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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XII.

LONDON, ONT., CANADA, ELEVENTH MONTH, 1890

No. 11

A THANKSGIVING PRAYER.

BY ELIZABETH STUART PHELPS.

By the blossoms on the grave
For the dearest dead we have;
By the quiet after tears;
For the love of all these years;
For the loyalty that death
Gave a life to, and a breath;
For the royal right of Love,
Silence, absence, time to prove;
For the joy of being true—
Truest! Nearest! Best! to you—
God of life and death we pray:
"Hearken to our thanks to-day."

A MISSION OF FRIENDSHIP.

The tendency towards a closer relationship between the English Friends and our Society, which has been manifest in recent years, and which we certainly appreciate, seems to be making substantial progress. The efforts made by the liberal element, in London Yearly Meeting, to have that body send its general Epistle to all under the name of Friends will, when successful, go far to draw the various branches together. The course pursued in the past by London Yearly Meeting since 1827 of dropping correspondence with all but one branch of the Society has undoubtedly had a scattering effect and has helped to estrange the different branches in America. We look forward to a closer fellowship.

John William Graham, of Manchester, England, an associate editor of the *British Friend*, has done much in his recent visit in America, to Friends of the different branches, to open the way for a better understanding of each other, which appears at present to be the thing most essential. We shall look forward with interest for the papers on "American Quakerism," which are to appear in the *British*

Friend, and announced as follows in its 10th no. number:

'We print this month the first of a series of papers on American Quakerism, by our friend and colleague, John William Graham. He has been spending his long vacation in visiting Friends in the Eastern States. Going as a private individual, he has visited Friends of all bodies, has attended 39 meetings, besides 14 sittings of the Conference at Swarthmore. He has been more exercised in the ministry than he had anticipated, and has received great kindness and the warmest welcome from Friends of all bodies. His time has been about equally divided between so-called 'Orthodox' and 'Hicksite' Friends, and he has particularly rejoiced in holding joint gatherings of the two bodies. Succeeding papers as now planned will deal with 'The Liberal or Hicksite Friends,' 'The Orthodox Yearly Meeting of Philadelphia,' 'The Yearly Meetings with which we (London Yearly Meeting) Correspond,' 'The Whittier Country,' and 'Friends' Schools and Colleges.' His desire has been to see the American situation at close quarters, particularly the almost unknown 'Hicksite' body, and to try to begin the Adult School movement in America."

No one in attendance at the great Conferences at Swarthmore will soon forget the presence of John William Graham. His addresses were practical, and full of that spirit which lifts all to a higher plane. Perhaps his feeling towards our branch of Friends cannot be better presented than in his own words in the following address at one of the sessions of the Conference:

"I can tell you, Friends, that it is not unmoved that I have gone about

from house to house, of your kind hospitality these nine weeks, not unmoved that I have sat on this platform sitting after sitting, and looked upon these three thousand faces, and recognized that here we have a body of Quakerism generally unknown to our people in England and widely misapprehended. I have felt almost like Christopher Columbus, discovering a new world of Quakerism, but I fear that I have not had the advantage that he had of coming with the blessing of the popes and the kings on the other side. Neither have I come with any particular desire to convert you to any form of Catholic or Quaker orthodoxy that you do not now hold. My object is a simpler and kindlier one, and let me say, lest I be misunderstood when I allude to popes and kings on the other side, I am remembering that I come as a simple individual, without any minute from my meeting, and I would like you to know that I chose not to ask for one, for many reasons, and for this particular one, that my visit to you did not appear to me to rise to the dignity of a 'concern.' I should not like you to think that the fact that I came here unofficially necessarily reflects in any way upon the kindly feeling of our authorities in England.

"Now Friends, as I heard the papers this morning and upon other days, I was reminded of last Eleventh month at Manchester, and I am of the opinion that there are probably three-quarters of our young men and women in England, in numbers and in strength, who would find a congenial home at this Conference. They do not know it; some might be shocked if they were told it; but I can tell them so when I go back.

"The only regret that I have felt, and I have felt it many a time, is that it has happened that in my weak young arms should come the olive branch of peace. When I remember what men there are in England who might so much better than I have come to you

with this message of good will, I cannot but wish it had been otherwise. It is due entirely to the accident that for the past two or three years I have been in correspondence with my friend, Howard M. Jenkins, that I owe the pleasure of my visit to America, and he will be responsible for any indiscretions that I may commit.

