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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VIII.

LONDON, ONT., ELEVENTH MONTH, 1893.

NO. 11

"HE WENT ABOUT DOING GOOD."

He never bent on altar stairs
To utter any formal prayers,
But in his heart did often feel
A deep desire for human weal.
When at his meals he took his place,
He never spake the words of "Grace,"
But for the bounteous gift of food
He felt a sense of gratitude.
It seemed mechanical, he said,
To kneel and pray beside his bed,
So he retired without a word,
Trusting the deeper voice was heard.
He did not own one day as blest
Supremely over all the rest,
But felt that every day and hour
Was held by him as sacred dower.
Small was the aid he could afford
In rearing temples to the Lord ;
But much he labored to secure
More shelter for the houseless poor.
No sacred spot he e'er would own,
Made so by lofty piles of stone ;
But felt an inner sense profound
That every place is "holy ground,"
When consecrate to human need
By holy thought and holy deed.
No written word, he said, could be
Infallible authority,—
But trusted more the "Inner Light"
And Reason to direct him right.
"A change of heart," by mystic spell
Of some o'er-mastering miracle,
Or stern oracular command,
He said he could not understand,
But owned that he had come to know
How very good it is to grow
In common graces, day by day,
Putting the childish things away,
Still gaining more and more control
Over each impulse of his soul,
He did not go to any priest
To be from sin and shame released,
Nor did he deem it wise or good
To rest on Christ's atoning blood ;
He dared not trust the mythic scheme
Of any Oriental dream,
But owned the Prophet wisely taught
That his salvation must be wrought
By his own works and efforts true,
To noble be and nobly do.

He ne'er assumed a pious mood,
But yet his spirit was imbued
With that warm glow, that love-lit flame,
Which all can feel, but none can name.
Now tell me, ye whose heads are wise,
Whose hearts are leaning tow'rd the skies,
Who competent to draw the line
'Twixt things profane and things divine,
Tell me, in your sincerest thought,
Was he *Regenerate* or not ?

H. S. K., in "Scattered Seeds"

THE DISTINCTIVE VIEWS OF FRIENDS'.

BY JOHN J. CORNELL.

"Let your light so shine before men
that they may see your good works, and
glorify your Father which is in heaven."
—Matt. 5:16.

The primal distinctive principle
which was claimed by the early Fathers
of the Society of Friends was that
God immediately reveals to the souls
of those who place themselves by their
own volition in a proper attitude to re-
ceive such a revelation, the knowledge
of every duty that is necessary for man
to perform, in order that he may live
in unison with the laws of the Divine
Being, whom we call God, has instituted
to guide and control him in the
present life, so as to enable him to over-
come all temptations to wrong, whether
of commission or omission, and thereby
save him from the commission of sin
and being alienated from his Father
and Creator. And, while acknowledg-
ing the value of such instrumental
means as the Bible and the ministry of
men called by God to declare the glad
tidings of His Gospel, they did not,
nor do we believe that these instru-
mental means ought to or can supplant
the immediate revelations of the Divine
Spirit, and man become cognizant of

all that God will or may unfold to or require of him,

We hold that, in so far as we understand the testimony of the Bible, when man was first fully completed by the breathing into the physical man, or the first nature, the breath of life, and he became a living soul, the only means of communication between that living soul and its Divine Father was by the immediate revelation or inspiration hereinbefore referred to. And while it is true that the number of writers of the Bible were very few in comparison with the whole number of men and women who lived during the period of years of which it is a history, it by no means follows that the inspiration by which all classes of Christians profess and acknowledge the truths of the Bible to have been written, was simply confined to the few who wrote it, but that it is up to the time when the Lord answered the prayer of the people of Israel at the foot of Mt. Sinai, and gave them Moses as a mediator between Him and them, the universal method of communication between God and man.

In fact, we have no record that any other means were extant. There was no compilation of inspired writings in that time to refer to. While it is evident from the record that some were especially inspired to declare what the Lord had instructed them to do, yet these declarations could not have been understood, except as God had prepared the minds of the hearers to comprehend them by his own revealing power, and then, as now, furnishing the evidence that what was spoken was designed to corroborate and confirm that already outlined, or given by the direct revelation of the Spirit to those spoken to; and I believe it will be conceded by all students of the Bible, that there are evidences running all through its pages, that the writers of it received their instructions regarding all the spiritual truths to which they refer, or bear testimony, by a direct revelation or inspiration from the Divine Spirit.

But as we trace the history of the

church called Christian, since the death of the Apostles or latest Scripture writers, there seemed to grow up among them the idea that with the death of these writers, all direct inspiration or revelation of either old or new truth had ceased, and then came practically the enunciation of the thought that God had consummated His purpose or process of inspiration in giving such books of the Bible as the majority of the revisors of such ancient religious writings as have been preserved and discovered down to the time of King James of England, regarded as canonical or sound, and that henceforward, man was to find in these accepted writings all of the law or knowledge of God necessary for him to know or accept to give him an entrance into heavenly joy, when he shall be permitted to enter the life eternal beyond this period of time.

