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# Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VII.

LONDON, ONT., FIFTH MONTH, 1892.

NO. 5

## LOVE.

Love is the root of creation ; God's essence ;  
worlds without number  
Lie in his bosom like children ; he made them  
for this purpose only.  
Only to love and to be loved again, he breath-  
ed forth his Spirit  
Into the slumbering dust, and upright stand-  
ing it laid its  
Hand on its heart, and felt it was warm with  
a flame out of heaven.  
Quench, O quench not that flame ! It is the  
breath of your being.  
Love is life, but hatred is death.  
—From Bishop Tegner, translated by Long-  
fellow.

## THE PRESENT TENDENCY OF ORTHODOXY.

We live in an age of inquiry and development, and the unmistakable sign is, 'The Present Tendency of Orthodoxy.' A revolution is sweeping over us ; the religious thought of Christendom is being exercised over the questions of ecclesiastical authority and Biblical infallibility. The general mind is becoming unsettled over doctrines that have long been received without a doubt, and serious-minded men are bringing before the bar of inquiry, questions which were thought to be forever closed by creeds. To many we seem to stand on 'shifting sands ;' the tendency of to-day is startling to minds hitherto conservative, they look on beyond and fancy they see the utter destruction of Christian institutions, and worse than all, the human soul casting away all faith in religion. If these persons are unbelievers, they experience a joy in their imagination, but the Christian is not alarmed. "The Present Tendency of Orthodoxy," he has cause to rejoice, for he

will observe that the thinking world to-day is craving for a liberal Christianity, a practical religion, and one that will stand the test of reason ; and this is but the natural attempt of the soul to reach out for freedom and the movement can never be permanently arrested, for it is the natural impulse of the soul. The soul yearns for truth and loves to hold communion with God, and it is ever restless until it secures that which it craves. "The Present Tendency of Orthodoxy" proves that we live in an age of development, and liberty is its chief characteristic ; ancient and traditional laws are broken and transgressed, all because the mind has resolved to see things for itself. There is a tendency to close reasoning—to establish theories that will satisfy the divine nature of man, and answer the demands of reason. It is as natural for man to be religious as it is to be intellectual ; deep in every soul, the divine Light gleams forth and with it longings for the good and the true ; human hearts are eager to know whether there is an answer to these longings—whether there is a Being in sympathy with them—whether man's inner life shall live for ever. This questioning is consistent with reason and in harmony with man's best desires ; and "The Present Tendency of Orthodoxy" is towards breadth of thought and a relaxation of formularies ; articles of faith are construed less rigidly than in years past ; all the controversies that take place between men of different schools, are strongly indicative of the growth going on in man's soul, that the Spirit of Truth is inspiring the minds as well as the hearts of the people. As humanity grows wiser and diviner it comes to a

grander conception of God. There seems to be a more intelligent understanding of God as the Creator and Governor of all things. There is more doing to-day for the good of the world than there ever has been done in the past. "Love thy neighbor as thyself"; this law is instilled into the hearts of the rising generation with greater earnestness than ever before; the average righteousness of the world to-day is better and purer than ever it was before; so far as can be seen, faith is not declining, the world is progressing towards a more Spiritual apprehension of Truth and a clearer understanding of man's freedom.

"O Lord, send out Thy light and Thy truth, that they may lead us, and bring us to Thy Holy Hill, and to Thy Dwelling, that we may go unto the Altar of God, even the God of our joy and gladness."

CHARLOTTE CARSON TALCOTT.  
Bloomfield, Ont.

### LEAVEN.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened."

Take, O soul, the precious leaven,  
Hide it deep within thy breast,  
Let it work, this plant of heaven,  
Till its power arise confes'd.

Give it room, its action spreading  
Thro' thy being every part,  
By thy will and nature yielding,  
Feels its influence in thy heart.

Let it work till leavened wholly,  
Natu' e unto grace shall yield,  
Rising to be pure and holy,  
Christ's desire in thee fulfilled.

With the Bread of Life, thy longings  
Shall be fully satisfied,  
From thy store dispense to others,  
Thus thy Lord is glorified.

Purge out all the leaven worldly  
Lest His work be much deferred,  
His command is "Be ye holy,  
For I am holy," saith the Lord.

Where Christ's spirit can abide,  
Sin can never lurk within ;

All self-seeking lust and pride  
Purge, and keep thy vessel clean.

Wait in peace, the heavenly leaven,  
One to aid is watching near,  
All for this His life was given,  
It must prosper, do not fear.

England. M. Fellows.

### WHAT IS THE PRESENT TENDENCY OF ORTHODOXY?

Let us first consider the meaning of the word "Orthodoxy." Webster, the acknowledged authority on English definition, says: "1. Soundness of faith, a belief in the genuine doctrines taught in the Scriptures. 2. Consonance to genuine Scriptural doctrines; as, the orthodoxy of a creed." But he fails to tell us which doctrines are genuine doctrines, or which church or society holds the truest orthodoxy in its creed; so we are left to guess for ourselves, or depend on our own limited knowledge of the meaning of the word as used by the world at large. But before determining what is the present tendency of orthodoxy, it may be well to inquire whether the Society of Friends would like to be counted in the list of Orthodox churches or societies? Let us see, the word "Orthodox" is derived from two Greek words, one meaning "right, true," and the other meaning "opinion." Do Friends hold a right and true opinion in religious matters? Then are they Orthodox in the highest sense, and true language knows no other.

