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Young Friends' Review.

"Neglect Not the Gift that is in Thee."

VOL. XIII. LONDON, ONT., CANADA, SEVENTH MONTH, 1897.

No. 7

THE DAFFODILS.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodills,
Beside the lake, beneath the trees
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never ending line
Across the margin of a bay,
Ten thousand saw I at a glance
Tossing their heads in sprightly dance.

The waves beneath them danced, but they
Outdid the sparkling waves in glee :—
A poet could not but be gay
In such jocund company!
I gazed—and gazed—but little thought
What wealth to me the show had brought.

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude ;
And then my heart with pleasure fills,
And dances with the daffodils.

W. WORDSWORTH.

THE POWER OF AN ENDLESS LIFE.

(Paper read by Blanche Thomas, at the Easter Exercises, in the Baptist Church, Poplar Hill, Canada.)

"The Easter lilies, tall and slight,
With golden anthers gleaming,
Within their waxen bosoms white
Of holy things are dreaming,
And stirring softly, say apart :
Blessed are the pure in heart."

This is the day of all days when our hearts should be filled with silent joy, for, upon the morn of this Holy Sabbath, the angel said unto the disciples : "He is not here, but is risen." As the music of Eastertide steals into our hearts and banishes therefrom all that is impure and ignoble, the light of heaven seems to fall upon our pathway, and there is for us something of

that wonderous joy that the early Christians had when they knew their Lord lived again. They had learned to love Him while He dwelt with them on earth ; they had felt His hand in healing ; they had heard His voice like the music of a shepherd's harp ; they had seen the world's passion piled on His head, and His soul in the garden exceedingly sorrowful even unto death ; they saw Him led forth as a lamb to the slaughter ; they saw the heavens darken as He hung on the cross pierced by His country's malace ; they saw Him buried in the tomb and, oh, they loved Him so! The note of sorrow, struck by a modern poet, has faintly echoed what must have been the silent prayer of their heart :

"Oh for the touch of a vanished hand,
And the sound of a voice that is still."

But what a change Easter brought to them. The bars of death are burst asunder. The Holy One shall not see corruption for He has become a victor over death. How the early disciples must have run to one another ; how they must have talked in quickened, almost breathless accents ; how their faces, so lately tinged with sorrow, must have glowed with faith and joy. "It is really so, for the angel told the women at the grave and He has been seen by Mary." What now could the passion of the world do ? It had slain their Lord and this was the height of its power. But now the Christ had proclaimed his sovereignty over death and brought life and immortality to light. Very blessed must have been those few days of communion with Him, and then He ascended to heaven where He ever liveth to make intercession for us.

Remembering this beautiful triumph

of Jesus and His work now before His Father's throne, I think we may appreciate more fully the words of the writer to the Hebrews in the seventh chapter and fifteen verse: "For after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life."

There is an immortality of name, Great men do not belong merely to the age in which they live. Charles Spurgeon will belong to all ages to come as well as to our own age. There is an immortality of power. The words and works of good men live after them. Melchisedec must have been a great man, and by reason of his faith his kingly priesthood is forever. But Christ is priest forever, made after the power of an endless life in a higher sense.

The words of good men live after them because of the spiritual power which Christ gives to them. But Christ is the original source of life and remains a priest forever by virtue of the endless life which is His from the beginning.

The Jewish priests were appointed according to the law of a carnal commandment. The office descending from father to son at death. The symbols of this priesthood were outward. Having the power of an endless life Christ remains a priest forever. As I was thinking of this subject I was wondering if this thought should not be a continual inspiration to us. There is not one of us but would have the power of an endless life. Man was made with such powers within him, but through sin they become chained. We long to be free that we may mount to the very highest heights that an endless life affords. A negro slave had broken his chains and escaped from his master, outrunning the bloodhounds that pursued him closely. Crossing the dismal swamps he finally reached Niagara River. He took passage on a boat that was crossing, and during the

passage he stood at the bow of the boat, with his form erect, his eyes flashing with hope, and ere the keel of the boat grated upon the shore, he bounded high in the air and stood upon Canadian soil a freed man. This longing for freedom wells in the heart of us all, and we wish for the liberated powers of an endless life that find no constraint of evil and sin to hinder them in their working. The fact that Jesus, one of our own race, has manifested to us the power of an endless life gives us hope that we too may share with Him that power also. But we are not left to hope, but Christ has given us the assurance "I give unto them eternal life and they shall never perish."

And if Christ has the power of an endless life, how fitted He is to guide and lead us. Our knowledge is limited. As long as we live we may grow in wisdom. To a certain extent the history of past ages may be a guide to us, but Christ our personal and constant friend, having gone through the same temptations, having shared the experiences of the Christians of all time, knowing in His endless life the sorrows of earth and the glories of heaven, becomes our sure and perfect guide. He is a high priest who can sympathize with our infirmities and best teach us the way of eternal life. I think, also, it is by virtue of Christ's endless life we sing—

"Blest be the tie that binds
Our hearts in Christian love."

The children of God are scattered through many lands and ages, but the thought of an ever living abiding Christ makes them brethren of the same family. It is by the endless life of Christ that we may have kindred affection with Paul and John, Isaiah and David. "They did all drink of the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was Christ.

I have thought, also, how true it is that the Christian work we are trying to do in our church and B.Y.P.U. and

other societies is not our work but Christ's; that this work does not belong merely to us and to this time, but is a part of an eternal work. If our work is humble, and we *do* not at the present time see the good of it we can rest assured that the great architect who laid the foundation of his temple ages ago and has been building it block by block, can find some corner where the crude rock of our humble task will lend beauty to the completed structure. Should not all this fill our hearts with the profoundest joy. Since Christ has the power of an endless life He is able to make all things work together for good to them that are called according to his purpose, and in the end bear us upward to the realms of eternal life. How our hearts should leap within us for joy and gratitude to Him who comes to us now and says, "I am the way, the truth, and the life." How our souls should bend forward and sing with the Psalmist:—"Thou wilt show me the path of life. In thy presence is fullness of joy." May we give full play to the aspirations of our heart in the hope of eternal life through ever loving Christ—

"For would we learn that heart's full scope,
Which we are hourly wronging;
Our lives must climb from hope to hope
And realize the longing."

Upon the evening of this Easter day may we take to heart the lesson which it has borne to the children of men, and work and labor for Him who was made after the power of an endless life, who gave as his last commandment this message unto his disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and lo, I am with you alway, even unto the end of the world."

GENESSEE YEARLY MEETING.

The Meeting on First day morning brought out a large and appreciative congregation; several denominations were represented.

