Literary Circles.

NEW YEAR.

New Year, I look straight in your eyes,
Our ways and our interests blend,
You may be a foe in disguise,
But I shall believe you a friend;
We get what we give in our measure,
We cannot give pain and get pleasure,
I give you good will and good cheer,
And you must return it, New Year.

We get what we give in this life,
Though often the giver indeed,
Waits long upon doubting and strife,
Ere proving the truth of my creed.
But somewhere, somehow, and forever,
Reward is the need of endeavor,—
And if I am really worth while,
New Year, you will give me your smile.

You hide in your mystical hand
No "luck" that I cannot control,
If I trust my own courage, and stand
On the Infinite strength of my soul.
Man holds in his brain and his spirit
A power that is God-like, or near it,
And he who has measured his force,
Can govern events and their course.

You come with a crown on your brow,
New Year, without blemish or spot,
Yet you, and not I, sir, must bow,
For time is the servant of thought.
Whatever you bring me of trouble,
Shall turn into good and then double,
If my spirit looks up without fear
To the Source that you came from, New
Year. —*Ella Wheeler Wilcox.*

"THE LOVED AND LOST."

The loved and lost, why do we call them lost,
Because we miss them from our onward road,
God's unseen angel, o'er our pathway crossed,
Looked on us all, and loving them the most,
Straightway relieved them from life's weary load.

They are not lost, they are within the door,
That shuts out loss, and every hurtful thing,
With angels bright, and loved ones gone before;
In their Redeemer's presence evermore,
And God himself, their Lord, and Judge, and King.

And this we call a loss! O selfish sorrow
Of selfish hearts! O we of little faith;
Let us look round some argument to burrow,
Why we in patience should await the
morrow,
That surely must succeed this night of death.

Aye, look upon this dreary desert path,
The thorns and thistles spring where'er we
turn.
What trials, and what tears, what wrongs and
wrath,
What struggles, and what strife, the journey
hath;
They have escaped from these, and lo, we
mourn.

Ask the poor sailor, when the wreck is done,
Who, with his treasures, strove the shore to
reach,
While with the raging waves he battled on,
Was it not joy, when every joy seemed
gone,
To see his loved ones landed on the beach.

A poor wayfarer, leading by the hand
Her little child, had halted by the well,
To wash from off her feet the clinging sand,
And tell the tired boy of that bright land
Where, this long journey past, they longed to
dwell.

When lo! the Lord, who many mansions had,
Drew near, and looked upon the suffering
twain,
Then pitying spake, "Give me the little lad,
In strength renewed, and glorious beauty
clad,
I'll bring him with me when I come again."

Did she make answer selfishly and wrong,
Nay; but the woes I feel he too must share;

Or rather bursting into grateful song,
Go on her way rejoicing, and made strong,
To struggle on, since he was free from care.

We will do likewise, death hath made no
breach

In love and sympathy, in hope and trust.
No outward sound or sigh our souls can reach,
But there's an inward spiritual speech
That greets us still, though mortal tongues be
dust.

It bids us do the work, that they laid down,
Take up the song, where they broke off the
strain ;

So journeying till we reach the heavenly town,
Where are laid up our treasures and our
crown

And our lost loved ones will be found again.
—*Montreal Witness.*

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The Sermon by Serena A Minard which appeared 9th mo. 15th, in the REVIEW, we now have in leaflet form (5,000 copies), suitable for general distribution in First-day Schools or elsewhere, and may be had at 25c. per hundred. We purpose issuing such Leaflets occasionally, and hope the undertaking will meet an encouraging demand.

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NOTICE.

To the Members of Illinois Yearly Meeting :

At our late Yearly Meeting the committee in charge of "Western Department" in one of our society papers, was continued, and the committee decided to continue with the YOUNG FRIENDS' REVIEW. The correspondents named last year were continued for the coming year, and it is earnestly desired that you diligently endeavor to increase the subscription list. It certainly would be entirely within our reach to double our list from this Yearly Meeting. There are some localities that have never responded with a communication of any character. This is not right. The paper is, and will be to some extent, what we make it. We can have a twenty-page weekly if we do our whole duty. And how can we make a more worthy effort than in this direction? You in the far West give us a little account of your surroundings, your desires and needs, of your efforts to hold meetings, of visiting Friends, and any other items of general interest, just such as you first look for on receiving the paper. Sincerely,

EDWARD COALE, Chairman of Com.



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