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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., TENTH MONTH 1st, 1894.

NO. 19

CHAPPAQUA.

A garden spot among the hills,
Where peace and plenty, hand in hand
Stood waiting, while the murmuring rills
Joined voices with their Haviland,

In welcoming the happy throng ;
And though the hour was late, the night
So dark, a beacon light so strong
Of love, shone out so clear and bright,

Illumined was the winding way.
And even where the feast was spread,
A feast for brain and soul, like day
The same light over all was shed.

On every leaf a blessing hung ;
Each blade of grass seemed rife to tell
Of deeds of kindness all unsung,
Unknown, save unto His, " 'Tis well."

Thus both without and in the tent,
They tasted of this fruit divine ;
The very air seemed redolent
With goodness, and the peace sublime

Which passeth understanding ! Trees
Of knowledge, without fruit of sin,
And buds of pleasure among these,
Without a touch of pain within.

Oh ! Chappaqua, thy memory takes
New beauties from the touch of time ;
Thy grandeur not in summit makes
Its lasting impress, but sublime

In altitude of thought and deed,
Approaching heaven so near. Thy beauty
Immortal, sows a sovereign seed
Whose light and life is love and duty.

SARAH WALN.

Davis, N. Y., 9th mo. 5, 1894.

TO CHAPPAQUA MOUNT.

8TH MO. 3, 1894.

'Twas one of those mornings when
the sun seems to hesitate to unveil to
the world its beauty, but loves to linger
behind a mist, covering the earth with
a hazy gloom.

But light hearts see the cloud's sil-
ver lining, and build high hopes on the
pending day.

A little company of six Friends left
their homes from around the quiet,
peaceful country hamlet of Coldstream,
to attend the First-day School, the Rel-
igious and the Philanthropic Confer-
ences to be held at Chappaqua.

After a pleasant fifteen miles' drive
through a fine farming country, past
pretty and comfortable homesteads; in
the still and cool of the morning, when
the air is so fresh and invigorating,
and the sun seems to creep from the
horizon upward, they came to London,
the "Forest City" of Canada. This is
a city of about 30,000 inhabitants, one
which is free from the crowd and
rush of the cities of the East.

At 2.55 p. m. they took the trains to
St. Thomas, a distance of about fifteen
miles, and as knowledge seekers love
to linger here and there, thus learning
as they go, so these, although bent on
the object of their journey, loved to
pause by quiet little wayside stations,
or in the din of a hurrying city throng,
seeing now and then something amus-
ing, entertaining or instructive, some-
thing read of or imagined, but never
seen or heard before.

In St. Thomas they remained for
several hours, hospitably welcomed and
pleasantly entertained at the home of
and by Serena A. Minard.

The shadows of evening had fallen
and the hours of the night were fast
approaching, when the little party took
leave of their kind hostess, after ex-
pressing their disappointment and re-
grets that she could not join them,
and hastened away. The moon and
stars were hidden by clouds and an oc-
casional drop of rain fell to the side-
walk.

On entering the car of one of the
Michigan Central Expresses, many a

weary traveller half opened his eyes and raised his drowsy head, curious to note, rather than to welcome, the new comers, then nestled down to rest again. The train moved on as if to carry our Canadians from their own dear country unawares. The night was dark and the pretty fertile country must be passed unnoticed.

All was so still, the fellow passengers snuggled down so low in their seats as to afford no entertainment for an on-looker, so what was there to do but sleep. Sleep! What young heart filled with the pleasures of a summer's outing, can lie down and sleep in the midst of it? So an occasional doze, interspersed by many a half toned whisper and low merry laugh, and the night wore away.

Before the day even began to break, all were aroused by the Custom House officer's commanding yell, "All Canadian baggage must be open for inspection!" This was their first greeting by a United States man, and they eyed him curiously.

Surely they must be near the bordering line, yea, even above the very waters of the great Niagara, at Fort Erie.

At Buffalo soon after, they were hurriedly transferred from the Michigan Central to the New York Central Railroad.

In this car another party of Friends had taken their seats: John L. Thomas, wife, and party of six from Indiana, also bound for Chappaqua.

Rays of the rising sun were soon stealing through the shadows of night, revealing dim glimpses of landscape. Clearer and clearer the vision grew, till at last a broad expanse of green meadows, broken by little brooklets, while the distant horizon was jagged here and there by mountain peaks and hills.

Albany was reached, and here again all was moved to another train, our Canadian party continued their journey to New York City, while the Western Friends remained for the day sightseeing in this city.

Down along the renowned Hudson, where the great river passes in and around the feet of the mountains, villages tastefully nestled in their laps, on their peaks and along the ridges, while other railway tracks wind in and out wherever they can find a pathway. Far in the top of a high mount, a large summer resort crouches down half hidden among the trees, and the broad white road runs straight to the river.

They pass from this quiet, peaceful, restful scene into New York City; glances are caught from the car window of long, straight streets, then dingy houses with filthy little pens behind them. A mixture indeed of wealth and poverty, happiness and wretchedness, business and idleness.

At the Grand Central Depot the train slackens pace, then slowly stops; and our party of Canadians alight and find themselves surrounded by crowds of foreign people. But one tall gentleman tips his hat and extends his hand to greet them—yes, 'tis a friend, a thoughtful cousin come to guide our little group out of this city of mysterious noises and sights into the cordial little city of Plainfield, New Jersey.