Ever since history began, in those early days when the church and the people were struggling amid darkness and superstition, yet reaching toward the light the summit of this mount called Orthodoxy has been the goal of their ambition. Surrounded as they were by cloudy superstitions, that had been handed down to them, and entangled in the meshes of their own imperfections, their progress was slow and painful, full of mistakes and cruelties. But when one with clearer vision than the rest saw beyond and above them a faint glimmer of light stream-

ing down from the mountain of true faith, it so dispelled the darkness round about him, that he could see the huge boulders of wrong that lay in their path, impeding their progress ; and gathering a little band about him, he sought to show them the errors of their way, and lead them by a better route up the mountain. And so another church would be formed, and another creed builded. Thinking they had found the true faith and the right doctrine, they would call their church and creed *Orthodox*. Still there were obstacles in the way, caused by the imperfections of their early teaching, and the heedlessness of their own impetuous natures, and though they reached a plane higher than the others, they were still far from the summit ; yet, seeing they left behind much that was wrong, and thinking they had really found the right faith, many clung to it ; still there were some who could see the glimmer of a light that was higher, and a plane to stand upon higher than their own, so they pressed *outward* and *upward*, leaving behind, what to *them*, seemed wrong, and striving for something better, until, thinking they had gained the desired goal, they called *their* faith Orthodox. And so many churches have been formed from time to time and many creeds ; yet, most of them stumbling on this one error: They were taught to believe that their God was an angry God, punishing their errors with intense suffering, and they lost sight of his tender loving kindness, and so thought that in promoting the welfare of His cause, they must be angry with all who disagreed with them in doctrine, and punish with cruelty or death all who differed with them in faith. When Jesus Christ dwelt among men and walked with them in the body, he tried to rid the world of this error, and tried to teach the people that God is perfect love in mercy correcting his erring children, even more tenderly than an earthly parent could. He tried to establish the doctrine of peace and good-will

among all peoples and churches yet to be, to do away with wars, cruelty and bloodshed, for in his great heart so full of boundless love and divine inspiration, that suffered intense anguish for the mistakes and sufferings of mankind, he could see, as with prophetic vision, the beauty and loveliness and joy of a world where war could never enter, because of the outflowing love of each toward all, as living in harmony with Divine Will, like children toward a loving parent. He could see that such a thing might be possible, even upon this earth, and at some distant day the beautiful vision might be realized. It was for this end the labors of his earthly life were spent ; for this he suffered all the tortures that the cruelty of the world could inflict upon him, hoping that men's hearts might be touched to turn from the darkness and error of such human passion unto the pure and perfect light of heavenly love. That he might not violate his testimony for peace, but rather prove it possible to be so filled with divine love and resignation as to be willing to suffer torture and death of the body, rather than raise a hand to harm another, and so mar the beauty of the spiritual life.

Not only was Jesus' testimony against war as with nations, but he also taught individuals to "love thy neighbor as thyself," to "do unto others as you would that they should do to you," and one of his most earnest injunctions was : "See that ye love one another."

All down through the ages His words have  
been ringing,

Urging to duty, inviting to peace,  
Prophetic of times that to earth will be bringing  
The pruning-hook symbol that bloodshed  
will cease ;

And in His great name have risen up churches,  
And many have builded them Orthodox  
creeds,

Each one for his doctrine the Sacred Book  
searches,

And thinks he has found the Christ all the  
world needs.

Yet many of these creeds contain doctrines in direct opposition to the teachings of Jesus, and for centuries

people have followed them blindly, thinking they were living the true faith as taught by him.

Yet even in their blindness, they have been gently led, farther from the darkness, and nearer to that Perfect Light that lighteth all mankind. Little by little they turn from the evil and learn to do well. They grow ashamed of their imperfect creeds. They cease to preach from them, and finally, they change them.

There are a few churches that have no creed save the "Genuine doctrines taught in the Scriptures," as Webster expresses it. Foremost among these is the Society of Friends. They have always clung to those beautiful teachings of Jesus, inciting to peace and goodwill, as well as uprightness in all things. Always strong in their testimonies against war, they submitted to great persecution, and even death, rather than violate their doctrine of peace; and, strange to say, their persecutors were other churches that professed to follow the teachings of Jesus. Yet, notwithstanding their antipathy to it, they found a spirit in the Society of Friends that could not be extinguished, and, like the "little leaven that leaveth the whole lump," it has been working in the hearts of these churches ever since, until now they have come to see what they at first tried to crush out, were really the teachings of the "Blessed Jesus." And *now* it is no uncommon thing for a minister to rise up in *any* pulpit, and praise the Society of Friends for their goodness, and their true Christian spirit, holding their virtues before *their* people, as examples worthy to be followed.

It comes to pass that as the world learns more and more the doctrine of peace there are less of wars and bloodshed; nations settle their disputes by arbitration rather than the sword. Here again we are reminded how the "little leaven" shows its power, for though the man who first proposed National Arbitration was a great general, leading the armies of right to

victory as opposed to human oppression, yet behind his generalship we find the records of Peace as well as justice, an ancestry of *Friends*. And when, the victory gained and he sits at the head of a grateful nation the people's chosen, then it is that his peace principles blossom out and spread through all the world, and we have not only arbitration, but a National Congress of Peace. In his outreaching love for humanity, even the oppressed, untutored Indian was not forgotten, and at *his* call Friends rushed to his relief.

Who, in this day and age shall be discouraged,  
Seeing peace advance with steady tread;  
E'en now, the Light is shining out so brightly  
That o'er our lesser hearts its rays are shed?  
We, too, can see as with prophetic vision  
The dawning of a distant happy day,  
When pruning-hooks have favor with the  
Nations,  
And all the sharp-edged swords be laid away,  
True Orthodoxy then will find her mission,  
The same that it has always been of yore,  
To lead away from wrong and dire oppression,  
Into the joys of peace forevermore.

JULIA M. DUTTON.

Waterloo, N. Y.

### JOHN THE BAPTIST.

In A. D. 27 there was, throughout the then known world, beneath the ceaseless activity of eternal life, a deep unrest, with some a feeling of foreboding, with others feelings of great expectancy and hope.