In a time of deep conflict of soul and trouble of spirit, our predecessor, George Fox, found he could not discover by the reading of his Bible anything which satisfied or soothed and dispelled the anguish of his spirit, and when he counselled with the ministers who had been educated to preach their interpretation of the gospel of the Bible, they in turn were unable to give him the comfort he was seeking and could only direct him again to his Bible, which had failed to bring it to him, and when he turned from a dependence upon all these, and while alone under the broad canopy of the heavens, and in silent communion within himself, he found a revelation was being made to him, especially adapted to his then needs, and he recognized it to be an inspiration coming to him from a source higher than man, and it brought to him the comfort he had been seeking, it soothed the troubled spirit, quieted his doubts and fears, and brought the rest his soul had been longing for.

His soul became enlightened, his spiritual eyes were opened, and he saw through the clouds and mists with

which the pure truths of the gospel had been enveloped and enshrouded, and at once felt like the woman of Samaria, whom Jesus met at Jacob's Well, who, when he had opened to her a history of her former life and invited her to come to that which should be in her as a well from which as she drank she would never thirst spiritually again, so she went forth to her people, with the invitation to come and see a man who hath told me all things that ever I did, is not this the Christ?

So George Fox believed he had found a new truth, one which was of far greater value to him than any which had been recognized in his day, and that it was his duty to go out among his fellow-men and proclaim: "I have found that God does now, as of old, reveal His law and a knowledge of man's duty to Him, by a direct inspiration, and that obedience to that revelation or inspiration will so regulate the conduct of men as to keep them from the commission of all forms of sin, and thus save them from a life of dissipation and wrong-doing and their attendant consequences and consequent unhappiness." As he went proclaiming what he had found, and what was further revealed to him, he discovered that other minds, such as William Penn's and Robert Barclay's could understand and accept his teachings as truth, and became more and more convinced that the prophecy of Jeremiah, concerning the new covenant, when "the law was to be put into the heart and imprinted on the inward part, and that men would no longer have need to go to a brother saying, Know ye the Lord? for all men shall know me from the least unto the greatest of them," was indeed being fulfilled. In this manner was gathered a society of believers in this doctrine of the immediate revelation of the Divine Spirit, or the placing of the law in the heart by the All Father, and they adopted the name of Friends, as being, when true to the requirements of this revelation, the friends of God, and

friends of man. as they believed such a revelation demands of them to seek the highest good of all men, and to assist their fellow-men in finding that which would best promote their highest happiness, both in the present and in the eternal life. Ye are my friends, if ye do what I command you." John 15-14.

It then becomes a question of no small moment to us in this day of close inquiry and searching investigation, to determine for ourselves whether this thought and conviction of George Fox remains to be as true now as he believed it to be then, and if true, whether it will accomplish for man all that he and his followers have claimed and still claim for it, that it will so far supersede the necessity of seeking among the revelations or inspirations of past ages, that which we need to know in this day to rightly guide our lives amid the temptations which surround this life, so as to enable us to put our trust in God, that, by the knowledge received through this immediate revelation, we may be preserved from the commission of wrong-doing each day, or from the omission of any clearly perceived duty or requirement, and we be finally accepted by our Heavenly Father and welcomed into an eternity of joy when our life on earth shall close, this being the aim and object of all our religious beliefs and devotional observances.

If there were now no direct communication between the soul of man and God, save through the written word, where could be the possible use of prayer? How could the unspoken aspiration or the spoken desire for God's care and direction reach Him, except through this direct means of communion, and surely if there be such a spiritual communion between the soul of man and God as to allow of man's asking of God what he thinks he needs, it unavoidably follows that God can in turn by the same medium convey to the understanding of the man whatever in His wisdom He may deem best for the

man as His answer. If we believe God to be unchangeably the same, that His laws are immutable, upon what hypothesis can we found the thought that He does not now just as clearly unfold to each soul just what is adapted to its needs and capacity to understand, and power to obey, as He ever did in any age of the world to any who have lived prior to our time? Is our capacity to understand any less than theirs? Is there any evidence that man was any more moral in Scripture days than now? that he was any more spiritual in his perceptions than now? that he is any more able now by the exercise of his intellectual powers to measure the deep things of God than then? that the development of his intellectual powers better fit him to live independent of immediate inspiration, now than then? To assume this to be true involves the idea that man in this age has either descended to a far lower plane than that occupied by our ancestors, or that he has become so far developed that he may by the use of his intellectual faculties penetrate and so understand the laws of God and their adaptation to his present needs, as to no longer require the direct guidance of his God. To assume this latter proposition to be true would also involve the idea that God in past ages had revealed all of spiritual truth that man could possibly need for his guidance through all coming time, which assumption cannot possibly be sustained in face of the facts which surround human life today. How then does God thus reveal Himself, or a knowledge of the special law each man is to obey, in this period of the world's history?

Any man who carefully studies the workings and experiences of his own life, finds there is being constantly made upon his inner consciousness impressions either of duty to be performed, or thoughts to be controlled, and actions to be shunned, avoided and guarded against, as for instance, a desire may arise to gratify some one of the passions, and one too, that may be

proper to accede to under proper circumstances or conditions; immediately then goes on in the mind a debate to decide what shall be the course to be pursued. If it be proper and a suitable time, there will be no consciousness of any opposition to it, and we may indulge in the gratification of it without committing any wrong or disturbing our peace of mind, but if the desire be not proper either from our physical or spiritual condition, or the time be not a suitable one, there comes into our consciousness at once the impression that it would be wrong to indulge it, nor will any amount of any sophistical reasoning nor strong craving for its indulgence remove the impression, and if we disregard it, condemnation and a consequent disturbance of our peace of mind results. From whence comes this impression? It may be that we have no former experience to guide us, we do not think we can or ought to confide in another our dilemma, we have not the Bible at hand to search, and if we had it would be a great chance if there were anything we could find that just met our present situation, and it would only be because we had received the impression and we were in doubt as to how to act or decide, that would lead us to search or inquire, so that it must be evident that the impression comes from some source anterior to the effort to decide whether it be right or wrong. What source could it come from but an omniscient one? What other power could know and understand what was going on in our inner life but the All-Seeing, All-Knowing One? Who could know that an indulgence of that desire could work harm to us but that Power that knows the end from the beginning?