So a ride in the street car, a sail in the ferry, and again for a short time in a train, through a beautiful country almost covered by little towns and bigger ones, and they arrive.

An enjoyable carriage ride brings them to the pretty little home of this cousin, and wife, mothers, sister and others warmly greet and welcome them in.

The next morning, refreshed from the journey, and it being the first day of the week, all went to meeting, held in the meeting-house built over one hundred years ago.

Quite a large number of Friends gathered together on one side of the partition and settled into quiet, broken only by Aaron M. Powell, who spoke briefly and as impressively, referring to his recent visit abroad, and the meetings he attended there.

Space will not allow me to describe

those four day's pleasant duties, so I must, although reluctantly, pass them by scarcely noted. Visiting dear cousins in their homes was rare enjoyment and occasions not to be soon forgotten. The day spent at Dunellen, one of those romantic bits of country that shows us life as it was one hundred years or more ago, and the trip to Washington's rock can not be described by pen. While the evening, spent with the large invited company of cousins, provided its share of true enjoyment never to be forgotten.

Our little party, joined by a dozen or more Friends, left Plainfield for New York City on Fourth-day afternoon. At Jersey City they met the steamer, which had been provided especially for the conveyance of Friends en route for Chappaqua. There were 800 or more on the boat, Friends from south, north and west, and everything seemed to be provided to make the trip a pleasant one. The wind was calm, the water smooth, the day clear and the company exceedingly friendly, sociable and free,—old friends greeting and new ones meeting.

Street cars met the boat at the dock and conveyed all to the Harlem railway depot, where a special train of 12 coaches were in waiting.

Thirty-three miles seemed a short distance where the scenery was fine and companionship most desirable. New York Friends were busy at work assigning each passenger to his allotted place while on the Mount.

Eighty-two carriages were ready at Chappaqua station to convey Friends to the Institute.

'Twas now evening, and so dark that nothing of the surrounding country could be seen as they were taken up the winding mountain road.

Now and then a dwelling house lit up brightly, and enlivened by its inhabitants on the front porticoes or in the yards watching the long caravan of carriages, closed and open, double and single, enlivened the drive.

The campas presented a pleasing and welcoming appearance. The large tent, in which the meetings were to be held, the Institute building and surrounding buildings were all aglow, and Friends instantly found themselves embraced by an atmosphere as friendly and inviting as was possible in any private home.

Tea was served, and, in time, all settled comfortably to rest. About six hundred were lodged in the main building of the Institute, and the rest, as many more, were provided for in the meeting house, Baptist church, the gymnasium and at private houses of the neighborhood.

The Institute had its neatly furnished parlors, its library and school-room, and in the basement a spacious dining hall, in which about one hundred and ninety persons could be seated at one time. There was also just outside this building a dining tent capable of seating nearly as many. Friends were waited on when at the tables by young men and women, who helped voluntarily.

The dining room and tent were always filled three and occasionally four times at each meal.

The large tent in which the meetings were held was tightly floored and furnished with camp chairs and meeting-house seats to accommodate over 2,000 people. Evenings this tent was lighted by hanging lanterns and side lamps.

ARLETTA CUTLER.

Coldstream, Ont.

(Concluded in next issue.)

SERVICE OF YOUNG FRIENDS TO THE SOCIETY.

A paper read at the Conference at Chappaqua, N. Y.

Since a church is a means to various ends, and not an end in itself, the duty of Young Friends, as of all Friends, to our church is to use it. As an idle instrument it is plainly useless.

Briefly, the work of a church may be divided into its work with children, its

work with its own members, and its work with those outside. Let us consider these in order.

The First-day School is the chief point of contact of church and its own children. The experience of the few years in which we have used it shows that it has a most important function in connection with the Meeting. In attending a great many schools, however, I incline to think that very much of the opportunity is wasted—frittered away—through lack of conscientious work from both teachers and pupils. "Nothing is to be had from nothing." "Life only from life" are laws of nature to which there are no exceptions. A teacher or a pupil who leaves the First-day School lesson to the inspiration of the moment, will be nearly sure to find that the moment will not supply it. It should be remembered that religion deals with conduct, its sources, motives and results, and with nothing else except as they bear on that. The teacher has one poor hour in 168, and it is a betrayal of trust to waste it on pointless stories, or texts learned by rote or read by rote, or anything less than an active stimulus to higher living and higher thinking. To this end it is chiefly the "lives and experiences of great and good men" that remind us of the capacity of our lives and in such study we can get and give the training in heroism which this age sadly needs. Stories of courage and truth and honor for the children, questions of right and faith that will come practically before us. These are the right topics for the First-day School: to be illuminated when possible, by the Bible history and by secular history, but by no means to be replaced by that. This demands real work on the part of teachers and offers an almost unworked field for our Young Friends, one in which their originality and character can display itself in helpful work. And even if we are not teachers we can assume exactly the same work as pupils, realizing the absolute democracy of all our organizations.

But there is another point of contact

that we should seek to make for ourselves with the children, and that is in the kindergarten. A child's character is largely made in those first few years which are commonly lived through so carelessly. The public has not yet awakened to the need for right direction of those critical early years. Cannot we in part remedy this need and help to awaken the public mind to it? Cannot some of the many Young Friends who now devote their time to becoming second or third rate artists and musicians take on the nobler function of fashioning immortal souls to noble uses? As a secondary matter we may consider that the slowly but surely growing demand for kindergarten teachers will make for them a certain profession. But in the first place let us consider the need of the poorer classes of children who, in many cases, so grand is human nature, need only the little gleam of higher things that a true teacher can give, to be transformed into God's own image. Let our meeting, which has few and small expenses, take up this duty and plant kindergartens all round them. Let them learn the duty of giving, and let the Young Friends lead the way to do the work. If you think this work for outsiders is not for the meeting, let me remind you again that the meeting is for work and not work for the meeting; that the meeting is a means of general regeneration not an end in itself.