All nations were looking forward to something better than they had known. Amidst the terrible corruption of the cities and the apparent death of everything pure and holy in the places of power, combined with the intense ignorance on the outskirts of the Roman Empire, there was a realization of the instability of the foundation upon which society was standing. Of course, among the Jews this feeling found expression in their anticipations of the coming of the Messiah, foretold by the prophets of the true God, whom they, as a nation, alone knew and worshipped. But in the heathen na-

tions this expectant feeling found expression in various ways, and was only illustrated by the wise men when at an unusual sign in the heavens they studied, they left their homes and travelled a long journey to find the king of whom they believed the star to be a sign, and that they believed him to be more than a mere earthly king, is shown by the fact that they worshipped him. After the Romans had conquered nearly the whole of the then known world, and collected in the pantheon the gods of the conquered nations, people lost their reverence for religion, and infidelity expressed itself as in Pilate's question: "What is truth?" Leaving the Gentile world to which also the Messiah was to "be a light," let us glance at the Jewish people with their rich inheritance of the knowledge of God, and the remarkable history of their nation as His people, and the still more wonderful sayings of their prophets, some of which are even now being fulfilled, we might expect to find purity of living and of worship, and a true understanding of the mission of the coming Messiah; but alas! religion had degenerated into a most formal ritualism, in which it was considered as great a sin to eat with unwashed hands as to commit murder and was so taught by their Rabbis. The religious preaching of the time consisted of hair-splitting distinctions in the explanation of Scripture texts, and was anything but practical. The Jews, looking upon themselves as the "chosen of God," considered all other people as less than nothing, even as "spittle" in God's sight; so of course it was very hard for them to submit to be ruled by a foreign nation, hence the many revolts among them and the difficulties the Romans had in governing them. But in A. D. 27, there occurred what we might call a sensation in Palestine. It was whispered from mouth to mouth that in the wilds of the Jordan there had appeared a prophet, a man, young, earnest and dressed like a prophet of old, who in

fearless language called upon the people to repent of their sins. Immense gatherings thronged to see and hear him, and from the haughty priest and self-righteous pharisee down to the lowest publican each felt rebuked for his own sins laid bare before him by the searching words of the prophet.

Well was John described by Jesus as no "reed shaken by the wind." Political motives and the controversial zeal of religious sects had no weight with him. In an age of false Messiahs and pretenders of all sorts, John the Baptist, with perfect control over whatever ambitions and aspirations he might have had, when asked the direct question as to whether he were the Messiah, answered with true Christian humility not only that he was not the Christ, but declared himself unworthy to unloose the shoes of Him who was to come after him. Faithfully did John fulfil his mission as "forerunner" of Christ, and as the "Elijah who must first come." Never did Elijah more fearlessly denounce the sins of Ahab and Jezebel than did John the Baptist rebuke the wickedness of Herod and Herodias, and Herodias pursued him with as vindictive a hatred as ever Jezebel pursued the man of God who reproved her sins and foretold her doom. But John did not fly from this Jezebel, who at last accomplished her desire and caused his death. But it is as the "forerunner" we are chiefly interested in John the Baptist. In practising the rite of baptism, typical of the cleansing of the soul by true repentance, John most emphatically declared: "I indeed baptise you with water, but One mightier than I cometh, He shall baptise you with the Holy Ghost and with fire," which words illustrate the cleansing process of the Spirit of Christ when allowed to perform its work in the soul, consuming all the dross and everything that would render it unfit for communion with God. John was the connecting link between the old and the new dispensations, using as his baptismal rite the

ancient symbol of purification, but pointing to something higher, directing the people to the "Lamb of God," who nailing to His cross the ordinances of man and the rites and symbols of the past, taught the people how they could acceptably worship the Father, and that it must be done "in spirit and in truth," for such worshippers the Father seeketh, not in an outward worship, where under external forms the heart may be satisfied without seeking for nor finding God's presence.

There is something pathetic in the thought of the youthful prophet, standing alone as it were, belonging neither to the past nor to the future, most aptly spoken of as "the voice in the wilderness." Living a life of stern purity in the desert solitudes with no companions but wild animals, coming to the Jordan to teach the multitudes in many of whose hearts he discerned propensities and passions which, uncontrolled, were far more wild and fierce than the beasts of the desert. At last we listen to the message which he sends from his prison to Jesus: "Art thou He that should come or look we for another?" It is thought by some that this question showed doubt in John's mind. To me it contains no doubt. After the one utterance of surprise at the baptism: "And I knew Him not." I do not believe doubt ever entered John's mind; but after the hardships of imprisonment which he suffered at the hands of Herod, although that monarch quailed before him, his disciples might well have suffered from discouragement when seeing the condition of their loved teacher, whose words, that he must decrease, would be hard for them to understand. And for *their* encouragement he sent them to Christ with the question which was so abundantly answered.

As we study the lives of the mighty men of old who were raised up by God to perform some special work we exclaim in the words of Jesus: "There is not a greater than John the Baptist."

LYDIA J. MOSHER.

## A CONVERSATION ON DOCTRINE.

[We publish the following by request of a reader of the Review in Albany, N. Y. It was first contributed to the "*Friends' Intelligencer*," and appeared in 1865. We object, however, to the expression found twice—that it was the life of Jesus Christ that "reconciled the Father." We believe that it was man, and not the Father, who had rebelled and needed to be reconciled. EDITORS YOUNG FRIENDS' REVIEW.]

A short time since, a Friend, traveling in Truth's service, had an appointed meeting, which was attended by four ministers of different religious denominations. After a season of solemn, silent waiting, the Friend arose with the language: "If any man have not the spirit of Christ, he is none of his." This text was enlarged upon, and many other points of doctrinal truth were illustrated, under the then present influence of the Divine Spirit.

The next day this Friend was called upon by one of the four ministers, who said: "Sir, I am here to know if you preached your true sentiments last night. I have been informed that you do not believe in the Bible, nor in the divinity of Christ, neither in his atonement; but if you expressed your true sentiments last night you have been misrepresented. Please tell me, if you can, what is the difference between you who are called 'Hicksites' and the 'Orthodox, Friends,—or Orthodox Christendom generally, for there is no difference of belief between Orthodox Friends, Methodists, and Baptists. They only view the subjects from different standpoints. But you seem to differ from us all; and yet, last night, you held up the Scriptures and the divinity of Christ more fully and beautifully than I have ever heard done before."