The Meeting was opened by Lydia

Price, whose discourse was very fitting to the occasion.

Our minds were drawn to the question of our relation to the Source and Foundation of Truth.

"Is there not a measure of hungering for that bread that shall nourish our souls to a life?" We differ in our tastes and in our capacity; we differ also in the measure of the quality of this Spiritual hungering. We are here bearing different degrees of education, and, likewise, spirituality. Some of us are known as Presbyterians and Methodists, and many of us call ourselves Friends. It matters little by what name we are known, the important question is, are we Friends of God and of humanity? In creeds and doctrines we may feel to differ. Perhaps we are *emphasizing* the difference in belief; but, Friends, whatever these are, we must be seeking the divine bread; whatever faith seems most helpful we may hold—but this one command is present upon us, "Give me thine heart." "He that doeth the will of my Father" is the test that Jesus asks of us. The dividing walls are crumbling, and we are growing into the realization that it is the life, the conduct more than all else that characterizes vital religion. If we live in accordance with the Sermon on the Mount, we will not depart from the true way. "The kingdom of God is within," nowhere else can it be than with us if we are emphasizing the things that are pure and holy. As we recognize our responsibilities and perform these, the more will this kingdom become established in our hearts. Let us draw nearer to the Divine, love God supremely and our neighbor as ourselves. Love *supreme* in our hearts would leave no room for things of a contrary nature. In our child estate we love those who love us, but in maturer life the question comes to each one, how can I love my enemy? Perhaps love brings us into harmony with the Father and harmony with

humanity; and a feeling of pity will go out toward those who seek to injure us. We want to enlarge this capacity to love; to *increase* it should be a thought uppermost with us. Let us endeavor to live lives worthy of being loved, *then* will that be meted out to us that will be all sufficient for our individual needs. They who live in God dwell in God. Do we not see that to live in this beautiful relationship with the Divine will bring us into perfect harmony with our fellow-men everywhere? How careful are we of this mortal garment that perishes with the using? Do we realize our accountability for the condition of the moral atmosphere that surrounds us? Are we just as careful to keep this *pure* as we are to minister to our physical requirements? Let us seek for the Truth that will banish human fear and nourish up to that which we call the eternal life.

Mary Travilla arose with the words, "Be still and know that I am God" This command is in line with the basic principle of Friends, to which the founder of our Society repeatedly directed us. "Mind the Light," not the light that our forefathers carried, but that which comes to each one present this morning. It comes as an individual message into each soul, enabling it more and more to realize the omnipotence of that energy that has made us what we are. O, the beauty of silence and its power to calm the mind amid the rush and turmoil of this life! If permitted it will make us spontaneous sons and daughters of God, "masters of the situation" upon all occasions and under all circumstances. If we find our path limited, let us not be impatient, but go forth in the spirit of freedom and strive to broaden it. Let us not attend our Meeting from mere form or habit, but prompted by a higher motive *seek* the silence, come more to the *centre* of our being. We need the meeting hour; here we come in touch with the great

Over Soul and the silent forces of the Spirit. We will *always* have conditions in life to meet. Have we strength to meet these conditions? "Waves as they come against us seem to overswell us." Have we the courage to meet them? If I have one message for you it is express the God-given love in your heart; rely upon the voice of God; learn to look for it, wait for it, and obey it. May we trust it *more* and co-operate more with it.

Rachel Lippencott arose with these words, "Faith without works is dead." We are prone to contract our work with that of others. Now this is wrong. It is a barrier to progress. Is not the time already here? We have so many opportunities—the obligation seems to be laid upon many of us. I feel that I must be lending this encouragement, though I am but a feeble instrument. If the call comes to anyone of us let us not plead excuses, but come with perfect love that casteth out all fear. Not those alone who are called to the local ministry, but each and everyone. "Faith without *works* is dead." We are constantly feeling our frailty, contrasting our work with that of one who perhaps has been *more faithful* than ourselves. We set with folded hands, holding back for a more convenient time. This is not as it should be. Let us turn our hearts in thankfulness to Him who is willing to guide us, and go forth, each to his and her place, performing cheerfully and willingly the *work* which must attest our faith.

"THIRD QUERY."

Paper read by James Pound, Jr., at the Young Friends' Association held at Sparta, Ontario, Canada.

"Are Friends clear of the use of all intoxicating liquors as a beverage? Are they thoughtful to extend a proper influence towards total abstinence in their neighborhoods, and to give due help and encouragement to the intemperate for their reformation; and do they avoid frequenting taverns and

attending places of diversion of demoralizing tendencies?"

For convenience I shall divide this query into separate parts. 1st. "Are Friends clear of the use of all intoxicating liquors as a beverage?" The answer to this is, most emphatically, "Yes." If all people were Friends, in principle, the liquor problem would soon be solved; for then there would be no use in making it, as there would be no one to buy it. However, the great trouble is that there are many who have not this true and noble principle which Friends are advocating. The principles of some people allow them to sell as well as to use it. This class of people demand it, and others supply it. As long as this class of men remain the liquor traffic, with its blighting influence, will be with us.

2nd. "Are they thoughtful to extend a proper influence towards total abstinence in their neighborhoods?" Friends should not think that because they take the right stand on this great moral question they have done all that their Society has a right to expect them to do. The liquor traffic, degrading society, breeding crime and misery, and having its evil influence on the habits of the people, has always been ours to contend with. Our members have seen and know the bad effects of intoxicating liquors, and because of the harm they work, do not use them as a beverage. Our Society feels that it exists for the purpose of ennobling the spiritual welfare of its members, also for combating and destroying any evil influences that have a tendency to counteract the good work that it is endeavoring to do. Therefore we have a right to expect our members to help each other to destroy this great evil by trying to convince others that total abstinence is the best, thus fulfilling the obligation that we owe to this query.

3rd. "And to give due help and encouragement to the intemperate for their reformation?" The "intemper-

ate" is a mild name which is given to the drunkard. What loathing and contempt we naturally feel toward a drunkard? For all the good he does that can be directly traced to his influence, he might as well be dead. He may commit a terrible crime while he is under the influence of liquor, and yet be really innocent and blameless, and able to say truthfully, "It was not I, but drink that did it."

"But the man
Who sells him the poison
And makes him a demon of hell,
Still he is loved and respected,
Because he is licensed to sell."

These poor victims should not be scorned, but rather pitied by us. Our pity should not stop with ourselves, it should reach out to them to help them free themselves from their bondage. The worst drunkards are often men of noble aspirations and moral sensibilities, but while under the influence of liquor these are deadened, and all the bad that is in their nature is quickened into life.