The second phase of the work of a meeting is for itself and its members, and this is accomplished by means of meetings for worship and for business, and by committees.

The first of these are very generally attended by all, young and old, who can be considered as actual living members, but I think in most cases it is felt that in attending and in getting what strength the meeting can give, the whole duty of members is accomplished. I do not believe this to be the case. Here again nothing can be obtained from nothing. It is one of our duties to take strength from the meet-

ing, but it is equally a duty to give strength to the meeting. This effort may be only the earnest, honest attempt to lift one's own spirit to a higher plane during the meeting, and a loving interchange of thought and feeling afterwards. But in very many cases—in the majority of cases—I think the duty goes farther and reaches the duty of public utterance. This duty we should recognize and prepare for. The saying that a silent meeting is the best is often merely formal. No doubt it may be satisfactory to a few, but I have questioned a great many for an honest opinion in this matter, and almost invariably find that Friends feel the meeting to have been better and more helpful if some true words had been spoken. Now, there is hardly one among us to whom true words do not come at one time or another, and it is the duty of every one to not only prepare for such messages, but to strive for them. Again there is a great deal of formalism in connection with the idea of the inspiration of the ministry. We must recognize that our thoughts and ideas come to us from the All Father, but so do our friends, our food, our clothing. Every good gift cometh from above, yet we know that we must strive for them, and the most earnest striving brings the greatest results. Even so with ideas and ideals. We must reach up for them and our own strength must be used in drawing ourselves up to them. We must wrestle, like Jacob, for our blessings, and cannot obtain them without the struggle. God's gift of high thought and purpose is no special and miraculous gift, but are to be obtained by striving. And this is also true of God's gift of expression of ideas. It can be won by effort, greater in some cases and less in others, but always by effort. To this duty so much neglected, I call the Young Friends. I ask you to frown down and ignore the idea that any miraculous call, any supernatural leading, is required in this duty more than in other duties. To see the need is a call to

supply the need and a call to supply it, rightly. For simply to speak is not enough. It is our duty to supply a need for inspiration not for words, so that in addition to the duty of struggle for a message and for utterance on the part of those who really have a message is the duty of struggle against expression when such expression has become a habit merely.

In the business meetings and committees as, indeed, everywhere, the duty of Young Friends is first to attend them and secondly to make them worth attending. In order to bring about the first result, the meeting must be held at such times as are convenient for all without interfering with regular duties. In the cities this is usually in the evening, and in the country it is usually after meeting. The First-day School can well afford to give way one day in four, if by the sacrifice we can make it possible for all of our members to attend the business meetings. Many a time the reproach of neglecting business meetings, and leaving them to a few old Friends, is addressed to the Young Friends when the time at which it is held has been, for most of them, bought and paid for by an employer, and it would be dishonesty to leave their work. The change of time can nearly always be accomplished if Young Friends request it, as the experience of various of our most active meetings shows. Secondly, I have said, the business meetings must be made worth attending. They must be rescued from formalism. In very many cases the clerk could as well make out the record of the meeting without the effort of holding it, and in such cases I see no reason why we should complain if the clerk is allowed to do it under the observation of a few whose time is at their easy disposal. Please do not misunderstand me to say that this is the case with all or even with most of our business meetings, but they are by no means rare. If it is queried, the answers might in many cases be stereotyped and printed with the questions. If it

is business it is the merest routine and is carried through without interest and without zeal. The remedy for this is to bring the real work of religion into the business meetings. Let the philanthropic committees report their work there, and let it be discussed and directed. If necessary let us dispense with written answers to queries and appoint delegates to state from their own love for and interest in the meetings, the state of Society queried after. And this, again, is for Young Friends to do. Let us remember that our Society rose in a protest against forms and formalism in religion, and let us fight it wherever we find it, always remembering, however, that our war is against things, not people, and that to the latter, however, we may oppose them or be opposed by them, we owe the love of brothers—of children of a common Father. Our committee work needs only hearty co-operation of all members to be efficient. If the young as well as all others, see to it that they do not shirk appointments from mere inertia, and when appointed make it sure that their part of the duties are done, a great deal can be accomplished. There is great need for reform, however, in many committees where one or two members do all the work. Here, as always, there are no successes without labor, no effects without cause.