And if then this impression comes from this All-Knowing source, it comes from God, and His will and his judgment as our guide is thus directly revealed to us, and when we listen to and observe the impression, and by its direction control the desire to yield to the demands of the passion, we are, or

will be preserved from the consequences which would have followed our yielding to it, and so we are, or would be saved, not only from the commission of that which would have been wrong or sin for us to have done, but from the consequence which would have resulted from its commission, and so God, by the immediate revelation of His will or law has proven to be our Saviour from the commission of that sin, and therefore it does not appear to me to need any further elucidation to show that this same principle can, or may be applied to every act in the life of man by the commission of which, or in the omission to do, he may sin against God. So too, there come to the human mind impressions that there are certain duties to be performed by which others may be influenced, or helped to overcome, or be reclaimed from their peculiar, and it may be frequent, besetments or departures from the requirements of the laws of God. These impressions, like those given to prevent the commission of sin, come to us unsought, and they too result in a debate in our inner life as to whether we ought to do what they dictate or direct, and we go through the same process of reasoning to determine what ought to be the action to be taken under the circumstances. Sometimes we strive to reason that it is not a duty because it may involve too much of a sacrifice of our plans or desires, and we conclude we will not attend to it, but we find such a conclusion does not bring rest or peace, but on the contrary disturbs it, and by our refusal to do what these impressions demand we commit the sin of omission; whereas, had we attended to the impression we would have been saved or preserved from the consequences which follow this, as well as all other forms of wrong doing. While it is true that these impressions of duty may be more or less influenced by our environment or our education, by which one mind might regard it right to do that which another would find no liberty or command to do, this does not

by any means invalidate the truth that each right impression or duty comes from a source or power higher than man, for it is but reasonable to infer that the All-Wise, omnipotent God understands just what each soul is fitted for, and just what that soul can or ought to do, to guard its own happiness and extend an influence for good over the happiness of others. So, as we critically examine each human act in which is involved human happiness, we will find these impressions are always present, either to direct or to reprove. And while it is true that the human imagination may at times present impressions of questionable lines of duty, these may be readily distinguished from the impressions which come from and through the Divine Spirit, by the fact that in this debate in the inner life as to whether to attend to the impression or not, those that come through the human imagination can be set aside without the consciousness of doing wrong, but those which come from the Divine can never thus be set aside.

So the Friends regard this inspiration or revelation of the will of God as thus immediately conveyed to the soul as sufficient to save man from the commission of sin if he will give heed to and obey it, and hence this immediate revelation of the Divine Will to men is regarded by them as the foundation on which their religious faith rests.

(TO BE CONTINUED.)

MISSIONARY WORK AND FRIENDS.

The views that the Society of Friends have repeatedly given in regard to mission work, were corroborated by such authoritative words and manner at the Parliament of Religions at Chicago that Christianity ought not soon to forget the wholesome lesson. We, as individuals and as a Society, have been charged again and again with selfishness, and with uncharitableness because we did not send missionaries or

aid those going, in order that the heathen might be given the Bible, and learn the name of Jesus, without which their souls, we are told, will be eternally lost. Modern Christianity has gone to them with the message that there is no hope outside of the Bible, and no salvation but by believing in the name of Jesus. If such a belief or theory need ought more to condemn it than its own absurdity it certainly found it in the kindly rebuke of the orientals themselves. Not one alone, but the representatives of all the foreign lands and faiths were of one mind in regard to this vital question. Missionary work in foreign lands, according to the natives themselves, has been too much tinged and tainted with sectarianism. "One comes to-day to us showing Christ in this light, another comes to-morrow showing Him in a different, perhaps an opposite light, and by the time that half a dozen have come and gone, each one earnest in the conviction that he has the truth, we can't tell which is right, and we don't know what to believe. We acknowledge the one universal Father, but we are bewildered by the multitude of little Christs that are presented to us in the name of Christianity. We don't know what they mean. We don't want you to come preaching them any more. If the Creator has implanted in the tiny acorn laws and forces that will develop it into the mighty oak, surely He has implanted in the heart of man laws and forces that will develop him according to a divine perfection." Thus they reason.

We have as a general thing incorrect opinions regarding the life, morality and religion in these so-called heathen lands. This opinion comes from the over-anxiety (we will think of it as leniently as we can) of the missionaries. It is through our sympathy that we are led to give for the benefit of the ignorant and benighted. And the more ignorant and benighted we are prevailed upon to consider them, the

greater will become our sympathy for them, and the larger will grow our donation to the missionary. Hence we only see the darkest and the saddest side, and our estimate is untruthful.