4th. "And do they avoid frequenting taverns and attending places of diversion of demoralizing tendencies?" As a general rule there seems to be some good in everything. A tavern, however, seems to be an exception to this rule. Go inside of one, and generally the first thing one sees is the bar with its row of bottles filled with stuff that will send the tippler stumbling home with an empty pocket-book and reeling brain. The room is filled with a tempting, penetrating smell. Step up closer to the bar, and most likely one will meet a number of chums, who, when they see one will say, "Come, have a drink with me." If you are a moderate drinker you will certainly drink a few glasses then stop. Some tipling friend will come up behind and be asked to take a drink also. His conscience tells him "no," and he refuses, then his comrades jeer at him; the smell of the liquor tempts his appetite; his moderate drinking companion tells him he is a fool if he

can't take a glass or two and then stop. He yields to the temptation, but alas! he cannot stop with his second or third glass. He leaves the bar drunk, and goes home to abuse his family.

The language of these men is not uplifting or elevating, but is low and degrading. If you have never indulged in profane language or vulgar words you are shocked, your better nature revolts against it, and you wish you had never entered the place.

Our Society feels that its members should avoid frequenting such demoralizing places. Taverns, gambling dens, and many other places have a demoralizing influence on those who participate in them.

But there are other diversions which are not demoralizing while being participated in, but which have a tendency to lead to that which is demoralizing, for instance, dancing.

I do not claim that where a number of young people of the best society meet together for amusement, and then decide to pass the social hours in dancing, that it has at the time a demoralizing influence on them, but it has a tendency to lead to that which is demoralizing. Dancing is fascinating, and some are slaves to it as much as others are slaves to liquor. These people start out with the thought that dancing, under those conditions, is all right. I do think if they only danced under those conditions that there would be no harm done. They get so fascinated with it that the desire grows on them like a habit, when they forget the conditions under which they first learned to dance, and which they intended should be their guide in dancing. Instead of attending dances where the company is selected only from the best society they go to some dances where the company is not as good. That person is then dropped from his or her former circle of dancing friends, and then he or she will have to associate with a new set of friends or stop dancing. By this time

the habit is so formed that they will dance anyway. This is the first downward step, and the rest will be easier. That is the law in all the ways of error.

JAMES POUND.

THE BEST METHOD OF TEMPERANCE WORK.

A Paper read before an evening meeting held at Fifteenth and Race streets, Philadelphia, during Yearly Meeting.

The best method of temperance work is that method which makes the most of each opportunity.

The underlying cause of the need for temperance work is selfishness, the drinker considers first the gratification of his appetite regardless of results to those with whom he may be associated; the liquor dealer is in the business because his desire for personal gain exceeds his considerations for the welfare of others; the business is permitted because our people are willing to sacrifice the nation's honor for such reward as the saloon power can give. It is imperative that parents develop unselfishness in their home training; a child educated not to regard the gratification of its appetite of the first importance is well prepared to resist temptation later in life; a child educated to be thoughtful of the welfare of others has had laid the foundation for an earnest temperance worker; parents who give themselves wholly and unnecessarily to the requirements of their family are encouraging — unconsciously perhaps — the growth of selfishness. What a beautiful example in the life of James and Lucretia Mott, the perfect unity of purpose to help others existing in their home was truly a rich inheritance for their children.

We trust reference to Scientific Temperance Instruction is unnecessary in connection with Friends' schools; but there is a need of a more general knowledge of the requirements of our Scientific Temperance Instruction laws in order that patrons of our

public schools, who are not in sympathy with these laws, may realize that it is not optional with Boards of Education and teachers whether such instruction be given, the laws in our various States very generally specify that it shall be given all pupils in all schools supported wholly or in part by public money, and that this be withheld where there is a failure to comply with these provisions. Utilize the press that weak places may be strengthened by a knowledge of the law, then if its requirements are not met the subject should receive more emphatic attention; while liquor leagues are recommending free drinks to boys as a means of creating appetite it is needful that we make the most of the opportunity given by Scientific Temperance Instruction.

As a religious society one of our best opportunities for temperance work is through our First-day schools. Is it not possible for these to do more in the future than they have in the past toward shaping *definite, active* sentiment on the temperance question? for we must admit that even among men and women who have grown with our First-day schools there is yet need of an awakening. We believe such work as is outlined by temperance committees, in which our First-day schools can assist by co-operating, should, with the consent of the superin'tendent, be presented; thus both lines of work are strengthened and our young people are given an example of the application of Christian principles to present conditions.

We need more illustrated leaflets for general distribution even among adults, those not sufficiently interested to read the usual leaflet will unconsciously glance at a picture and the lesson in their minds

Committee service, and in fact our temperance meetings, bring an individual responsibility. Are we always careful to meet this with due preparation, or are our meetings less effective than they might be because we have

not previously directed our thoughts toward the work desirable to be accomplished by the committee or the subjects to be considered at the meeting, taking with us matured thoughts and an awakened sympathy; have we not missed many important lessons and afterwards found ourselves poorly prepared for helpfulness because we have idly waited until the appointed time for service. Surely the inner light will guide us just as truly if we have previously utilized our gifts. One line of committee work that is oftentimes questioned is that of legislation; until we have Representatives previously pledged against the liquor power through State and national organization, the ideal course would be to have representative members of our Society at State and national capitols to urge the passage of such bills as will forward our work. Considering the uncertainty of legislative action such a course would require great expenditure of time and money. It was a noticeable fact at our last Philanthropic Union that nearly all reform legislation that had been attempted failed to pass legislative bodies. Was this labor lost? Are we to drop all official communication with Representatives, and stop sending memorials and petitions?

Whether or not we secure the end desired let us continue this work; it gives an opportunity to bring needed legislation before the home people, and obliges legislators to place themselves on record. If legislators smile when measures are introduced touching the morals of the people rather than their pocket books, it is proof positive that a grave mistake has been made somewhere.

Friends should be alive to the need of considering this question from a financial standpoint, but where it does seem needful to meet this phase of the question there is abundant evidence that the liquor interest is having the financial advantage.

Equal suffrage! That this has a direct bearing upon the solution of the

temperance question is clearly proven by the opposition of the liquor interest to the enfranchisement of women; they evidently prefer to trust the powers that be. In no religious society have we a right to expect such advanced sentiment on this question; for we have practically experienced the advantage of an equal sense of responsibility and equal opportunity for expression; but even among Friends women are not generally prepared to assume the added responsibility that would come with the application of this principle to State and National government.