The last function of a church and one of its most important, is one that we leave almost entirely undone. That is the duty of spreading the Truth as we see it. Surely a plain duty. A church calling itself Christian is the bringing together of those who see eye to eye, and who will march shoulder to shoulder, and the carrying to hearts careless of right and truth, the zeal and love that should burn upon a church's altar. As in the work of Jesus himself so in the work of those who strive to follow him, the great duty is the rescuing of human souls from the reign of evil and unhappiness, from that greatest of condemnations—the loving darkness rather than light. Yet we, with good

and true motives, I doubt not, have shut ourselves behind a wall of formality and exclusiveness which it requires some courage to attack. This wall must be thrown down. We must draw closer to the world. The old monastic idea that men must withdraw from the world in order to remain spotless, is of a past age. Better some travel and labor stains on our garments than a purity which tells of idleness and selfishness. Better dints and rust on our armor than the brightness of inaction. Better an active and striving church even at the expense of blunders, than a slothful and careless one, though never so clear its record. In this day Christianity shows itself less and less able to cope with the difficulties of our complex civilization. Humanity is drifting toward carelessness and irreligion. Cannot we supply an all-Father to them who have lost an all-King, an all-General? Many brave men are striving to do so but too few for the great duty. Shall they not have our help? Whatever their banner, whatever their weapon, those who are doing the all-Father's service are our allies. For these we should hold an all in trust. For these and their work our meeting houses should be open, our meetings should be open, ourselves and all that is ours should be ready. It is for the Young Friends of all ages and conditions to remove from us the stigma of a selfish and narrow church, and build again the old character of an active striving one. To do these things means to wield influence with men, and that again means labor in preparation. Those who influence us most, other things being equal, are those who have attained that mysterious thing called culture—the knowing the best that has been said and spoken in the world. This we need as an instrument and must have if we would reach our fellow men to the best advantage. Friends lean too much to the practical so-called in education—to that which can be turned into dollars and cents. For the work that needs the doing, they

must have education that can be coined into manhood, into unselfish living, into high ideals. These things we have neglected and have reaped the penalty of our neglect. The great duty of Young Friends is to repair this and to build up in themselves, and in all those about them, characters in some measure worthy our Father and our Elder Brother. If this be done, all the rest will also be done. If this be done, we will take our appointed places without affected humility or pretence and labor in our station without strife, except with evil. **JESSE H. HOLMES.**

Editors of YOUNG FRIENDS' REVIEW.

The last session of our Quarterly Meeting here was held to-day, and we have been favored with the company of a number of Friends from other Meetings, among them Isaac Wilson, Joshua Washburn and wife and others. Public meetings were held Fourth and Fifth-days, and Fourth-day afternoon a Philanthropic meeting (subject Temperance) was held. Six of the children were prepared with recitations on the subject of temperance, and many of those present made interesting remarks. Isaac Wilson also addressed the meeting very acceptably.

In the public meeting to-day (Fifth-day) a large company gathered, many being from other denominations.

Isaac Wilson preached with great power from the text "Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It were useless to try to describe or quote from the sermon, it must needs be heard to be understood. A deep solemnity covered the meeting, and the presence of the Holy Spirit was truly felt to be with us. While listening to this gifted minister all seemed to be united in the bond of Christian fellowship. At the close of the meeting many expressions of approval were heard which seemed to come from full hearts.

We feel that this Quarterly Meeting has been truly a season of blessing to us, and trust we may take up our work with renewed encouragement, believing that no good thing will be withheld from those who ask in faith. **L. J. M.**

Granville, Wash. Co., N. Y. 8th mo. 30, 1894.

Oh, how portentous is prosperity!
How, comet-like, it threatens while it
shines.—[*Young.*]

THE NUN OF NIDAROS.

She heard in the silence
The voice of one speaking,
Without in the darkness,
In gusts of the night wind;
Now louder, now nearer,
Now lost in the distance.

The voice of St. John,
The beloved disciple,
Who wondered and waited
The Master's appearance,
Alone in the darkness,
Unsheltered and friendless.

"Cross against corslet,
Love against hatred,
Peace cry for war cry,
Patience is powerful;
He that o'ercometh
Hath power o'er the nations.

"As torrents in summer,
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains.

"So hearts that are fainting,
Grow full to o'erflowing,
And they that behold it,
Marvel, and know not
That God at their fountains,
Far off has been raining.

"Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is,
Greater than anger
Is love, and subdueth.

"The dawn is not distant
Nor is the night starless;
Love is eternal!
God is still God, and
His faith shall not fail us;
Christ is eternal!"

—*Longfellow.*

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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EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.
EDGAR M. ZAVITZ, B. A., Coldstream, Ont.
ISAAC WILSON, Bloomfield, Ont.
SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*
S. P. ZAVITZ, *Treas. & Bus. Correspondent*

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The Sermon by Serena A. Minard, which appeared in last issue of 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.

We have received many expressions of interest in the articles written by Wm. M. Jackson, of New York, for the REVIEW, and which are appearing regularly each month during the year. We wish to invite our readers, and

especially the young people, to a study of these papers, as we deem them clear and faithful expositions of the principles and testimonies of Friends, and as such they cannot but be a profitable study.

SOCIAL PURITY.

Read at the Conference at Chappaqua by Edward B. Rawson, N. Y.

In a glass of pure water every particular drop must be pure. There can be no social purity where individuals are unclean. No man can lead two lives. He who is impure in private or with one set of persons cannot for long be pure in public or with another set. He may pass as such for a time, but sooner or later one life or the other will predominate. This is for the especial consideration of young men. If any of you are attempting to lead two lives, one of vulgarity to suit the tastes of other young men, and one of uprightness and decency for the home and society, you may as well stop trying, for it cannot be done. You cannot cut yourselves in two. Either the higher side must lift up the lower, or the low drag down the high. Of course you will not believe this until you feel it coming to pass, and my only excuse for saying it is that some one hearing it may, by having his attention called to the fact, the sooner recognize the tendency of his life, and correct it if need be.