Our friend replied he would endeavor to answer the questions. He then queried, "Dost thou believe that God is all wise?" The answer was, "I do." "Dost thou believe that He is unchangeably the same?" "I do." "Dost thou believe that his laws are perfect?" "I do." "Then thou canst not believe that a stream can rise higher than its fountain?" "No." "Well, then,

we are told in Scripture, 'In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth.' This is what we recognize as the *Word of God*,—even the power of God uncreated, and the Scriptures are the fruit of this power. They are the words of God. They were created *by this Word* that was in the beginning. Hence we cannot recognize them as the Word of God, for they were created, and the Word of God never was created, but was in the beginning with God and was God." To this the response was, "You are right."

On the next question our friend remarked: "We believe in the divinity of Christ, as well as the humanity of Jesus. It was not the manhood alone that constituted the Son of God, but Christ in Jesus,—or the spirit in the flesh,—or God in man. Thus God was manifest in the flesh of Jesus, (and we beheld his glory, the glory as of the only begotten of the Father), full of *grace and truth*." To this the other assented, saying, "That is true."

Our friend then proceeded: "The Atonement means the same thing. It is simply Reconciliation. It is said in Scripture, 'God was in Christ, reconciling the world unto himself.' As He said, 'This is my beloved Son in whom I am well pleased.' Now, what is it that pleased the Father? Was it not his full submission to the workings or influence of the divine spirit, which was given to him without measure? Now it is simply the *life* of Christ that *we recognize* as being able to save us from sin, or reconcile us to the Father. Here then, is the difference between us. *We* say it is the *life* of Christ that reconciles the Father or atones for the sins of the world. *You* say it is his *death*, and that that death was brought about by the great Omnipotent Being calling upon his enemy to help him accomplish the work; but according to Scripture record, the devil put it into the heart of

Judas to betray him, into the hands of sinners, and a wicked and unbelieving people put him to death. Now, if God designed to save the world by a sacrifice, why did he not have the sacrifice prepared by the hands of good men, as he had done under the Levitical priesthood? Can we suppose that the all-wise and all-powerful Father needed to employ evil agencies in the work of man's salvation?"

The visitor, who had been an attentive listener, here exclaimed: "Is that the difference? You are right, and I will never more preach such doctrine. It certainly was the life of Jesus Christ that satisfied and reconciled the Father; and not the cruel death inflicted upon him by his enemies. I thank you kindly for this interview."

#### BOYS WITH PISTOLS.

Lansing, Mich., Feb. 22.—At the Townsend street school, one of the teachers, Miss McHenry, had occasion to punish a 10-year-old pupil named Guy Cottington, son of Levi Cottington. She had struck him twice across the legs with a ruler and was preparing to hit him a third time, when he reached around to his hip pocket and pulled out a revolver. Pointing the weapon at his teacher, he said if she struck him again he would shoot her.

After a slight struggle Miss McHenry succeeded in taking the revolver from the boy before it was discharged. The principal was summoned and he was given an awful trouncing. Guy was asked if he really intended to shoot Miss McHenry when he pointed the weapon at her.

"I don't know," he said, "I was awfully mad."

A canvass of the school was made, and thirteen boys of tender age were found who owned revolvers and who are accustomed to carry them at different times. Three of the boys continually go armed. Cigarette smoking was also found to be astonishingly prevalent.—Advertiser.

# Young Friends' Review

A MONTHLY MAGAZINE.

*Published in the interest of the Society of  
Friends at*

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ONTARIO, CANADA.

## EDITORIAL STAFF:

S. P. ZAVITZ, Coldstream.  
ELIZABETH S. STOVER; M. E. L., Norwich.  
EDGAR M. ZAVITZ, B. A., Coldstream.  
ISAAC WILSON, Bloomfield.  
SERENA MINARD, Sparta.  
EDGAR M. ZAVITZ, *Managing Editor*.  
S. P. ZAVITZ, *Treas. & Bus. Correspondent*.

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

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

Genesee Yearly Meeting begins this year on the 13th of Sixth mo., public meeting on First day, the 12 and select meeting on Seventh-day, the 17th. It is to be held at Farmington, N. Y.

NOTICE.—We hope for a full report of all schools within the limits of Genesee Yearly Meeting, at the Association to be held in Farmington, N. Y., at the time of Yearly Meeting next month. The first session is adjourned to meet on Seventh-day afternoon, at 3 o'clock, of Y. M. week.

Mary E. Hoxie, Mary P. Blaker, S. K. Brown, George Phillips, Amelia G. Searing, Eliza H. Cornell, Lottie Talcott, Ida Zavitz and Edgar Haight, were appointed to have the programme

prepared for the special session on Second-day p. m.

Each report of schools should have, besides other matter, the number of officers, number of teachers, scholars enrolled, average attendance, Friends, not Friends, vols. in library, and how long held each year, in order to report to General Conference this fall.

SAMUEL P. ZAVITZ, } Clerks.  
ADELIA BROWN, }

We feel thankful for the interest taken in the subjects we presented for prize essays. The time allowed for the first three is expired, but the articles have not all been published yet. We invite attention to the remaining three subjects, which are as follows:—

4. How best may we present and apply the principles of Friends to the needs of the western people.
5. Science and Religion.
6. Quakerism and Poetry.

We hope to get interesting articles on the above subjects. Try one or all. Competent judges will be chosen soon to report at the end of the year. See editorial in 1st mo. number.

We hope to get reports from each of the seven Yearly Meetings this year. Will some one please send us reports of Philadelphia and New York for our next issue. Remember the offer we made in our first month's number.

\$4.00 and four yearly subscriptions to  
REVIEW for best report of a Yearly Meeting in 1892.

\$2.00 and two yearly subscriptions to  
the REVIEW for second best report  
of a Yearly Meeting in 1892.

Two yearly subscriptions to the  
REVIEW for third best report of a  
Yearly Meeting in 1892.