There is another side, the side of hope and light. Lately this side has suddenly beamed upon the western world. Christendom itself has stood dazzled by it. No one who saw and heard from the platform of the Parliament of Religions, in Chicago, the splendid representatives of these foreign faiths can dare to say that the religions in which they were nurtured can afford no light, no life, no hope. Did they not prove to be a match and more than a match for some who make greater boasts? Missionaryism that does not recognize the divine origin of all the great religions, that does not recognize the divine spark in all human beings, must needs divinely fail in its object. It is like a certain person who had a certain theory of religion, at the World's Parliament and greatly desired (or apparently so.) unity of belief for all mankind, but others must forsake what they deemed sacred and embrace *his* theory. That is the very spirit that makes union for ever and ever impossible. This very spirit causes missionaryism to defeat its own desires and objects.

Missionaryism boasts that it is founded on the command of Jesus, "Go ye into all the world and preach the gospel to every creature."—Mark xvi., 15. Is the missionary who goes forth believing, and teaching, and preaching the "vicarious atonement" as the foundation of his religion, carrying out this command? Let us see.

The "vicarious atonement" is that Jesus shed his blood on Calvary as a propitiation for their sins. Without knowing this fact they cannot believe in it, and without believing in it they can not be saved. Then their fathers and forefathers, whom they considered good men and righteous, who had never heard of Jesus and his atoning death, and consequently their souls must be eternally lost. Is this knowledge gospel

—good news—glad tidings to them? Is it good news to know that all our relatives and loved ones who have passed away before the coming of the missionary are writhing in torment and eternal doom? O the absurdity of it!

What wonder that they are shocked at Christianity when it comes to them with this baleful message! What wonder missionaryism does not have the success that its zealous advocates wish for it! What wonder the Oriental Japanese persistently drive it from their shores, and plead to be left alone to work out their individual salvation, and the destiny of their island empire! What wonder India thinks she has something better in the ancient religion founded by the gentle, contemplative Buddha that has made Asia mild and wise. In vain we command or commend man worship, or mediatory worship, to those who enjoy direct communion with the Father.

Thanks to theosophy for the introduction of the new term—the sisterhood of religions." To the belief in the universal Fatherhood of God, and the brotherhood of all men, they have added this also, the sisterhood of all religions, recognizing the divine origin and the divine good in all. If we would succeed as missionaries we must go with this broader gospel—a gospel that is indeed glad tidings, and no misnomer.

Missionary work in this sense and spirit Friends never objected to, but rejoiced always to see.

In this broad and liberal spirit alone can be accomplished what was sought for and desired at the World's Great Parliament of Religions, viz, the unity of all faiths. This unity is no empty dream. It is a fast approaching reality. The foremost in all faiths and lands enjoy it even now. How they rejoiced in it at the World's Religious Congresses, and separated in confident hope. The second coming of Christ is being consummated even now. It may not be recognized by the carnal senses, or even by the intellectual pow-

ers. It is spiritual and must be spiritually discerned. Many saw Jesus and yet saw not the Christ. So many to-day who live and move in the midst of Christ's second advent may never comprehend it. But this does not disprove it. The more spiritual see it, and feel it, and know that it is growing and expanding by the law of the survival of the fittest, until it shall embrace the whole world.

Whoever attended the World's Parliament of Religions must know that this must be henceforth the spirit in which missionary work is to be conducted, if it hopes to be crowned with success. And this, as I conceive, has always been the view and the stand that Friends have always maintained in the matter.

We believe that God has implanted a spark of divine life in the breast of every being, which, if kept in favorable conditions which are at his control, will work out the salvation of that soul. We believe that the preaching of the gospel to every creature does not necessarily depend upon human instrumentalities. Jesus admitted this when he says, in Colossians, i., 23, "It ye be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under Heaven."

Missionary zeal on this basis will easily leaven the whole world and make of all mankind one spiritual faith and household. May we never cease our efforts to bring about this glorious consummation.

E. M. ZAVITZ.

For YOUNG FRIENDS' REVIEW.

From the statistical report of Illinois Y. M., we gather the following:—

Number of members at the beginning of the year.....	1,198
Number of additions.....	40
Number of losses.....	19
Total.....	1,219
Gain during the year.....	21

C. E. L.

Young Friends' Review

A MONTHLY MAGAZINE,

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

We prefer that remittances be made by post-office order or express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

We had hoped to be prepared at this time to make a full statement of our plans and prospects for the coming year, but are obliged to leave that for another month. However, the YOUNG FRIENDS' REVIEW for 1894 is likely to be far in advance of its present or past. "Upward and Onward" is the motto. We shall be either an enlarged monthly or a semi-monthly. Are our Friends ready to support a semi-monthly?

In addition to our present contributors, we are to have added to the *young* life of our Society the *new life* of the West, through the co-operation of a Committee of Illinois Yearly Meeting.

We are likely also to be able more fully than in the past to meet the *present* needs of our Society to present the Quakerism of *to day* rather than anything traditional. In this we hope to be aided by some of the best

writers in our Society. We are already assured regular contributions during next year, on subjects of present interest to our Society, from Wm. M. Jackson, of New York City. Friends have been looking backward so much that, as a Young Friend expressed it at one of our meetings in Chicago: "We are tired of hearing about what George Fox and the early Friends did—we want the Quakerism of to day." The YOUNG FRIENDS' REVIEW aims to be an organ of the Quakerism of to-day, full of "grace and power."