I would most earnestly recommend the distribution of a little leaflet, "Our Motherless Government"

Temperance Conferences: Are They Worth While? We, as a Society, are almost entirely free from *intemperance*. Friends, if there is any place where temperance meetings are needed it is in our Meeting Houses; it is here we have a right to expect to find men and women free from prejudice, with an earnest desire to *know the truth* and such unselfish devotion as will *live the truth*. If the majority of Friends already realized the strength of the liquor power it is but charitable to conclude that there would be positive expression against that power where expression counts most—at the ballot box. Many claim that they are expressing their sentiments in the most practical way by voting for a temperance party likely to have an opportunity to do something. Has it proven equal to the opportunity?

Brothers, is affiliation with an organization that cannot rise above saloon influence the best method of temperance work? Is it logical to expect aggressive temperance legislation from legislators elected on platforms that ignore the temperance question, or are less strong in their declarations than liquor organizations, and whose chief executives are almost universally silent on this question in their official communications?

We had abundant proof that we

need not expect courageous action until we have in power a political organization free from saloon influence. Impractical. Not a man or woman with faith in infinite Goodness but believes that there exists more of good than of evil. Many excuse themselves from expression in favor of prohibiting the liquor traffic by saying: "I will help when there is some show of winning." Did Wendell Phillips go back to his office after viewing the Boston mob against the Abolitionists and say, "Abolition is right; I approve of the women doing all they can, and when there is some show of winning I will help them?"

No; with Phillips the *need* was the incentive to *action*. The existence of a high ideal makes possible its realization. We may have this when Christian people have the courage to meet this question at the ballot box.

Some may feel that we undervalue the work accomplished through our Society and by its individual members. In proportion to our membership we are probably doing as good work as any other religious organization, and no religious organization has given to the temperance reform more devoted, self-sacrificing labors than Samuel B. Carr, of Philadelphia, and Joseph A. Bogardus, of New York. Their work is finished. We are left to continue the record of the Society of Friends on the temperance question.

"Give us zeal, and faith and fervor;
Make us winning, make us wise,
Single hearted, strong and fearless;
Thou hast called us, we will rise."

SERMON

BY LYDIA H. PRICE AT BLOOMFIELD,
ONT., ON FOURTH DAY OF YEARLY
MEETING WEEK, 1897.

"Ye shall know the truth, and the truth shall make you free." This declaration was revived in my mind this morning. It portrays a condition that each one of us has some knowledge of in our own experience. The Apostle Paul had it in mind when he de-

clared, "When I was a child I spake as a child, but when I became a man I put away childish things." In our early years we have our doubts and fears, and we are in bondage to these, and it should be our earnest desire to be set free from these bonds. This fear of God which we entertained with our conception of Him as a great mighty Being, throned upon high, sitting in judgment, full of wrath towards His erring children! O, the bondage of such a thought, of such a mistaken theory! By a truer knowledge of God we are set free. Let us not be afraid to examine for ourselves, not holding so blindly the traditions of the fathers, forgetting the privilege and council to "prove all things and hold fast to that which is good." To the seeker after truth it is opened. To him that knocks it is unlocked. I once overheard a conversation between a young man and a religious professor. The young man, placing his hand upon his breast, said, I know it is truth because I feel it to be so here. The professor said, "that is the worst place possible to go for truth. The human heart is depraved and no good can come out of it. What is not found in the Bible is not to be accepted." The young man simply told him that he had not been so taught. He had risen from this bondage into the liberty that proves all things, he did not feel bound to the traditions of the past that did not seem to accord with the divine truth within him. He had passed from the bondage of the letter that killeth to the freedom of the spirit wherein we may be made alive. How comforting to know that though the written record by some chance be swept out of existence we would still have the word of God in the soul, for he writes his laws on the tablet of the heart. It is better to honor the present inspiring light than to conform to the light of past ages. Herein we sin against our highest development by following the light of another. The outward sun does

not produce the same effect upon the substances it shines upon. Some are more receptive, some more reflective. It is the same with us. According to our receptivity is the measure of our light. The spiritual sun shines eternally as the outward sun in the heavens. The clouds and the mists are near the earth that hide the sun from us, so in the human mind are found the doubts and fears that obscure the light of God. And these mists and clouds vary in density in different minds, rendered so by difference in education and environment, but the light can penetrate through these sufficiently and more clearly as we are willing to let it, until the whole purpose of life is revealed and the way plainly marked out.

It will also set us free from bondage to a selfish life and every propensity will be directed and controlled by it, and we shall never fail to carry a sense of responsibility for every faculty and every gift of God. A just sense of this responsibility will help us to regulate these appetites, which is the mission of our lives here. It will not avail to plead excuses, to say that we cannot control our inherited propensities. Were we not created in the Divine image, a little lower than the angels, in very touch with the Divine. O the glory of humanity when lived aright! Consider your responsibilities as fathers and mothers, co-workers with the Creator in preparing temples for the inbreathing of the breath of life, by the purity of your lives transmitting to your offspring a tendency towards all that is good, endowing them with a mighty incentive to virtue. O I would I might write with a pen of fire and speak with a tongue of eloquence in regard to our human responsibility—co-operating with the Divine in promoting a higher condition for the children of men that follow. I came to you as a stranger, but feel banded with you by love and aspirations for these better things. I deeply desire that ye shall know the truth that makes free.

Young Friends' Review

A MONTHLY MAGAZINE

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of Friends

BY S. P. & EDGAR M. ZAVITZ

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Genesee Yearly Meeting of 1897 was out of the ordinary in a few things. In the attendance of its own members it was smaller than usual. This fact proved to be no cause for discouragement, or at least only temporarily, as the causes could, for the most part, be traced to unavoidable circumstances. The life, the power, the earnestness were there. We were also encouraged and edified by the presence of ministers and others from other Yearly Meetings. There were no burning questions for discussion such as epistolary correspondence in London Yearly Meeting, but one feature fur-

nished unusual cause for rejoicing, that of having presented to our Canadian Premier and Parliament a memorial regarding some of our high principles and some much needed moral, judicial and political reforms that would tend to higher citizenship and national standing. The address sent out by Aaron M. Powell, President of the National Purity Alliance, appealing to the fathers in our Society to take greater pains in the instruction of their sons in regard to *all* the apartments of this outer temple of the body, and the necessity of giving intelligent respect and due honor to its every part, thereby rendering more perfect and more happy the generations yet to be.

The Meeting proved to be, as usual, a deep spiritual occasion, the burden of exercise endeavoring to present the practical side of religion, and happily not much anxious for the theories of theology, consciousness and quickening *power* being sought rather than mere words and form.

DIED.