But what do we mean by purity, social or individual? Not the literal observance of the commandment, but the living up to the spirit of Jesus who said: "He that looketh upon a woman and lusteth after her hath already committed adultery in his heart." Purity of action cannot be depended upon when the thoughts are impure. Judged by the standard of true Christianity, he who takes pleasure in listening to unclean stories, is bad with the same kind of badness as the most abandoned libertine. The one is sowing seed, the other is gathering the fruit produced by that seed when allowed to grow.

There is not much trouble in arousing people to the necessity of destroying evil fruit, and there are periodical spasms of law making and enforcement that do much good. But the less exciting and slower work of grubbing up roots, although more promising in results, is not as attractive. Laws may not make men moral, but they may make it more difficult or more dangerous to do wrong to others. Everything possible should be done in the way of enacting better laws, and in securing their enforcement, for the protection of the innocent. But it is hopeless work if it be not accompanied by vigorous attacks upon the roots. With these undisturbed, new crops of iniquity are continually ripening. The real need for reform is in our thoughts which actuate our individual and private lives, and which are beyond the reach of laws. From bad thoughts, bad deeds of some sort are sure to come, though one may keep them hidden for a time and pass in society for a decent man. But presently we are shocked by an eruption through the thin crust of conventionality, and an honored citizen is buried in the ashes of a ruined reputation. Buried irrecoverably if it be a woman; but a man soon digs his way out, and only the very squeamish are disturbed by the smell of fire upon his garments. Here are two wrong things. First, that the hidden fires are there, and second, that when they burst forth, the reputations of men are only scorched while those of women are consumed.

The fact that impurity is considered a graver offence in a woman than in a man, is evidence that women are, as a rule, better than men, and the reason is not far to seek. If girls were allowed as much freedom as boys; if they were allowed to train with associates of their own choosing, or more often of no choosing at all; if they were not expected to stay in the house or to give an account of themselves when away from home, they would fall in with the same things the boys encounter, and

their morality would be as low; for they are no better prepared than the boys to withstand the enticements to evil. As it is, women are better than men, because they are kept better by being more carefully watched while their habits of mind are forming.

I need not prove that there should be but one standard of morality for both men and women. Right is right, and if any say that a man can be pure and impure at the same time, while a woman cannot, or that purity in men is not as desirable as in women, the burden of proof is upon them. It is not, however, that women are judged too harshly, but that our standard for men is entirely too low. We must raise our standard, get ourselves up to it, and help the rest of the world as we go. To ask, "How high shall we raise the standard?" is to ask, "How much impurity shall we allow ourselves?" There can be but one answer if we would be pure. As I have said, he who laughs at a vulgar story is bad with the same kind of badness as the most abandoned libertine. We do not laugh at what does not please us, and if we are pleased with vulgarity we are not as deeply in love with virtue as we should be.

The standard of purity, then, can be nothing else than purity. And not merely purity of action, but purity of thought and speech. We need not wait till we have reached this standard, and then help others. I said, We must get ourselves up to it, and help the rest of the world as we go.

But now let us get back to the boys and girls. Girls are, as a rule, better than boys, because they are more carefully watched over. But, while a good deal more care might well be given to the boys, I should not like to see them, hedged in and cooped up as the girls are. I should rather allow the girls just as much freedom as the boys have, but see to it that both are better prepared to enjoy it.

Social impurity arises from a misunderstanding of, and a wrong mental at-

titude toward the divine function of reproduction. Ignorance and irreverence are the dragons to be overthrown. Knowledge and the love of good are the only heroes than can slay them. What shall we do, then: teach the boys and girls the things we have been fondly hoping they would not learn? Yes. A little learning is a dangerous thing, not because it is learning but because it is little. And little is a relative term. One who knows up to his full capacity for understanding, is really learned. He knows little who might know more. What would be a great deal for the boy of ten, might be dangerously little for the same boy at twelve.

That children are not properly taught the difference and relations of the sexes is a terrible mistake. False delicacy on the part of parents, and an underestimate of the child's capacity and desire for knowledge have been the causes of incalculable evil. If you do not teach your children right others will teach them wrong. You cannot begin too early. As soon as a child goes out to play with other children, it hears whispers of things it never heard of at home, and it begins to think. If the child questions its mother or father it is put off with evasions—sometimes with absolute falsehood—and charged not to talk about such things. As soon as a child is old enough to ask questions he is old enough to be told the truth. And it is far better to tell him more than he can understand than to lie to him. In the one case there will be intimacy and trust between parent and child; in the other reserve, and distrust and curiosity will lead the boy or girl to other sources of information. You cannot keep him from them if you live in the city; you cannot keep him from them if you live in the country; if you live on a desert isle and do your own work you may succeed. So often the very effort to keep a child from knowing a thing drives him to seek the forbidden knowledge from improper sources, or to give free rein to his

imagination, which may be far worse.

But knowledge alone is not enough. Convince a man that whisky is injurious to his digestive apparatus: will he abstain? Not if he believe the immediate pleasure to be gained to be greater than the remoter evil effects. You know very well that you do injurious things when you want to do them. If the knowledge of the danger attending an act deters you, you are a coward; but if you believe it to be wrong to inflict an injury upon yourself and forego a pleasure because it is wrong, you are a hero.

Now what are you going to do with that child? Depend upon it he will not be left in utter ignorance. There are schools always open where he will learn some truth, much error and a fatal contempt for beauty and goodness. The only thing to do, it seems to me, is to keep on very intimate terms with him. Answer his questions frankly. Don't even wait to be questioned. Let him see that there is no subject that need be avoided, and nothing that need be concealed. Let him share your reverence for the human body, and your wonder and awe in the presence of the miracle of growth and reproduction. And above all, give him plenty to do and to think about. Idleness is as bad as ignorance. Satan provides as well for idle brains as for idle hands.