A Young Friend in the West, in the interest of the YOUNG FRIENDS' REVIEW, offers \$5 as a prize for the best original article upon the following subject: "*The origin of our Marriage Ceremony; the Principles Involved Therein, and the Best Legislation against Existing Evils in the United States resulting from the Present Systems on Marriage and Divorce in the various States.*" The conditions are: The writer must be under forty years of age and a subscriber to the YOUNG FRIENDS' REVIEW; the article shall not exceed 2,000 words, and must be in the hands of the publishers of the REVIEW before the 1st of 2nd mo., 1894.

DIED.

BROWN—Suddenly on 10th mo. 5th, 1893, at the home of her father, near Berjainville, from the effect of an accident, Florence Mary, aged five years, oldest child and only daughter of Allen and Anna Brown, and grand-daughter of Joshua and Julia A. Brown, all members of Berjainville Monthly Meeting of Friends, Ill.

PAGE—At Pelham Corners, Friday, Oct. 27th, 1893, Jonathan R. Page, in the 50th year of his age.

Mr. Page was born on a farm adjoining the village of Fonthill, in the Township of Thorold. His parents were Thomas and Hanna (Rice) Page; he had four brothers and five sisters, being ten in all, four of whom are still living. Upon attaining manhood he married Catharine Wilson, daughter of

the late Isaac and Phœbe Wilson, who still survive him. Their marriage took place on the 12th of February, 1840, hence had he lived till February next it would have given them 54 years of life together. Their married life was a beautiful blending of two lives into one, it being a subject of general observation that their's was a life of especial devotion and harmony of spirit. Three children were given them, all of whom are living, being Daniel W. Page, of Ridgeville, W. Pemberton Page, of Toronto, and Phœbe, wife of Prof. D. Bemiss, of Spokane Falls, Washington, U. S. He was strict in his religious observances, a regular attendant at the services of his church, and a consistent advocate and follower of its doctrines. His influence was felt in the neighborhood, not from notoriety, but the stronger and more enduring influence that comes from an earnest, godly life. The text taken by Friend Wetherald for the sermon preached at his funeral was from First Corinthians, 13th chap. and 13th verse, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." A touching appeal was made to his hearers from these words and a discourse that, with the attending circumstances, sank deep into the hearts of those present. "Charity" was represented as "Divine love," and where this was the prominent characteristic in a human life it shed rays of sympathy, of love and good-will, upon all coming in contact with it; such, he said, was the life of Jonathan R. Page.—*From the "Welland Tribune."*

Frances Hodgson Burnett has been induced to revive "Little Lord Fauntleroy" in a series of articles just completed for *The Ladies' Home Journal*, in which she tells "How Fauntleroy Really Occurred," and traces the conception of the story, the development of the character as he lived under her own eyes, and describes Fauntleroy as he is to-day—her own son.

IN NEBRASKA.

I am here now attending Nebraska Half-Year's Meeting, and expect to go to Garrison to-morrow, then visit Lincoln, Bennett, Fairbury and Ellis, which will likely take about two weeks yet. Joshua L. Mills and Hannah, his wife, and Lewis Coale, of Illinois, and B. F. Nichols, of Iowa, are also in attendance from a distance. The various meetings here have been full of interest. It was not my privilege to attend the Meeting for Ministers and Elders on Seventh-day, being detained at Bennett to attend the funeral of Benjamin Bedell, who recently moved there from Benjaminville, Ill. This Meeting is not "select," but is attended by all who desire, old or young, hence a general attendance. It was said to be a favored meeting. The meeting on First day was not large, but seemed to accomplish its purpose. In the afternoon was their Young People's meeting. It is certainly an inspiration to see our little ones earnest and interested. I would like to give a synopsis of some of their efforts, but memory fails me. We had no evening meeting owing to the isolation from one another of the Friends here, which seems to be a great misfortune. On Second-day at 11, the Half-Yearly Meeting met; there was nothing unusual in their business. The usual queries with encouraging answers were read and considered, which, with some other routine business, was transacted. It is the expectation hereafter to hold the meeting Second and Third-days—devoting a portion of the last day to the consideration of subjects connected with the Philanthropic Union. On Third-day some of us visited the Indian School at Genoa, from whence, near noon, most of the visiting Friends took the train for their homes, some of them 500 mile distant. Mary G. Smith and I returned to Isaiah Lightner's where she held a mother's meeting, under the auspices of the W. C. T. U. The earnestness and persistence of

these Western Friends is worthy of imitation, clearly indicating the love they bear the old Society. You may hear from me again at the conclusion of my visit.

EDWARD COALE.

Genoa, 10, 30, 1893.

FOR YOUNG FRIENDS' REVIEW.

THE CHRIST OF GOD—WHAT IS IT?

Is it not that spirit given of God that endures all things at all times? That which upholds and strengthens, in a time when *shipwreck* seems quite probable? Is it not *this* which gives that sweet peace and consolation in time of trouble? Is it not *this* on which the trusting soul feeds in times of quiet, when there is no conflict raging? Is it not this which alone satisfies the care-worn and tempest-tossed, after the storm? Is there any other way under heaven or among men whereby this sovereign balm may be obtained but by laying down self and doing the known will of God? *Nay, verily!* In this way was obtained that life of power and simplicity which was taught and lived by Jesus of Nazareth; that trusting confidence in the Father which he exhibited in opposition to all earthly creeds, laws and fashions of the times, being tempted of Satan and buffeted by those who claimed to be, and were supposed to be, the keepers of the law. He being supplied continuously by that never-failing spring and fountain of living water—that spiritual essential from the Father, born of a submissive and willing spirit within himself, working wondrous miracles continuously for the edification of that principle, and to the glory of God, the giver of all good.