ZAVITZ.—At the home of Daniel Zavitz, Coldstream, where and with whom he had lived for over 30 years, Ambrose, son of Jacob and Elizabeth Zavitz, deceased, formerly of Bertie, in Welland County, on the 4th of Seventh mo., in his 67th year.

He was a consistent member of Lobo Monthly Meeting, not very conspicuous in society affairs or in the social circle, but remarkably affable and condescending in the home. It needed the familiar contact to discover the richness and unflagging patience of the love that was to strangers coy and retiring. He thought of self, but only for the purpose of seeking the smallest and choosing the best for others. Four brothers, Daniel, Isaac, Elijah and Benjamin, and two sisters, Sarah and Catharine, survive him, all attending him during his last sickness of about three weeks.

ZAVITZ.—At their home near Coldstream, Ontario, of consumption, after a lingering illness, 6th mo. 9th, 1897, Caroline F. wife of Hugh Webster Zavitz, and daughter of Maria Baker and the late George O. Fritts, of Macedon, N.Y., aged 42 years 6 months and 20 days.

Her death has made void a place in the home and community which will be greatly felt. A life-long member with Friends, and for some years a worthy Elder of Lobo Monthly Meeting, she has by many ways made herself useful in a remarkable degree. Her hands were ever ready, even beyond their strength, to help forward the work of Church and First-day School, and everything tending to the uplifting of all who came within the sphere of her influence. A good neighbor, a true wife, a splendid mother has been taken from our midst, but,

"Her life was so helpful, that even the sadness

Of Death's valediction that over her stole,

Could not lessen the strength of the warmth and the gladness

Her sweetness had kindled in many a soul.

"She has passed to her Home, but in sequence unbroken,

The Faith that had shone round her life still remains

As a guardian of love, whose deep feeling unspoken

Lives expectant of holding communion again."

MARRIED.

CUTLER—PALMER.

An occasion of rare interest and pleasure was the marriage ceremony uniting in the bonds of matrimony Arleta Cutler, of Coldstream, Ontario, to Charles Palmer, the young attorney and real estate man, of the city of Chester, Pa., and editor of the *Issue*, the prohibition paper of the county. The nuptials were performed in the Friends' plr. meeting-house at Coldstream, on the 24th of the Sixth mo.,

in the Friends' plain, yet beautiful and imposing custom. A very large audience, beyond the capacity of the house to accommodate, was in attendance, composed of a number of the bridegroom's near relatives from Pennsylvania, and of the many relatives and friends of the bride, together with her numerous youthful associates and acquaintances throughout the township, with, perhaps, a few out of curiosity to see an ideal Quaker wedding. Nor need we, in fact, thus qualify it, but can as truly term it an ideal wedding, for so it appeared to us, and we believe to the Father of all true marriages. Everything was in keeping with the rich simplicity and high spirituality, characteristic of the religion of the Society. Several speakers availed themselves of the opportunity to express the feelings occasioned by the happy and august moment, giving words of counsel, cheer and blessing to the newly-joined couple. The speakers were Lydia H. Price and Mary Travilla, of Westchester, Pa., Lewis Palmer, father of the bridegroom; from Concordville, Pa., Serena A. Minard, St. Thomas, and Samuel P. Zavitz, Coldstream. The groom and bride, having married themselves by repeating the ceremony used by the Society, binding equally and mutually upon themselves to be a loving and faithful husband and wife to each other until separated by death, subscribed their names to a document to that effect, which was then read by Samuel Palmer, brother to the groom, followed by signatures of others as witnesses. After the ceremony the relatives, friends and acquaintances, to the number of 150, gathered at "Bellfern Place," the home of the bride's mother, to partake of the beautiful repast provided, and to speed with words of cheer and love to her new and distant home, their parting companion. Many rich and beautiful tokens of respect and esteem were left by the guests as mementoes of the love they

bore the bride. The performance of the afternoon was unique in every respect, a truly sunny love-spot that shall be treasured in many an old as well as youthful heart

She has gone from our midst, the fair and the good,
To bless with her presence a far neighborhood.
We will miss her sincerely but must not complain,
For our loss will but heighten another one's gain.
Those heavenly virtues and sweet Christian graces
Will inspire other hearts and will cheer other faces
In time or eternity, here or there,
It matters but little for God's everywhere.

VICTORIA! VICTORIA!

ALFRED AUSTIN.

Now ring the joybells loud and long!
Now let the cannons roar!
And lusty cheer and loyal song,
Resound from shore to shore!
From rustic lane and garden croft
Your summer roses bring!
Fling out the triune flag aloft!
And loyal verses sing:
Victoria! Victoria!
Long may she live and reign!
The Queen of every British heart,
And the Empress of the Main!

Come, loyal brethren from the east!
Come, kindred from the west!
Cape and Australia join the feast,
And be Britannia's guest!
And ye who own another sway,
But one in speech remain,
Be heart and soul with us to-day,
And swell with us the strain:
Victoria! Victoria!
Long may she live and reign!
The Queen of every British heart,
And the Empress of the Main!

With wisdom, goodness, grace, she filled
For sixty years the throne,
And whatsoever her people willed,
She made that will her own:
More long, more nobly, reigned than all
The kings of days gone by:
Sceptres may fade and empires fall,
Her name shall never die!
Victoria! Victoria!
Long may she live and reign!
The Queen of every British heart,
And the Empress of the Main!

COLDSTREAM Y. F. A.

The Young Friends' Association met
6th mo. 11th, 1897.

After the opening silence Beulah Muma read a portion of Scripture.

Roll call was then responded to. Election of officers for remainder of 1897 then claimed our attention, and resulted as follows: *President*, Ella Zavitz; *Vice President*, Newton Zavitz; *Secretary Treasurer*, Florence Marsh; *Corresponding Secretary*, Libbie Hamacher.

After a short silence the Meeting adjourned. L. H., Cor.

TRENTON FRIENDS' ASSOCIATION.

The Trenton Friends' Association Meeting was held on the 24th of Fifth mo

The literary programme began with a paper on "How Do Friends Differ From Unitarians?" by W Maxwell Marshall. The writer, rather than define the difference, gave a full description of Unitarianism, and then left his listeners to frame the difference according to their knowledge of Friends' belief. The statement that "the creed of Unitarians is not easily defined for the reason that they disavow all right to frame or to impose authoritative statements of opinion," showed a similarity between them and this branch of the Society.

Arthur E. Moon gave the paper, "Is It Right to Retain in Membership One Who Persists in Doing Evil?" He thought we should not draw the lines too closely in judging others, and where grave misdemeanors continued after every effort had been made to have them cease, the individual should be asked to resign. The remarks followed about the same line of thought. A paper on the "Reminiscences of Early Friends' of Trenton Meeting," by Henry R. Fell, was of special interest to the members.