Perhaps you think I don't know much about bringing up children, but I do, for I have been a child and have been brought up, and I have known other children. I have known children who have passed into manhood fatally handicapped by habits of mind they need not have formed; I have known children whose early deaths have been directly traceable to practices their over-modest and confiding parents never suspected. I know, and you know, that mystery and secrecy have charms that only knowledge and openness can dispel; and that the partial knowledge that all boys and some girls pick up, is far more dangerous

than too much truth from a pure minded parent could be.

My points then are these: There can be no social purity without individual purity. The standard of purity alike for men and for women is—purity, purity of thought, word and deed. There should be more care taken with children, not to keep them ignorant, but to save them from the errors of ignorance, remembering that knowledge without principle is of small account. And, finally, that perfect frankness and close intimacy between parent and child is the only sure safeguard against the contagion of impurity.

QUAKERISM AND PHILANTHROPY.

The gateway of His Kingdom He did shut
On those who named His name, but let the sick
Lie helpless; and the naked go unclad;
The fatherless uncared for; prisoners
Unvisited; the woebegone of earth
Unsuccored;—vainly dreaming to love God
Who did not love their brothers.

The Light of the World.

In my articles preceding this I have gauged the genuineness of Quakerism by its conformity to that which Jesus taught to be the substance of religion. This test of true Quakerism is eminently the proper standard, because the message of Jesus was based upon precisely the same conception of the relation of God to man that Quakerism demands—that of a Divine Father, whose love for man is unbounded, and whose law for man's development is revealed in every human soul. All other forms of religion differ from Quakerism in being more or less dependent upon some action of the past, of revelation, of intercession, of atonement, making it exceedingly important that a correct understanding and a just appreciation of the religious experiences of past generations should be obtained and implicitly confided in, whilst Quakerism simply calls for an attentive spiritual ear and a responsive heart such as Jesus showed Himself to possess in His life among men. The true Quaker

can say reverently with the Master: "As I hear I judge," as he can also, in sincerity, declare, "My meat is to do the will of Him that sent me," and to accomplish the work He would have me do. And thus I find Quakerism in its past history wonderfully akin in its teaching, and in its ministration among men to the message and the ministration of the "Son of Man." It would be a daring assumption, indeed, to claim even for the best expression of Quakerism, as it has borne fruitage in any human soul, more than a feeble endeavor compared with the accomplishment of Him whose purpose to do the will of His Father never faltered, but the endeavor and the fruitage of the one is in harmony with the purpose and the accomplishment of the other. And so I find dominant in my thought as I take up the subject of Philanthropy—the example of the great Spiritual Leader "who," Peter declared, "went about doing good; for God was with him." Religion to ancient Israel meant, largely, doing God's will among men as the major part of the "Commandments" show; but the commandments that at first were representative of God's impress upon the hearts of good men when handed down in the oral law from generation to generation had lost their spirituality, so much so that the most religious Pharisee had little regard for the welfare of any of his fellowmen outside the limits of his own selfish interests. Contemplating the rigid adherence of the Pharisees and Scribes to a formal observance of the law, and the utter disrespect of its moral demands, Jesus said to them: "Ye have made void the word of God because of your traditions," quoting to them the prophecy of Isaiah:

"This people honoreth me with their lips;
But their heart is far from me."

And so Jesus revived the commandments, stripping them of their verbiage, and moulding them into two:

(1) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

(2) Thou shalt love thy neighbor as thyself," and cemented the two by a declaration unmistakable in its import, "and the second is like unto the first."

As in the heart of Jesus came the message, so comes to the soul of everyone who will hear the Divine command, "Love thy neighbor as thyself," and it is therefore not strange that in the lives of the converts to Quakerism we find a record of philanthropic endeavor that has left its imprint on the memory of people who know little or nothing of the religious faith of the Society of Friends. The world may smile at the Quaker's peculiarity of speech and of dress, knowing not that these are surviving traces of a moral movement, begun by Friends, some two hundred years ago, which has done more for the elevation of mankind than did the Magna Charta, but it recognizes the fact that wherever there has been a movement to remove the burdens from down-trodden humanity, wherever an effort has been made to evolve from it a purer manhood and womanhood, there some Quaker name comes into prominence, there the Society of Friends has been found in sympathy and action.

And this course of life with Friends has resulted, not from the restraints of any traditions of the fathers, nor of injunctions of any discipline, but from a trust in an indwelling, informing Spirit, believed by the Friend to be the voice of God in his soul, that leads him to acts of love and deeds of service to mankind. Works of righteousness in the Quaker code must attest the sincerity of the religious profession. The record of the Friend must be pure, else he is at once in disunity with the organization of which he is a member. For him there is no liberty to injure his fellow men. While members of other Christian bodies might keep slaves, not so the Quaker, for even if there be any uncertain declaration of Scripture regarding the law of God, in the soul is clear: "Whatsoever ye

would that others should do unto you, do ye even so unto them." Thus while the discipline would call for personal purity and probity, he who puts his trust in the Divine revealings may, and probably will, find himself called to higher duties. He must be not simply negatively good, he must be actively good in whatever community he may be found. Not from any peculiarity of birth or influence of association, or power of example, primarily, but because of the demands of his religion the Quaker name has become associated with almost every effort to lighten the burdens of humanity, and to liberate mankind from thralldom of ignorance and sin. The record is shown, and if we be worthy followers of virtuous sires, we shall follow in their footsteps, not in manners and customs, but in giving unbounded allegiance to the word of God, written day by day upon the tablets of the heart.