## MARRIED.

ZAVITZ.—At the residence of the bride's sister, at Coldstream, on the 13th ult., after the custom of Friends and under the care of Norwich Monthly Meeting, William C. Zavitz, of Lobo Preparative, to Mary C. Scott, of Michigan.

## OBITUARY.

ZAVITZ.—In a collision on the Chicago and Grand Trunk Railway, near Lapeer, on the 23d ult., Melvin Zavitz, fireman on one of the engines that was wrecked, was fatally injured, and expired at 10.40 in the evening, about three hours after the accident.

The next day, First-day, he was removed to his home, in Fort Gratiot. On Third-day 250 of the Brotherhood of L. F., to which he belonged, showed their respect and esteem for their dead comrade by accompanying the remains and family to the ferry, and 50 went on to Coldstream, Ont., where the body is laid in its last resting place, in the Friends' peaceful cemetery.

Deceased was the son of Edmund H and Julia Zavitz, and husband of Mercy (Vail) Zavitz, and a member of Norwich Monthly Meeting of Friends.

He was 26 years of age. During his short period of three years as fireman on the road he had by his manly bearing good qualities, and faithfulness to duty, won the universal esteem of his associates. This was evident to all who witnessed the thoughtful care taken by the Brotherhood in all the arrangements for the burial of the dead and the comfort of the sorrowing widow and her three little children, who they felt had lost a devoted husband and loving parent.

The funeral was on Fourth-day, and was a sweetly solemn occasion, and one long to be remembered. The Friends' meeting-house was full. Serena Minard spoke and seemed highly favored, especially in her address to the young men of the Brotherhood. Samuel P. Zavitz made an appropriate prayer. The feeling of sympathy was universal; there was scarcely a heart but grieved with those who grieved; there was scarcely an eye but wept with those who wept.

The harmony with which the "Brotherhood" and the "Friends" worked together in carrying out their respective parts was a satisfaction to all, especially to the relatives of the deceased, and it heightened their re-

spect for each other, and made it an occasion that shall never be forgotten.

## OUR CANADIAN POETS.

## A SUNSET ON THE LOWER ST. LAWRENCE.

Broad shadows fall. On all the mountain side  
The scythe-swept fields are silent. Slowly  
home  
By the long beach the t'gh piled hvy carts  
come,  
Splashing the pale salt shallows. Over wide  
Fawn colored wastes of mud the slipping tide,  
Round the dun rocks and wattled fisheries,  
Creeps murmuring in And now, by twos and  
threes;  
O'er the slow sreading pools, with clamorous  
chide,  
Belated crows from strip to strip take flight.  
Soon will the first star shine; yet ere the night  
Reach onward to the pale green distances,  
The sun's last shaft beyond the gray sea floor  
Still dreams upon the Kamouraska shore,  
And the long line of golden villages.

—Archibald Lampman, Ottawa, Canada.

## THE CLEARING.

Stumps, and harsh rocks, and prostrate trunks  
all charred,  
And gnarled roots naked to the sun and  
rain,—  
They seem in their grim stillness to com-  
plain,  
And by their plaint the evening peace is jarred.  
These ragged acres fire and the axe have  
scarred,  
And many hummers not assuaged their pain.  
In vain the pink and saffron light, in vain  
The pale dew on the hillocks stripped and  
marred.

But here and there the waste is touched with  
cheer

Where spreads the fire-weed like a crimson  
flood,  
And venturous plumes of golden-rod appear;  
And round the blackened fence the great  
boughs lean

With comfort; and across the solitude  
The hermit's holy transport peals serene.

—Charles G. D. Roberts,  
Windsor, N. S. in *Independent*.

## DREAMS.

Silence. The jewel'ed curtains of the night  
Are drawn at last. Now is the breathing  
spell.

The dusky shadows as they swiftly fell  
Hid from Earth's tired eyes the lingering light,  
And wooed her children to forget the flight  
Of time. Upon the flowing Lethe-tide.

Of sleep they rock and slowly onward glide  
Into the land of Nod. There all is bright.

The hills are green; the fields all gay with  
flowers;

Warm the glad sunshine of the golden hours,  
 And soft the perfume of this day of dreams  
 The river broadens now. The sleeper seems  
 To hear before his bark an ocean's roar.  
 It is the sea of life. The night is o'er.

—*Ernest W. McCready, St. John, N. B.*

MY OWN CANADIAN HOME.

Though other skies may be as bright,  
 And other lands as fair;  
 Though charms of other climes invite  
 My wandering footsteps there,  
 Yet there is one, the peer of all,  
 Beneath bright heaven's dome;  
 Of thee I sing, O happy land,  
 My own Canadian home.

Thy lakes and rivers, as "the voice  
 Of many waters," raise  
 To him who planned their vast extent  
 A symphony of praise.  
 Thy mountain peaks o'erlook the clouds—  
 They pierce the azure skies;  
 They bid thy sons be strong and true—  
 To great achievements rise.

A noble heritage is thine,  
 So grand and fair and free;  
 A fertile land where he who toils  
 Shall well rewarded be,  
 And he who joys in nature's charms,  
 Exulting here may view—  
 Scenes of enchantment—strangely fair.  
 Sublime in form and hue.

Shall not the race that tread thy plains  
 Spurn all that would enslave?  
 Or they who battle with thy tides—  
 Shall not that race be brave?  
 Shall not Niagara's mighty voice  
 Inspire to actions high?  
 'Twere easy such a land to love,  
 Or for her glory die.

Did kindly heaven afford to me  
 The choice where I would dwell,  
 Fair Canada that choice should be,  
 The land I love so well.  
 I love thy hills and valleys wide,  
 Thy waters' flash and foam,  
 May God in love o'er thee preside  
 My own Canadian home!

—*Morley McLaughlin.*

YOUTH.

To feel, the joy in the air,  
 The wind in your face.  
 The pulses firm throb,  
 Strong for the race.

To see, the light on the hills,  
 Where the sapphire and gold  
 Climb up from the purple  
 Draping fold upon fold—

Of the mantle the sun god  
 Has dropped in his flight  
 To the land of new sunrise  
 On the skirts of the night.