He began with the first settlement of Friends near Trenton, at the Falls of the Delaware, about 1679.

Before closing remarks were made concerning the death of Reuben B. Matlack, who died Fifth mo. 23rd. On account of illness this Friend had not been with us recently, but his interest in the workings of the association were valued, and we shall miss his membership and cordial support. As it was said, the thought expressed at the funeral services of his sister, Mary B. Matlack, a few weeks previous, that "her religious life was not simply to uphold a special belief, but to live as the Inner Monitor directed." could as truly be said of him. He was ever unassuming, and extended, in the most quiet way, the hand of charity to the needy, where others with greater pretensions would never think of treading. Reuben B Matlack is another member helping to build the reputation of the Religious Society of Friends as the world, though often dazzled for a long time with the glow of marked deceit and studied actions, in its final judgment crowns these true workers. The meeting was then adjourned to meet Sixth mo. 7th.

At the Sixth mo meeting of Friends' Association, Wm. Walton gave the religious view of Elias Hicks, by reading extracts from his sermons and his answers to the doctrinal queries which had been given him. In the expression afterwards it was thought the queries gave a fair answer to Friend Hicks' belief, but not his views; that there was a vast difference how each individual interpreted them, and intimation made that he did not always give clear utterance for the purpose of avoiding conflict with the conservative element.

To Maria H. Anord was assigned the question, "In What Way Can the Yearly Meeting Be of Benefit to the Subordinate Meetings?" The writer thought much was gained by attending the Yearly Meeting, and re-

ceived enthusiasm there. Much expression followed this paper. Some members zealously upheld the idea that the Yearly Meeting was doing all it could. Others felt it was not doing anything in this way, and should do something to assist the small rural Meetings throughout its borders. The thought was that as reports came in of a Meeting going down a Committee should be appointed, or other means devised, to investigate the cause and prevent the closing of its doors if possible, as in some instances large meeting houses, surrounded by a Friendly neighborhood are closing, while others are growing in the midst of people not having any previous connection with Friends.

A pamphlet on "Silent Meeting," by John D McPherson, assigned to Edna L. Wright, in her absence, was read by the Secretary. Earnest discussion followed. Some considered it essential to the life of a Meeting to generally have the spoken word, while others preferred silent meetings without the expression, harmonized with their thought.

The meeting was adjourned to meet Ninth mo. 27. L. H. S.

HOW TO PREPARE TO TEACH.

"Teachers are the producers in the world of thought." If this be true, what a responsibility devolves upon the person whose aim finds him or her called to the office of a teacher! The First-day School is a part of the Society, and, it may be said, not the least important part, either. It is as essential in a well-organized Society as the more pronounced service in the meeting. As the most essential requisite for a successful First-day School relates to the teacher it follows that they who seek this position should also seek the highest and broadest knowledge. I have a strong conviction that teachers are born, not made. Not every one can be successful in this

sphere of service; success does not lie in the possession of Christian virtues alone.

The first step toward "Preparation" should be a careful scrutiny of the motives that impel us to pursue this line of work. If the purposes of life are to produce good results they must be noble and true. Purely selfish undertakings incite to *temporary* industry and carry with them the seeds of disappointment and *failure*. This is a significant fact that no one can have failed to notice. Are we pursuing this work because we feel that this is our especial mission? Have we a love in our hearts for children, an absorbing love that comes by nature as well as by culture? Do we find ourselves participating in the enjoyments of the young, and instinctively sympathizing in the griefs incident to childhood? If these questions can be answered in the affirmative we have made (in my judgment) no mistake in our calling. It is a question, however, that each one must decide for himself and herself. As to the matter of being spiritually qualified for our work, if we truly *desire* spiritual strength we shall gather strength for the performance of every duty. We cannot grow in strength and in influence without something to work for; something that appeals to the mind as a desirable thing to accomplish. Efficiency is attained through *growth* and experience. It would, therefore, be unwise, if not wholly *disappointing* to look for the manifestation of spiritual development in any particular way. No person comes suddenly into the fullness of intellectual life, nor can he come into the fullness of the spiritual life except through the lessons of experience.

Let teachers go forth to their mission with faith; faith in themselves and faith in their work; cherishing the expectation of "good results." To lose faith in one's purpose means death to one's working power.

A great deal depends upon a teach-

er's personality. It stimulates and inspires when we are unconscious of the fact. The tone of voice particularly impresses the young as no other element in human nature. Children are quick to imitate and no one who has observed them attentively can have failed to notice how perseveringly they try to become like what they most admire in others. A cheerful disposition and a gentle manner go far towards winning the love and esteem of young people.

There is another feature involved in this subject that admits of serious thought. The Bible is indispensable to the profession that we are considering. There is no book from which more valuable lessons can be learned. We should set ourselves to the task of bringing the Bible instruction in our schools up to the highest grade, full of interest and power. It is true, that we are not, as a people, Bible worshippers, but we claim that we have had a share in bringing about that intelligent conception of its true worth that is continually gaining ground in all denominations. We have not always given the Bible sufficient recognition in our school work, and this not because of irreverence on our part, but because of our inability to recognize its true value. If we would have our young Friends grow into the Society with the ability to give a Scriptural reason for their endorsement of Friends' principles, our teachers must study the Scriptures in a larger way. There is too much (in my judgment) of a certain kind of teaching that may be summed up in these words, "be happy and you will be good, be good and you will be happy"; this sort of teaching (good as far as it goes) will never make thoughtful men and women who will become a strength to this Society; it will, however, tend to make men and women who will be easily led away from the fold, because of having no *well-grounded* reason for being a Friend, holding no definite

views of Friends' interpretation of the Scriptures, or of Friends' testimonies. I think I hear some one say, "Would our friend have us teach doctrine?" This Society has become identified with certain views that, while truth to us, are none the less "doctrines"; and to these we hold just as tenaciously as our brethren of the evangelical or orthodox faith hold to their views. Will we say that it makes no difference what phase of belief is cherished? or that it is immaterial whether we believe that God is a God of love or a God of wrath? We have been too remiss in the education of our young people in the fundamental teachings of Quakerism. Can we afford to neglect what so clearly appears to be our duty? I am aware that a cold intellectualism can never take the place of heart fervor, but let us be not afraid of intellect. If we have a love for truth we will endeavor to place ourselves in the van of modern scholarship, and we will also endeavor to place the sublime teachings of the Bible in the highest and strongest light. Is it not self-evident that the success of the First-day School is directly dependent upon teachers? That they will be successful—will fulfill the function of their office in just the degree that they see clearly and *know* accurately the beauty and worth of the truths they are trying to teach? Every day must be a day of preparation if we would move surely and successfully in this calling. As time rolls on the real meaning of life is unfolded through each day's experience, and the performance of this hour's duty must be the best "Preparation" for the hours that are to follow.