WM. M. JACKSON.

New York, 9th mo. 21, 1894.

HOW TO RETAIN THE INTEREST OF THE YOUNGER MEMBERS.

Time and time again at our First-day School Unions and at our Association Meetings, we have had papers on the above subjects, and with most of the suggestions I am in hearty accord. Yet it seems to me that none of them have touched upon the vital point on which the very existence of our Society depends. That there is not the life there should be in most of our meetings, I think you will all concede. If there is a void in a religious society, you can remove it only as the physician cures diseases—by removing the cause. In this paper, I will say, that I am a progressive Friend, but not in the sense of one who would introduce new-fangled ideas into our Society. I would, rather, return to that progressive spirit that inspired Fox and Penn, in the formation of our Society. I would do nothing

that the founders would not cordially endorse, if they were here with us to-day. The young have not taken the interest in our Society that they should, and are, in great part to blame. Professor Birdsall, at the meeting of the Young Friends' Association Yearly Meeting week, in Philadelphia, said, as he looked over the vast audience, that it seemed to him that there was going to be a revival in the Society. You who missed that Meeting missed a treat. The interest did not flag from beginning to end. There, the young man, the young woman, and those of more mature years, were on an equal footing. They discussed the subjects before them with vim and ability. The only trouble was to find time to speak. The next morning, I wended my way to the Yearly Meeting, and looked around for the young people, but they were missing. If you can tell me why, I will explain to you why our membership has not increased. At one meeting, they were part and parcel of the same body, at the other, they were not. As I said before, the young people are in a great measure responsible, but not wholly so. How would I interest them in our Yearly Meetings? First, by having all of our quarterly meetings appoint half of our representatives from our younger members. Then let the representatives be put on the committees. If there should not be enough for all committee work, increase the representation. By all means let an appointment mean something. Let an appointee have some responsibility, and he or she will return home with an interest in the Society such as was never felt before. You, who know anything about it, know that an appointment to-day as a representative in our different meetings, is an empty honor. As I sat in the Yearly Meeting, I heard reports on temperance, Indian schools, and freedmen of the South, etc., and committees were appointed to confer with the local committee, etc. Bear in mind that I do

not object to the appointment of these committees. Far from it. I applaud the efforts of those Friends who are trying to uplift downtrodden humanity. But I hold, when I hear the reports from the different Quarterly Meetings, that most meetings are held regularly, others not, some laid down or poorly attended and no committee appointed, that the Yearly Meeting has omitted the part which strikes at its very existence. There certainly should be a committee appointed to look after the spiritual and financial welfare of our different Meetings. This committee should receive attention first; the others afterwards. When we reach this stage we will see our different Meetings where there is but a nucleus, take on new life. We have a live First-day School organization to-day, and one of which the Society may justly feel proud. Yet it will profit us little if we do not keep the Meeting up in touch with it. For one, I am tired of hearing on almost every occasion we come together, that we are to be encouraged because the meeting has recognized the First-day School as its long lost child. Unless we have a rapid awakening in our Meeting, I would feel more encouraged if our Meetings were placed in charge of the First-day Schools. As I look around within the radius of my own Quarterly Meeting, I see Meetings which, a quarter of a century ago, were well attended, are now almost laid down. Where are those of the younger generation, that they have not taken up the work of those long since passed to their reward? They either stay at home, or have joined other religious organizations, where their talents can have full sway in the church, missionary and philanthropic work. Just as soon as you give a person work to do, then, and not till then, does his interest begin. In many of our Meetings, if they had any vigor, it was all spent in protesting against some ancient wrong, which had passed away some generations ago. Yes, our young

members want to live in the present, and not in or on the past, and especially the past which is dead and gone forever. Then let us return to that resistless vigor and courage of Fox and Penn. Let us have a guiding and helping hand in a wide awake Yearly Meeting Committee, who shall see that the interest, not only in one, but in all the Meetings shall increase, and take for our watchword "God only helps those who help themselves."

JOHN R. SATTERTHWAITÉ.

OHIO YEARLY MEETING.

Ohio Yearly Meeting for ministers and elders convened on the 25th of 8th mo.

It was felt to be a meeting blessed by the Great Shepherd.

There were present from other Meetings, John and Mary Cory, from Iowa, Abel and Elizabeth Mills from Illinois, Haviland Hull from Baltimore, and Samuel and Emily Battin from Indiana Yearly Meeting.

The two meetings on First-day were ministered unto by our visiting Friends, and also by our own members, and were well attended by an appreciative audience, which gave evidence that the deep and solemn concerns of life were being weighed.

A good degree of interest was manifested in the general routine business through the week, and a desire was feelingly expressed that our lives should come up to our profession.

On Second-day afternoon the First-day School Association was held, which was felt to be a profitable season. On Third-day afternoon exercises by the First-day School children were listened to with a high degree of appreciation. After which Abel Mills had an opportunity—following a concern previously expressed—to address the young people assembled. One of the delegates to Chappaqua told of the General Conference and the other meetings held at the time, all of which was appreciated by those assembled, and many expressions of deep satisfaction and abiding interest were given.