To catch, 'neath the white sail  
 The glint of blue seas,  
 With hand on the rudder  
 To trim to the breeze

The light bonnie life-boat  
 That holdeth but two  
 Where the man and the maiden  
 Are captain and crew.

—*Irene Elder Morton, In "Canada,"  
 The Chalet, Wilmot, N. S.*

OUR COZY CORNER.

Playhouse, 3rd mo. 20, 1892.

DEAR COUSIN JULIA,—

The children's voices all join in  
 hearty chorus of thanksgiving for thy  
 Valentine, especially the orphans, whose  
 tears are wiped away by loving minis-  
 tration of strangers' hands. Do we  
 play at "hide and seek" with the storm  
 of life? It seems very much like it,  
 and not even the love of true hearts  
 can prevent us from being caught  
 thereby; but some of us have learned  
 to pray—

"Hide us, oh, our Saviour hide,  
 Till the storms of life be past.  
 Safe into the haven guide,  
 Oh, receive our souls at last."

And to bear testimony that in the

"Calm of the noontide, in sorrow's lone hour,  
 In times when temptation casts o'er us its  
 power,  
 In the tempests of life, on its wide heaving  
 sea,  
 Thou blest "Rock of Ages," we're hiding in  
 thee."

HOPEFUL BAND.

THE INNER PRINCIPLE.

There is a divine principle in man  
 furnishing knowledge of our relationship  
 and duty to God. This principle of  
 love continually claiming man's atten-  
 tion, wherein visitations of pure con-  
 ception clothes him with higher ideals  
 and knowledge of the gospel; caus-  
 ing him to grow in favor with God  
 and man, is the way of eternal life.  
 It continually blesses recipients and  
 lays up treasures in heaven. When out  
 of this happy condition through dis-  
 obedience we "stumble and grope for  
 the wall like the blind," working in the

vineyard with the mother of destruction (so to speak), leaving the enjoyable way; digressing from that peaceful condition designed for man and belonging to salvation wherein God dwells. This indwelling principle of love leadeth man out of self: causing the creature to regulate his many propensities, by this leavening principle; enjoying the gifts of God in the way of His appointing. He personally receives and recognizes the *Sent*—"the Light that lighteth every man who cometh into the world." Therein the gospel is preached unto every creature, and unto them that hear, "more shall be given," growing in His favor. "Behold the tabernacle of God is with men," and the authenticity of the gospel positively demonstrated and recorded in man, for the uplifting of the race by the Recorder himself, who is the beginning and ending of the law, created by Himself, and witnesseth for us that it is the truth. Love, mercy, justice, all that is pure are the seeds sown by the divine mind to lead man unto Himself. Obedience is the fulfillment of the law, and the law protects all who are under its decree. No matter what stage of progress may be attained of higher or lower degrees—protection is administered by the one loving hand to each. Jesus particularly emphasized from whence he obtained this knowledge—that God was the beginning and ending of it. And in prayer he continually called upon and gave thanks unto Almighty goodness for His abundant provisions. He was fully sustained through obedience to God given requirements by innate reception, regulating his duties, and in no other way was he qualified to do the works of God, according to his own testimony, but by the power given, which was exclusive of God. "My Father is greater than I." Look to Him alone who provides His children with that bread coming alone from the Divine, transcending all physical gifts and endeavors. "Of myself," he declared, "I can do nothing." He

whom I serve is mouth, tongue and utterance in His own cause, and it must be the same in you if you would know the higher range of development wherein God dwells. In no instance did Jesus teach that he of himself created or taught the people without Divine direction. On the contrary, "My doctrine is not mine but His that sent me." His followers must accept the same mode of communication with God as he enjoyed, to know the doctrine and the qualifying power, opening the gospel to witness the truth as it was in Jesus, living practical Christianity. All are under the same limitation but different degrees, yet the same magnet attracts and guides all who feel the current flowing therefrom without which the human family could do nothing. They would be adrift without the anchor, which brother Jesus declared was his only safety, and to learn of him we too must enter the closet to find and obtain the anchor, which alone insures safety for us throughout the voyage of man's natural existence. None can accept Jesus' teachings unless the Father provideth evidence of the indwelling, and he become loyal to Him; then it is made plain and clear, realizing "I am in the Father, and ye in me, and I in you." All will be spiritually gathered in God's household. H. G. M.

#### A SNOWFLAKE'S SERMON.

I stood at a window and watched

The snowflakes flitting by;  
As if the angels had dropped them,  
Fair messengers from the sky.

And I said to one little snowflake,  
That fell on my window-sill,  
"Tell me what message you bring me,  
Pray is it good or ill."

And it said: "My Heavenly Father  
Hath sent me down from above,  
To bring a letter of happiness  
And hope and peace and love.

"And I strive to do my duty,  
'Tis very small I know,  
But still we all have duties  
Whether large or small to do."

Toronto. *A Young Friend.*

## A CHILD'S LAUGHTER.

All the bells of heaven may ring,  
 All the birds of heaven may sing,  
 All the wells on earth may spring,  
 All the winds of earth may bring  
 All sweet sounds together,  
 Sweeter far than all things heard,  
 Hand of harper, tone of bird,  
 Welling water's winsome word,  
 Wind in warm, wan weather.

One thing yet there is that none,  
 Hearing ere its chime be done,  
 Knows not well the sweetest one  
 Heard of men beneath the sun,  
 Hoped in heaven hereafter;  
 Soft and strong and loud and light,  
 Very sound of very light,  
 Heard from morning's rosiest height,  
 When the soul of all delight  
 Fills a child's clear laughter.