May we not share that essential, and thereby glorify the Father? Did not Jesus say, "Whosoever believeth in me shall have everlasting life," and "if ye receive me, ye receive Him who sent me?" If we say we believe in Him and in the Father, why not keep

His sayings, and do as he commanded and lived, according to our measure? If we wish to be heirs of God and joint heirs with Jesus Christ, why do we persist in following the laws of tradition and custom? "Why seek ye a sign?" Why make ourselves ridiculous by equivocating? Why not be honest with ourselves, our fellow-man, and with our God? And why put God off till the last, seeking first to satisfy ourselves in the sight of our companions; and because God is a loving Father, kind, compassionate, long-suffering and slow to anger, to put off His claims till all the minor details are attended to? *Fearful mistake!* "Seek ye first the kingdom of God and its righteousness, and all else shall be added thereto." Why not take God at His word if we would receive His Christ. "The spirit is willing, but the flesh is weak." This flesh seems heir to all kinds of weaknesses, and why? Simply because we do *not* the known will of the Father. Did we but do the known will, it would be all we would have time for in this probationary state of existence, for as soon as one duty was performed, another would be made known unto us. An earthly parent does not tell his child at one time all he wishes him to do through life, nor even for one day of his life, for fear of discouraging him; but as one little task is performed with diligence, the father is delighted and makes known to him other things. And through the faithful performance of the first known duty, the child is strengthened for the performance of the second, and so on through life. The wise father *never* imposes a duty upon the child which he knows he is not able to perform. But he may many times ask him to do things he has never done, and has but little idea of how they should be done, but with the loving kindness of the father and the trusting, willing simplicity of the child, the father willing and anxious to impart knowledge, the child willing to receive, the duty is accomplished,

the child benefitted and the father glorified. "Cast not pearls before swine, lest they trample them under their feet and turn again to rend you."

We do not wish to do this and how can we ask God to do it? Should God disclose at once all his requirements of us, and attempt to show us the beauty therein, we, in our carnal minds and depravity of spirit, might trample them under our feet and turn again to rend Him. When we murmur and complain that our lot is hard and can do nothing good, we represent ourselves as swine, and are truly feeding upon "husks."

Therefore, let us not be swine, but rational human beings, children, kind loving, obedient children, doing, acting and living for the Father and His cause. For "whether ye eat or drink or whatsoever ye do, do all to the glory of God."

We may sometimes think we are not doing a great work, but let us be content with doing good, "Weary not of well doing." Let us help those who are with us, and "keep ourselves unspotted from the world." For as much as ye have done unto one of these, ye have done even so unto me. Be kind to one another. A cup of cold water given in time of need, is not without its reward. By thus performing every known duty, it seems to me we may receive the Christ of God

LESSON LEAVES.

Editors of YOUNG FRIENDS' REVIEW.

I see and feel so deeply the need of another grade of Lesson Leaves in our First-day Schools, viz., an intermediate grade, I can no longer forbear writing a word on the subject. While the leaves we have are well adapted, the one to adult classes, the other to young children, the boys and girls from thirteen years old and upward are left in our First-day School work with nothing suitable for them, unless we call that suitable which other churches supply. The boys and girls of this

age are just the ones to notice and feel that our Society provides nothing for them in this line. This fact has more than once come to my observation, and while, in common with many others, I am deeply anxious that we be enabled to "retain our younger members," I feel that this lack of lesson leaves comes in just as the boy or girl arrives at this inquiring age; when, if his or her enquiries are not satisfactorily answered, and their real requirements ministered unto in the school to which they belong, they will seek elsewhere, knowing, as they do, that the young people of other churches have their needs in this direction abundantly supplied. I wish to lay no word of blame upon the committee who prepare our leaves, but I have thought much upon the subject, and I fear that Friends in general have not given it the attention it requires. LYDIA J. MOSHER.

REPORT OF THE YOUNG FRIENDS' ASSOCIATION, OF LINCOLN, NEBRASKA.

The Young Friends' Association, of Lincoln, Neb., met 9th mo. 24, at 12 o'clock, in the meeting room in the Masonic Temple. The usual opening exercises of the First-day School were conducted by the Superintendent, consisting of responsive reading of a chapter from the Bible, followed by texts given by the school.

The President of the association then took charge of the meeting. Portions of the tenth chapter of Janney's History of Friends were read. Short but interesting accounts of the Illinois Yearly Meeting were given by those who had attended. They spoke of how good it was to be there, and to mingle with so many pleasant Friends. Friends who were gathered together from Penn. and New York to California.

A continuation from the last meeting on "What I saw at the World's Fair," was given by one of the young men. He spoke of the wonderful things that

were to be seen in the Transportation Building, the many different kinds of vehicles, ancient and modern, the trains of cars, which seemed like palaces on wheels, and many other wonderful things which our fore-fathers never dreamed of, but thought impossible.

Two little girls then recited a temperance piece in concert. After the minutes of the last meeting were read by the Secretary the report of the Executive Committee on the programme for the next meeting was read. The meeting then adjourned to meet at the usual time, on the last First-day in next month. N. E. L.

PICKERING EXECUTIVE MEETING.