CHARLOTTE C. TALCOTT.

Bloomfield, Ont., Canada.

There is a sort of economy in Providence that one shall excel where another is defective, in order to make them more useful to each other, and mix them in society.

For the YOUNG FRIENDS' REVIEW.

GENTLY WAKE THE SOUL.

Gently wake the soul from slumber,
For thy mission soon is past;
Christ alone can cleanse the leper,
And can save us all at last.

Gently wake the soul from slumber,
Let no rude awakening be,
Christ was always kind and loving
To the blind who wished to see.

Gently wake the soul from slumber,
From its trials and troubles sore;
Christ could save in the beginning,
And can save forevermore.

Gently lead the blind and erring
From the darkness to the light,
When Christ cometh in His glory
He will ever read them right.

He who lived a life of sorrow
While upon this earth below,
Surely now can save from evil,
If we only to Him go.

E. E. HEACOCK,
Salem, Ind.

Dedicated to Edward Coale.

POISE.

Paper read by Emily Zavitz, at the Y. F. A., Coldstream, 6th mo. 25th, on the vii. chapter of Dresser's "Power of Silence," which the "Literature" section are at present studying.

The chapter following "Adjustment to Life" is "Poise," the one which was allotted to me for review.

The knowledge that there is one, and only one, reality who is a part of our being, if we inquire far enough, will show us we have no independent life. Everything that occurs in your life and mine has some meaning in this world plan. This is life in its deepest and truest sense. This is Poise.

There are experiences that call us out of and beyond ourselves and the soul expands with the new experience. The deepest self is not physical, nor even intellectual, but is spiritual.

Man is not a body with a soul, but a soul or spirit which in every well-poised person is master of the body and of the powers of thought.

Now, if the soul stands uppermost

in importance, it is our duty to keep the soul on top.

Many people work so hard at their daily avocations their souls have no room to expand.

If one has continued impulses to do good and suppress them a reaction is sure to follow. It is better to express the impulse even in a slight way if one cannot realize one's deepest and fullest desires.

Want of charity narrows the soul. Love of the truest sort expands it and has a marked effect on the health. The soul should be master and the powers of thought should be free. That we have faced our fears and doubts and as calmly dismissed them, powerless, because we saw their utter absurdity, has, no doubt, been our experience in some of our calmer moments.

We realize the possibilities of the soul; we discover our inner centre and become poised, grounded on eternal reason, and calm in eternal peace.

The ideal of daily conduct is to maintain this inward repose, regain it when we lose it, seek it when we need help, to have a calm centre, within which is never disturbed come what may, a never-yielding citadel of the higher self. The soul must learn what it is and why it is here by actual experience in order to learn there is a wisdom—a love that is equal to all occasions, and when man comes to consciousness of what it means to develop a soul, he no longer resists this deep moving. He sees how he might have acted more wisely. With this deep consciousness comes readjustment to life and more soul freedom.

We are sometimes disturbed by people who narrate their experience with painful minuteness. City rush and noise deprive us of our peace; our faith is tested, and we are pushed to the wall. There is just one wise course to pursue, not to feel uncharitable, unforgiving, since one will only

add more trouble, but to regain one's poise.

We are so accustomed to thinking of the Divine Being as one afar off—separated from us; we have limited our own worship of God to one day in the week, one place of prayer and to be revealed in one book, yet a little reflection shows that we are, we must be partakers of an omnipresent love, that not the Bible alone nor any other sacred book, but every book through which the soul of its author speaks untrammelled all that is most sacred is a revelation of God, for he is not an exclusive but an inclusive God, and when we learn this we discover this inward kingdom of heaven.

Every trying experience demands a strengthening of one's faith, or a deepening of one's self possessions, for the natural tendency is to fear, worry and doubt. We are not sure of ourselves until we have met and undergone the test of some experience. Any experience, then, that strengthens this inward repose is rather a blessing than a hardship.

Is it too much to say we can become equal to any experience, and meet in quiet trust and perfect faith? Surely the possibility is worthy our consideration. If the reader is convinced that God is immanent this knowledge furnishes a basis on which to reason; it gives poise and inspires trust. The point of this chapter is this: Have a method, have a soul of your own, be your true self, think, realize, reflect until you have a measure of unborrowed convictions which establishes a centre of repose and is a source of happiness and contentment. A centre, you will at last discover, rests on the love of God for its strength, and when you lose this poise regain it, as if you would say, sit still my soul; thou, at least, must not lose thy composure, nor thy awareness of the eternal presence of God. It is wonderfully refreshing to open the spirit to the healing power, the wise

direction of mind opens the door to help if we trust. If we expect it, the help will come, whereas the effort to make it come will put an obstacle in its pathway.

To know how to rest is the great need of our hurrying age. We are too active, too intense. We are unaware of the value of the power of silence. Cease our striving, let the thoughts come as they may, let the power have us. Silence invites the greatest power in the world; let us be still and feel that power, it is the all in all. Many find it difficult to banish other thoughts, and it is better not to force the stillness to come, but to let the agitation cease by degrees, let the thoughts come until they quiet down from mere want of conscious attention. When the thought wanders here and there but is poised in the present moment, it is better to cease definite thought and simply enjoy the silence, but it is only after repeated silence that one learns how to become still. It is oftener easier to realize this peace for another than for one's self, but in time the result will be the same. Some have found it necessary to set apart a few minutes each day for quiet receptivity of this deeper sort; then when times of trouble come one will not lose one's self possessions, but will know how and where to find help.

The instance was related of a student who was under a severe nervous strain, who set apart fifteen minutes each day for absolute silence, who finally recovered his health and strength. He had unconsciously realized the power of silence and it had healed him.

Our Poise is worth little if it fail to give strength and composure in any possible experience. If we habitually realize what it is to dwell with God, what the soul is and how it is approaching completion, and keep the ideal of life ever before us, pausing in silent receptivity. Whenever we become too intense into the thought will steal the renewing and strengthening power

which will prepare us for the day of sorrow and the hour of supreme suffering.

VICTORIA THE GREAT.

[Austin's Jubilee Ode.]

The dew was on the summer lawn,
The roses bloomed, the woods were green,
When forth there came, as fresh as dawn,
A maiden with majestic mien.

They girt a crown about her brow,
They placed a spectre in her hand,
And loud rang out a nation's vow,
"God guard the lady of the land."