Golden bells of welcome rolled  
 Never forth such notes, nor told  
 Hours so blithe in tones so bo'd,  
 As the radiant mouth of gold  
 Here that rings forth heaven,  
 If the golden-crested wren  
 Were a nightingale—why, then,  
 Something seen and heard of men  
 Might be half as sweet as when  
 Laughs a child of seven.  
 —From the *Church Quarterly*

## WHAT IS TRUTH?\*

When Jesus was betrayed and delivered unto Pilate after being questioned regarding his actions, he was asked by Pilate, "What hast thou done?" Jesus answered, "My kingdom is not of this world if my kingdom were of this world; then would my servants fight that I should not be delivered to the Jews; but now is my kingdom, not from hence." Pilate therefore said unto him, "Art thou a king, then?" Jesus answered, "Thou sayest that I am a king. To this end was I born and for this cause came I into the world that I should bear witness to the truth. Everyone that is of the truth heareth my voice." Pilate saith unto him, "What is Truth?" Pilate did not stay to hear the answer to his question.

But Jesus had answered this ques-

tion all through his life. He had told his disciples and the people what truth he came to bear witness to, and he had continually borne that witness. Now the truth that he continually bore witness of was the Christ of God, or Spirit of Truth. It was no new thing instituted by himself. It was in the beginning as John afterwards declared by whom all things were made, the Divine word, and this word was Truth, the pure law of God, and no doubt to this Jesus referred when he said: "Before Abraham was I am." That spiritual breath breathed into every living soul and which under proper conditions expands until, as Paul says: "If the Truth shall make you free, then are you free indeed."

The people, on account of the mighty works that Jesus performed, were looking to him as the author of these things, yet we see all through his teaching he continually called them to something higher. "Of myself I can do nothing, but the Father who dwelleth in me He it is that doeth the work." And before the people could be brought to see the true source of the things that Jesus did, he must be removed from them. They were coming to look too much to the outward man and not enough to the spirit of Truth within themselves that would lead them aright.

Therefore, he tells them that it is expedient for them that he, the Comforter to whom they were looking, should go away, that they might then learn of that other Comforter that would teach them—"Even the spirit of Truth that should lead them into all truth along step by step until the still waters of salvation are found.

How beautiful is the thought, or rather certain knowledge we have, that we have that Comforter always with us to guide us aright, if we will but listen, if we will but place ourselves under this Divine guidance, we need never fear but we will receive that knowledge that is sufficient to always lead us in the path of right.

\*Read at the regular class meeting in Washington, D. C., on First-day, 4th mo. 10, by James Steer.

To my mind this is the truth that Jesus spoke of to Pilate, the Christ of God that speaks directly to the individual soul.

And what is the reward we are to receive for attending to the promptings of this Divine Truth? A consciousness of having obeyed our Maker, which brings peace of mind, that peace that passeth all understanding, the reward of "Well done!"

It seems to me that the greatest pleasure one can have is this peace of mind that attends well doing, especially when there is a struggle between right and wrong. When right triumphs then we can fully appreciate the promises made to those who overcome. But we are not simply to live for ourselves, to so conduct our own affairs that we may not transgress. No one can live unto himself alone; each one has an influence upon his fellow-beings for good or evil, and we should strive to make that influence the best, live our lives more for others, follow the example of Jesus, whom we find giving his whole life for others.

Christian people should be thankful that the Lord did not choose any of the wise and learned to be the first messengers of His blessed truth to men, but that He selected one from among the humble people not learned in the ways of the world, not of high degree among men, that His message and work He sent him to do might come with less suspicion or jealousy of human wisdom and interest, hence with more force and clearness, upon the consciousness of those who sincerely sought the way of Truth.

If we look at the signs of the times and note the amount of wrong doing in almost every part of the civilized world the conclusion is forced upon us that man fails to recognize and appreciate the great privilege of being, if he will, a subject of this kingdom of God within.

This shows the importance of members of the Society of Friends living so closely to their profession as believ-

ing in the immediate workings of the Divine Spirit, thus becoming beacon lights to those who stand by, warning them against discovered dangers and practically pointing out the path of safe access to the desired haven. A practical showing of the great truth that "the kingdom of God is within," would go far toward gathering all men into it, and we who make this high profession are surely accountable as stewards over a great gift.

Practical righteousness is a living testimony to the reality of this heavenly government, and is more powerful than any vocal testimony however eloquent.

Truth is immortal, and if the principles of Quakerism are in accordance with Divine truth they are immortal, and will ever find a response in the human heart.

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#### A FIRST EXPERIENCE OF A FRIENDS' MEETING.

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\*Read at an Informal Conference on the views of Friends, 4th mo. 1st, 1882.)

I have heard it said that the best way to be a Quaker was to be born one. That may be the best way, but there is another good way; and that is to be one from conviction.

Some of you may be saying that these doctrines are very good for those who have never known anything else, so it has been thought best for me to give a few of the reasons why I became a Quaker.

Never shall I forget the Sunday morning, when in response to an invitation, I, for the first time, attended a Friends' Meeting. I was sure there would be something done at which I should laugh; for laughter and tears come easily. Those of you who are in the habit of attending a Friends' Meeting, will realize that the laughter did not come; but I cannot say so much for the tears.

Elizabeth L. Comstock preached from the text: "The idols he shall utterly abolish." Had she known all about me she would not have dared to say the things she did, as it seemed to

me, directly at me. Without knowing anything about the *doctrines* of Friends, I was at once convinced that God was speaking through this, His servant, to me, His child; and I realized that this must be something entirely different from the prepared sermons to which I was accustomed. At the close of the sermon there was quite a period of silence, which made me feel so much ashamed that I wanted to get up and out. I thought, here is a people really worshipping God, not with the lips alone, but from the heart: while I do not even know how.

I did not attend Friends' Meeting regularly from that time, for I was a member of another branch of the church; but that one meeting spoiled all the other modes of worship for me, and I soon saw that God was seeking me to worship him "in Spirit and in Truth," and that nothing less than this would satisfy me.

"Free Gospel Ministry," is to me one of the most blessed "strongholds of Quakerism." Again and again has God spoken to my need through his ministers in direct answer to prayer; and not only to *my* need, but to the need of those for whom I have been praying, showing such direct communication between God (by his spirit), his child who gives the message, and his child who is asking favors, that I have been amazed, and feel I must say with the Psalmist: "My praise shall be of Thee in the great congregation."—*Friends' Review*.