On the morning of the 19th of 10th month an aged Friend and myself drove to Uxbridge to attend our Executive Meeting usually held there in this month. The early autumn morning was clear and beautiful with the air fresh and invigorating. The roads were excellent, making the drive one of real enjoyment. We arrived there about the hour of 10, where we partook of the kindness of friends in way of a little rest and lunch, which was felt needful (after our early breakfast and long drive) before going to meeting.

Our Meetings generally are not large in numbers, but we were pleased and thankful for the good attendance from Uxbridge and Pickering. Our good Friends Ellis and Amelia Hughes, from Yonge Street Monthly Meeting, were warmly welcomed.

We were thankful that health permitted our dear aged Friend, Richard Widdifield, to be with us. The messages of love richly freighted with divine truths bore evidence of a soul consecrated to the Master's work of bringing "peace on earth and good will to men." His ministrations called all to a higher life, and for each one to be faithful to every manifestation of duty however small--that it was only by

yielding to the voice of duty that peace would fill our souls; we were earnestly entreated to live so in acceptance with the Father's love that when the final close came to each one we could exclaim "*It is well with me!*"

In referring to the miracle of the "fishes and loaves," he explained it in a very beautiful and lucid way that the spiritual lesson drawn from it was never more clearly or fully presented to the writer's understanding.

Amelia Hughes spoke briefly and very acceptably. In business meeting Ellis Hughes and David Brown spoke in reference to the temperance question. There were no queries to be answered at this time, and business was not prolonged beyond the usual time. It was suggested that the minutes of business be read at the close of the meeting, which met with approval and satisfaction. We adjourned in a precious feeling that it had been good for us to be there.

After enjoying the kind hospitality of friends, once more we wended our way homeward, reaching there a little before 7, feeling not much wearied, and with grateful remembrances of the day's enjoyment. A. W.

Pickering, 26th 10th month.

LETTERS FROM EDWARD COALE, IN INDIANA.

Some account of our travels and notes by the way seems to be of general interest to the readers of our periodicals, evincing a thoughtful regard for the welfare of our societies in the various parts of our country. In pursuance of a prospect that had for a long time been with me, I attended the late Indiana Yearly Meeting, held at Richmond, Ind. The feeling was intensified by the thought, that it was the home of my childhood, and the men and women now on the active stage of life were, in some measure, my boyhood playmates. It was, indeed, encouraging to see them so active and earnest. Isaac Wilson, Nathaniel

Richardson, Levi L. Benson and Enos Heacock were also present with minutes. The meetings were not so large as twenty years ago, but there seemed as much or more vigor now than then. The Friends there are certainly not dead, and the unity and harmony prevailing the entire time was truly encouraging. They hold two sessions daily, providing dinner in their large basement that is admirably adapted to that purpose. They placed themselves squarely on the record for prohibition, and seconded the recommendation of Genesee Yearly Meeting, to prohibit from our mails papers reporting prize fights, etc. Surely the world does move, and we must move on or move out. On Fifth-day evening, in company with Joel Birdsall and Nathaniel Richardson, I went with Abraham Shoemaker and wife sixteen miles to their pleasant home in Preble County, Ohio, attended an appointed meeting at Westfield Meeting House on Sixth-day. It was small on account of so many from home attending the county fair, but was very satisfactory. We returned that evening to Richmond, and spent a little time socially and very pleasantly with relatives. Taking the train next morning for New Castle to attend an appointment at Duck Creek Meeting-House at 2 p. m., which was satisfactory, though not large, partly on account of rainy weather. These are both small meetings, and are to some extent neglected by travelling Friends. We should be more careful not to neglect these needy ones. On First-day I attended the Regular Meeting at Fall Creek, near Pendleton, and appointed one in the evening. Both were quite large, and seemed impressive occasions. It seemed to me it was good for us all to be there. The First-day School was no larger than usual, and there were at least 75 young people there, all intelligent and earnest. It brought to my mind a train of reflections. Are we meeting the needs of our young people

spiritually? So far as I have noticed and read of the Young Friends' Associations, they do not supply this need. The history of the past is good as a teacher, but the link that binds this past history to the living present is the need of the hour. This young element, earnest and desiring activity, are longingly reaching forth their hands. What have we to offer? They do not need the milk for the babes, and are not ready for the strong meat for full-grown men and women.

On Second-day I returned to my home, leaving behind many newly-found bonds of love, but bringing away that peace of mind, which is the result of doing in our peculiar way what we can.

EDWARD COALE.

HYMN-SINGING IN MISSIONS AND FIRST-DAY SCHOOLS.

My attention has lately been called to the matter and manner of hymn-singing in Missions and First-Day Schools, and the conclusion forced upon my mind is, that we, as Friends, should hesitate in countenancing it. Before giving any reasons may I state, as showing that nothing has previously biased me against congregational hymn-singing, that, for sometime acting as accompanist at a Mission-Service, I have, as a natural consequence been enabled to see both the best and worst side of the question.

The first objection is, that it leads *many* to sing words which for them are distinctly *untrue*; for instance, missionaries are very fond of choosing *for all to sing* the following lines:—

I do believe, I will believe
That Jesus died for me;
That on the Cross He shed His blood
From sin to set me free.

Those words are sung by *all* the congregation who are physically able to join in, and, as the chorus has a "swing" it "goes well!" This is only one instance out of many that might be brought forward; for, as a rule, missionaries prefer what are designated

"personal hymns," and they are sung much more vigorously than any others, unless, perhaps those describing the Christian's life as a Soldier's life.