The movement in the United States to introduce military drill in the schools was spoken of with concern on the last day of the meeting, and resulted in desiring the Philanthropic Committee to take the subject under care, and to work toward encouraging peace and goodwill among men. The Meeting closed with the following minute:— Believing that we have been enabled to supplicate anew for strength to meet the vicissitudes of life, and for a heart alive to our duties, we conclude to meet at Salem next year, if so permitted.

SERMON,

AT OHIO YEARLY MEETING, FIRST-DAY,
8TH MO. 26, 1894.

"We are fearfully and wonderfully made." When we look over creation with the eye of the mind and realize the wonderful conditions of nature, realize that human beings exist by the million, and also that we are fearfully and wonderfully made by an Almighty Power, which created us a little lower than the angels, and crowned us with glory and honor; we realize the wonderful construction of the human brain, its adaptation to all our wants, intellectual power enabling it to accomplish wonderful things, even to counting the stars and calling them by their names, and as some express it, "Look up through nature unto nature's God," through this intellectual power which is given us.

"It is not by might nor by power, but by my spirit." It is not by intellectual attainments that thou art to accomplish what is required of thee, but it is through this spirit that is given thee of the Father. It is required of each and every one of the whole human family to come to this understanding. Even thousands of years ago it was shown to the people that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." Can we believe this to be true from our own experience? Do we not *know* it to be true? When we have been stricken with trial and

GEORGE FOX.

Essay read by Bertha E. Bailey at the First-day School entertainment, held at the time of Half Yearly Meeting, at Sparta, Ont.

calamity, where have we turned for support? If we turn to that Heavenly Father believing that He is near, His spirit giveth witness to our spirits and we rely upon Him. And when He manifests Himself to the world it will be the same as it was when Jesus manifested Himself on the plains of Judea.

The words are as binding to-day as they were then. "Seek first the Kingdom of God."

Some may think it a condition that we are to arrive at after death, when we will be in a joyous kingdom. I apprehend that there is a more immediate understanding of that kingdom to every soul that will seek it.

If thou realize that thou art a child of God, and that He is implanted in thy nature, seek to know of Him. Seek for the Kingdom of God, and when thou seekest Him and He says to thee, "Obey and I will be thy God," turn to Him when tempted. When trials come, fly to thy Heavenly Father in prayer. That is worship, when we realize that our Heavenly Father is near. When we turn to Him for strength, for help in the hour of trial. When He comes near we resist temptation, we obey His voice, and His Kingdom is in our hearts.

Seek first the Kingdom, obey His voice, and find light and life. There is a blessing to those that seek, for they shall find, and there is no way except through the spirit, for that is the way effectual worship is performed.

"They that worship must worship in spirit and in truth." Christ is the way unto the Father. He declared to the children of men, "I am the Way, the Truth and the Life," and "No man cometh to the Father but by me." So we must come to this spirit of the Father, given to men, enabling us to come, and it is important that we not only become acquainted with the Father and be at peace, but that we may be more watchful, more prayerful, and have a daily concern to become more intimately acquainted with things divine.

Two hundred and seventy years ago George Fox, the founder of the Society of Friends, was born in Leicestershire, England. His parents were members of the English Church, and trained their son in accordance with its views. But he was observing and enquiring, and would not blindly accept the doctrines of any church.

So, seeing many of those around him, who professed to be Christians, to be without true piety, he began to wonder if the doctrines and beliefs of the Church were not at fault. Desirous of finding light and life he lived apart from men and spent his time in studying the Holy Scriptures, seeking to find in the written words the way to life eternal.

He did not find it there, nor could the parish priests to whom he went give him any help. At last, when almost despairing of finding peace, he heard the voice of the Spirit saying, "There is one, even Christ Jesus, who can speak to thy condition." And from this "still, small voice," he heard the way of life and was filled with the peace which "passeth all understanding." He now saw that a true believer was born of God and had passed from death unto life, that the temple of the living God was the house not made with hands, even the heart of his child, and that a true minister of God received power from on High. Finding these views conflicted with the English Church he left off attending their services and went to the fields to read his Bible, that Bible he could now understand, because he was "in the spirit which gave it forth."

Having now found life and peace he desired to impart to those around him the way of life eternal. He found a people who were dissatisfied with the doctrines of the churches then in existence. These people were known by the names of "Seekers" and the "Fam-

ily of Love." They often met to worship God in silence, and sometimes they spoke words of exhortation under the sense of religious duty. To them Fox spoke of the inward spirit by which Jesus Christ teaches. His words sank deep into the hearts of the people and was a seed sown in good ground which brought forth fruit abundantly.

He went from place to place giving his message of life, and multitudes flocked to hear him. He sought to make their lives purer lives, and to leave off the vain show which characterized the church of that day, giving them as their standard the fifth chapter of the Gospel of St. Matthew.

For so freely telling his, it was then thought somewhat odd, views, he was imprisoned. But this did not prevent his denouncing many customs of the day which others thought right.

The Society of Seekers who came to see as Fox did, called themselves Friends, for they were doing Christ's commandments. As he had said "ye are my Friends if ye do whatsoever I command you." They would not pay tithes because they believed that the Gospel should be preached freely. "Freely as you have received freely give," was their motto. They would have no part in any war, for Christ was Prince of Peace. His reign was ushered in with "Peace on earth, towards men goodwill." They would not take oaths, because Christ said, "Swear not at all."

These people, with George Fox as leader, were the founders of the Society of Friends, which to day exists not only in England, but here across the wide Atlantic.

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