"A CONVINCED FRIEND."

### THE STORY OF A GREAT ARTIST.

Two hundred and more years ago there was, not far from Leyden, but nearer still to Leydendorp, a little hamlet of eight or ten cottages, each one more beautiful, shinningly clean, and well kept than the others.

In one of them, on a certain bright morning, sat Madam Teressa Herman, preparing with her own dainty hands

the dinner for her husband and herself and the child of the house, Greta, a little maid of seven years.

"Is it not time for me to take the basket to Mother Vander Heyden?" asked Greta presently, for her small, chubby fingers were tired holding the knife with which she was helping her mother prepare the fruit and vegetables.

The mother smiled. Well she knew the little maid preferred tripping through the hamlet, meeting perhaps a neighbor's child for company, to helping with the household duties, however light. But she unfastened Greta's brown linen apron, tied on her small red cap, and put the basket containing dainties for the sick woman on her arm.

"Now, my Gretchen," she said taking her hand, "go not into any house but that of old Mother Vander Heyden. Thou knowest I would not have thee to run from neighbor to neighbor like a beggar maid."

This seemed to be a reasonable charge; yet Greta looked troubled and disappointed, and irresolute after the mother had given her a parting kiss.

"May I cross old Gerretz's doorstep, my mother?" she asked presently. "Oh, just for a brief visit! I will be back in time to fill my father's mug and carry his platter."

"Why art thou so fond of going to that house, my child? True, poor Madam Gerretz carefully trained these young people during her lifetime; but she is no more, and old Jacques Gerretz is drinking more than ever. I fear it is no longer a fit place for thee to go."

Yet the fond mother yielded to her entreaty, and Greta went off with bounding steps. She came back in time, as she had promised; but there was a restless look about her, as if she constantly expected some one. This look was explained when, about dusk, the lad, Paul Gerretz, accompanied by his sister, Louise, came to Madam Herman's door.

The boy brought as a present to

Madam Teresa a portrait of little Gretchen, taken on the sly when he could coax the child into their house. It was her very chubby little self. She was really a beautiful child, and the young artist had given the delicately cut features a most natural expression.

Madam Herman was charmed. "Paul," she cried, "thou must be a painter!"

"Alas!" answered the boy, gloomily, "what have I to become a painter? I long to go to Leyden and learn under Master Jacques van Swaneburg, but my father will not hear it. Not that I would listen to my father," continued the boy, passionately, clinching his fist "for I will be a painter, let him say what he will. But he threatens me, that if I run away, he will punish my sister every day till I return. My good Louise, who has been a mother to us all,—how could I endure the thought of her receiving my blows?"

"And I tell him," said the loving sister, "that, while I would willingly bear the blows, yet it would not be right for him to disobey his parent; and we must wait and hope for a better day."

Madam Herman felt the deepest interest in the young genius and his loving Louise, and set her woman's wit to work to help them.

"Paul Gerretz," she said to him one day, "dost thou remember thy sainted mother's face?"

"Ah, lady," he cried, "how could I forget a face so dear?"

"I want you to paint me a portrait of her as you remember her," said Paul's friend. And in a few day's time she supplied him with material from Leyden, so that his picture might be as good as he could make it.

Paul now spent all his spare moments in the little loft over the mill, which was his studio; and Louise did many a task for him in order to give him more time to paint. It was some months before the boy could take it to his friend finished.

Madam Teresa was more than satisfied,—she was wonderstruck. "Take

it home, my children," she cried, "and place it where your father will see it as soon as he enters the house, but say nothing about it."

By a happy and most unusual chance Jacques Gerretz came home sober that evening; and, when his eyes fell upon Paul's painting, he was completely overwhelmed. He burst into a flood of tears while gazing on the tender, reproachful eyes, the careworn brow, and the sad mouth of the wife he had once devotedly loved. From that moment his consent was gained to Paul's career as an artist; and thus, not by unfilial conduct, not by deserting his loving sister, but by the patient exhibition of his genius, little Paul became the famous painter called by his comrades and known to all the world as Rembrandt.

—*Elizabeth P. Allen, in Young Days.*

#### WHITTIER ON JOHN BRIGHT.

THE ENGLISH STATESMAN'S CHARACTER  
PORTRAYED BY THE POET.

Here is a letter from the poet, Whittier, on John Bright, which was made public on Monday at a meeting of Congregational ministers in Boston, called to listen to a paper on the English statesman by the Rev. W. W. Jubb, of Fall River:

NEWBURYPORT, 2 MO. 19, 1892.

MY DEAR FRIEND, W. WALKER JUBB:—No one can have a higher estimate than myself of the character and services of John Bright. As an orator he had no equal among the public men of his time. The beauty, strength and adaptability of our grand old English tongue was scarcely ever better exemplified than in some of his great speeches. As a statesman, he believed that righteousness exalted a nation, and that justice is always expedient. He had all the courage which his strong convictions required, and having once taken what he regarded as his rightful position, he stood immovable as the firm old English oak, let the winds of public opinion blow as they might.

" Time has vindicated and justified his approval or disapproval of the important measures which claimed his consideration during his long and brilliant parliamentary career. His strong, healthful nature tolerated no cant or affectation. He made no special professions of personal religious experience or attainment, but his strong faith was always manifest, and he made the "Sermon on the Mount" the rule of his speech and action. He was a member of a small religious society, but he was too broad and liberal to be a sectarian. He was just and even generous to all other nationalities, but he was proud of his own birthright, and we love him none the less that he was a true and loyal Englishman. As Americans, we owe him a debt of gratitude which cannot be paid for his unwavering advocacy of the Union cause during the civil war. But for him the Confederacy might have been recognized by the British Government. Can we better express our gratitude for his invaluable services than by keeping his example before the young of our land, so that when called upon to participate in the affairs of State they may be influenced by the purity of motive and prove themselves as uncompromising defenders of the right.

Very sincerely, thy friend,

JOHN G. WHITTIER.

—*Montreal Witness.*

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