The second objection is in the form of a query:—Is it possible to make people consider the *words* of hymns as of at least equal importance with the *tunes*? At present, if the tune does not please, it is next to impossible to teach the children to sing a hymn however beautiful the words may be. Is there not something wrong in a practice which leads to this?

A young lady once told me, in reference to Mission Services, that it often pleased the people, if, out of the elder scholars you could procure one who would sing a solo, but be sure, that as far as you can judge, *he is a Christian*. I asked her what the difference was between *one* getting up and singing what was *not* true, and a whole congregation doing so? She told me there *was* a difference, but I fail to see where.

Fully realizing the difficulty of conducting a Mission Meeting as a Friends' Meeting I bring this matter forward, but, "Hath He not His ancient power," and in these days of religious bustle— if I may be allowed the expression— would not the beautiful quietness of a Friends' Meeting be welcomed by many with gladness, where it is left for those whom the Lord Himself shall call to take part in the Ministry of the Church, whether it be in prayer, in exhortation or in praise.—*British Friend*.

Liverpool.

A. K. D.

• "READ AND YOU WILL KNOW."

The real object of education, boys and girls, is to give you resources that will endure as long as life endures; for instance, teach you to form habits that will ameliorate, not destroy, and occupation that will render affliction tolerable, solitude pleasant, age venerable, and life dignified and useful, and death less dreaded. This is the mission of education. A sensible brother of fifteen told his sister of twelve to read

more, and after pointing out what books she should peruse, he said: "If you do not learn more, when you get to be an old woman you will have to sit in the corner, with no resource for your thoughts. This will make your last days miserable."

A BUDDHIST'S REBUKE.

CHRISTIANS SCORED AT CHICAGO BY A
PRIEST FROM CALCUTTA.

CHICAGO, Sept. 15. — Arrayed in robes of spotless white, which seemed all the whiter by reason of his swarthy countenance and wealth of jet black hair, with arm and index finger extended, and every muscle of the body quivering with excitement, Dharmapala, the Buddhist priest and scholar from Calcutta, stood upon the edge of the platform in the religious congress yesterday afternoon. He expressed his gratification that an opportunity had been afforded him of crossing the water to participate in the parliament, and said that it mattered little what a man's dogma or what his theology, *if he was only sincere and true to the light within him*. Then, surveying the audience, he suddenly demanded:

"How many of you have read the life of Buddha?"

Five hands, four of them belonging to women, were held up.

"Five only," said the Buddhist. "Four hundred and seventy-five millions of people accept our religion of love and of hope. You call yourself a nation, a great nation, and yet you do not know the history of this great teacher. How dare you judge us? (The audience cheered again and again.)

"You complain that you do not make converts among us," he continued, "you preach a God of love, but in your actions you are selfish. You make of an ignorant or an unsophisticated man a perfect hypocrite. You have used the story of a life-crushing,

bloody juggernaut to secure the means to save alleged heathens.

"Juggernaut has been popularized by Christian missionaries, and yet a commission composed of eminent Englishmen has declared that the Christian idea of juggernaut is a myth, and that death and blood are repulsive to our people. This Christian story has been exploded. It has gone into oblivion."

And so the Orientalist went on, scoring his hearers and defending his own creed. He asked how many had read the life of Mohammed, the prophet of Arabia, and when four hands went up, he asked why they should denounce Mohammedanism when they knew nothing of it or its founder. With every sentence he carried the audience with him.

WRITING FAMOUS POEMS.

Gray's immortal "Elegy" occupied him seven years.

Bryant wrote "Thanatopsis" in the shade of a grand old forest—a fitting place for such a theme.

Cowper wrote one of the drollest and quaintest English ballads, "John Gilpin's Ride," when he was under one of those terrible fits of depression so common to him.

Gen. Lyle wrote his beautiful composition, "Antony and Cleopatra," which begins, "I am dying Egypt, dying," on the night before his death. He had premonition that he was going to die the next day.

The noted poem, "The Falls of Niagara," was written in fifteen minutes by J. G. C. Brainard, the editor of a small paper in Connecticut. He wrote it under a pressure, in a response to a call, "More copy."

"After the Ball," the little poem which has made the name of Nora Perry known in the world of letters, was jotted down on the back of an old letter, with no idea of the popularity it

was to achieve on the page of a noted magazine.

Thomas Moore, while writing "Lalla Rookh," spent so many months in reading up Greek and Persian works that he became an accomplished oriental scholar, and people found it difficult to believe that its scenes were not penned on the spot, instead of in a retired dwelling in Derbyshire.

Poe first thought of "The Bells," when walking the streets of Baltimore on a winter's night. He rang the bell of a lawyer's house (a stranger to him), walked into the gentleman's library, shut himself in, and the next day presented the lawyer with a copy of his celebrated poem.

"The Old Oaken Bucket" was first suggested to the author, Samuel Woodsworth, in a bar-room. A friend with whom he was drinking said that when they were boys the old oaken bucket that hung in his father's well was good enough for them to drink from. Woodsworth immediately went home and wrote the famous poem.

We want all Friends to subscribe for the YOUNG FRIENDS' REVIEW.

I firmly believe in the divinity, but not in the diety of Jesus.—S. P. Zavitz.

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