And now the cuckoo calls once more,
And once again June's roses blow,
And round her throne her people pour,
Recalling sixty years ago.

And all the goodly days between,
Glory and sorrow, love and pain,
The wifely mother, widowed Queen,
The loftiest, as the longest, reign.

She shared her subjects' bane and bliss,
Welcomed the wise, the base withstood,
And taught by her good life, it is
The greatest greatness to be good.

Yet, while for peace she wrought and prayed,
She bore the trident, wore the helm,
And, Mistress of the Main, she made
An Empire of her island realm.

So, gathering now, from near, and far,
From rule whereon ne'er sets the day,
From Southern Cross and Northern Star,
Her people lit their hearts and pray:

Longer and longer may she reign,
And, through a summer night serene,
When day doth never wholly wane,
God spare and bless our Empress Queen.

The remarks addressed to the Prime Minister in connection with the memorial presented 4th month 22nd, were substantially as follows:

"Permit us to say, in connection with the presentation of this memorial, we regret the absence of other members of the committee, and some of our representative women, for they are equal with us in the privileges and government of the Society.

Permit us to also say that in connection with this petition, those of us Canadians sincerely desired, with the encouragement of those we represent, to personally in our plain way, congratulate the First Minister of Canada upon his elevation to the position, at the same time not forgetting that possibly the country is even more to be congratulated.

The respect, indeed, which we may owe to the position has its truest value in our regard for the broad-mindedness, the peaceful spirit, the purity of life, and the strong noble purposes of him who should and who does, we feel, occupy the position and commands the respect of true men. We pray that universal and Divine love and intelligence, which, if permitted, illuminates the lowliest and humblest minds, may continue with and reflect itself strongly in the work and service of the Government and its leader.

Naturally, we are opposed to clerical dogmatism in any form, under any religious name; and whatever fears we may have had regarding ecclesiastical denomination in Quebec, we rejoiced that our French Canadian brothers nobly chorused the anthem of Canadian unity. We appreciate somewhat the mental and spiritual struggle of last June, but at the close of that memorable 23rd we heard the voice of free men. We felt a stronger love of brotherhood towards the men of Quebec—we thanked our common Father.

In regard to the special matters of the Petition, time does not, we presume, permit tracing the relationship of war, oaths, intemperance, crime and capital punishment, but such matters so intimately associated with the life and character of citizens surely come within the highest care of Government.

The true spirit of militarism is expressed in Tennyson's line, 'Their's not to reason why, their's *but to do and die,*' while progressive citizenship reverses this and says, 'Their's not to

do and die, but their's to reason why.' Militarism takes 'authority for truth,' while good loyalty and higher citizenship takes 'truth for authority.' We are thankful for the spirit abroad against war.

We have little to add to the memorial upon the question of oaths. After undergoing severe persecutions, Quakers or Friends have enjoyed exemption from taking the oath since 1697.

There has been an interest shown in Prison Reform ever since the good work of Howard and our own Elizabeth Fry; but still the remedial idea is largely ignored in our prison arrangements and in punishment. The old doctrine of retribution, and that the law must be avenged, is handled still as though society has small responsibility in the making and unmaking of criminals. Those features of prison discipline which are calculated to cast out all self-respect, and consign all alike to a life of abasement and criminality, still exists, of which the cropped hair and peculiar clothes is an indication. There are many, more unfortunate than criminal, thrown into the society of the depraved, and prison life becomes a school of vice.

Society licenses a liquor traffic and furnishes the unfortunate who come under its influence. It punishes the innocent family. It punishes itself. The question of duty to the unfortunate and the criminal is as large as the question of duty to society. Prevention and cure are higher aims than simply punishment. The Pope caused to be inscribed over the door of a new prison in Rome, 'It is idle to coerce the bad by punishment, without making them better by instruction,' and we believe it.

As to the infliction of the death penalty, we regard it anything but strong in practice. 'Certainty of punishment is more effective than severity,' is a penological principle. To certain minds it would be a great deterrent

were its infliction absolutely certain, but it never was and never will be the case. The argument of deterrence does not apply to homicidal crime committed in drunkenness, intense passion, or jealousy. The certainty of evidence required by some jurors in the cases of secret murder, because of the terrible punishment, permits the complete escape of criminals, thus encouraging crime; while circumstantial evidence, especially to revengefully minded jurors endangers the lives of innocent people. While insanity exists perhaps more largely among murderers than other criminals, the plea is more liable to be wrongfully made because of the irreversible penalty.

The notoriety of execution is an attraction to many vain and vicious minds.

Death, one writer says, is not the penalty which lawless men dread. Those who kill themselves are more numerous than those who kill others. Imprisonment for twenty years on an average is a good substitute for hanging. Conviction would be more certain, punishment more certain. Innocency would be protected—restitution and reclamation would be made possible. We cannot but commend the commutation of the death penalty by the Department of Justice in a few recent cases. It disappointed probably the vicious qualities of some of our natures, but the punishment will no doubt be just as effective, and just as creditable to society in the end.

If the death penalty is to teach respect for life, why may it not be just as effective and reasonable for the State to burn the barn of an incendiary to teach him respect for his neighbors' property, and that it is wrong for him to burn his neighbors' barn?

A man in self-defence binds his assailant, but if he should then choke him he is guilty of murder. Society in self-defence captures and secures a murderer. Has it a right to then choke

him? We think not more in one case than in the other.

It is said that 'Governments derive their just powers from the consent of the governed.' We would deny the latter the privilege to grant any rights which they do not possess, and unless they have the moral and civil right to take their own lives, we fail to see where a just government acquires such a right.

Since the abolition of capital punishment has had mostly good effects, may not our government afford to discard the death penalty, and substitute a more vigorous and certain means of repression, restitution and reformation. The question of wages to convicts, indeterminate sentences, association of criminals, youthful offenders, are all allied.

While inductive methods of reform are first in importance, statutory law may well afford in the interests of state, to keep in view the influences of crime, its prevention and its cure. Oliver Wendell Holmes says, with much truth, that the proper time to begin to train a child is 200 years before he is born. We trust that the attitude of the government and parliament towards these questions may be acknowledged 200 years hence as a most beneficent one.

If the results of the abolition of the death penalty are satisfactory in most of the cantons of Switzerland, in Nassau, Oldenburg, Finland, Holland, Portugal, Roumania, Italy, San Marino, in six of the United States of America, we would ask that the machinery of government be put into operation for a further investigation of the question, with a view to the abolition of the death penalty, or at least to permitting judge and jury the *option* of imposing imprisonment.

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