"But when I think of the men of England I should like to see on this platform—of Francis Frith, whose name was mentioned this morning, with his tall figure and venerable white hair—I could wish that he could come among you, but now the strength of his life is abated and I fear he will never come; and when I think of William Pollard, by whose death-bed I stood not long ago, when I remember his force of character, I could wish he had been here; and when I remember my friend and colleague in the editorship of the *British Friend*, William Edward Turner, with his sweet spirit and his persuasive eloquence, I could wish he had been here, and he perhaps may yet come; and when I think of the irradiating presence of Thomas Hodgkin, with his classic eloquence and his bright face, I wish you had Thomas Hodgkin here; and when I think of Caroline Stephen, now laid upon a bed of invalidism—but I can describe Caroline Stephen to you better than I can describe my other friends, for it so happens—if Elizabeth Powell Bond will forgive me this personal reference—in voice and in personal appearance, in gait and in ways, in mind and in spirit, I am irresistibly reminded of Caroline Stephen when I have the pleasure of talking to the Dean of Swarthmore College. And then there are young men. I wish I had been accompanied by my friend Edward Grubb, a saint in face and a saint in character; or by my young friend and old pupil, John Wilhelm Rowntree, now just on the verge of young manhood and growing blind and deaf, led by his devoted young wife into our ministers' gallery and standing

like a young prophet amongst us ; aye, and many more who I trust in the years to come may make your acquaintance ; for I feel sure we are on the eve of a better day. I noticed this morning and throughout this Conference a new note of progress, a freedom from tradition, and a longing to do Christ's work rising amongst you ; and here, now, we have not only some one from England, but here on this platform sits Rufus Jones, the editor of the *American Friend*, and by him President Isaac Sharpless, of Haverford. So I cannot but think that a better day is coming, when the old strife will die out, and men will dedicate themselves to nobler aims and purer feelings.

"Ring out, wild bells, to the wild sky ;
The flying cloud, the frosty light !
The year is dying in the night ;
The year is dying, let him die.

"Ring out a slowly dying cause,
And ancient forms of party strife ;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out false pride in place and blood,
The civic slander and the spite ;
Ring in the love of truth and right ;
Ring in the common love of good.

"Ring in the valiant man and free,
The larger heart, the kindlier hand ;
Ring out the darkness of the land ;
Ring in the Christ that is to be."

We shall strive to emulate the spirit of this address and to help pull down the barriers which engender ignorance, and prejudice, and unkindness, and which tend to make Christians un-Christlike.

S. P. Z.

THE BEST OF BOOKS.

FOR YOUNG FRIENDS' REVIEW.

It is painful to witness the deliberate efforts of some people to undervalue the worth of the Bible, and to undermine other persons' faith in it.

A writer recently said : "The nineteenth century is an age of unrest. The simple acceptance of the truths of the Bible has given way to earnest ques-

tionings in regard to its authenticity and inspiration. There is no occasion for fear that any of the bulwarks of our faith will be destroyed by honest research. The time in which the books of the Bible were written, or their authorship, may be questioned, but that in no wise invalidates the truth they contain. While aching hearts abound, and a thick cloud of sorrow covers many a home, the promises of God, so wonderfully preserved by man, will prove a comfort and blessing, and from the inmost heart will come the cry, "They are true, I have proven them." While there *may* be "no occasion for fear that the bulwarks of our faith be destroyed," there certainly *seems* a danger in that direction. Before removing the ancient, time-honored and tested foundation on which so many thousands of honest, well-meaning, thoughtful and intelligent people have reared a structure which has proved to *them* a tower of safety, a rock of refuge, it would be well to provide an equivalent. True, one edifice cannot be erected where another is standing, but the material can be procured and everything in readiness for the *new* building before beginning the destruction of the well-beloved old home, dear, if for no other reason, on account of loving pleasant associations connected therewith, and only because it is considered unsafe, or inadequate for present needs, does the inmate consent to its removal. This substitute, these would-be reformers have in many instances failed to provide, consequently unbelief in religion, meetings for worship, etc., has been the result. They say they would cite us to what is higher than the Bible—the inspeaking, indwelling voice of God, and, while no one faults them for this, we would fain ask, does a belief in this voice, or inner light, and a confidence in it, preclude faith or belief in the Bible? Surely it *need* not. To the earnest seeker for truth one but corroborates the other, not antagonizes it. There are many passages in the Bible, that, to ou

human understanding, are incomprehensible, so inconsistent do they seem, so utterly at variance with our ideas of the fatherhood of God, as accepted in these later times, that it is difficult, nay almost impossible, to reconcile them as the utterances of a just and merciful being, but we know these writings have passed through many translations, made by persons as fallible, as full of human nature, as we ourselves, albeit perhaps more learned in book lore, and who can tell how many mistakes have been made in these different translations and revisions? Yet, admitting they are accurate, why not accept the book, as we would any other? There is enough that we *can* accept and understand, which, if allowed to govern our lives, would make of us better Christians, better citizens, better neighbors, better parents, than we now are. There is so much of the grand, the sublime, the pathetic, the moral and the spiritual, contained therein, that it *is*, taken as a whole, emphatically *the* "book of books," and likely to remain so as long as the world lasts. What a lesson in forbearance and magnanimity can we learn from Abram, in his interview with Lot, when their herdsmen strove together; *he* would have no strife; he gave to Lot the choice of location, and *he* would take the other; anything to avoid strife. Our rulers might take this lesson to heart sometimes, advantageously. In the history of Joseph, what do we see? When his brothers are in his power and he could punish them for their cruelty and injustice to him years before, he *forgave* all, and without conditions, *simply* and *wholly* forgave. Where will we find a more touching expression of undying affection than that exhibited by Ruth for Naomi? "Where thou goest, I will go; thy people shall be my people, and thy God my God." What can equal the mournfulness, the pathos of the Jews' lament when in exile, "by the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion; we hanged our harps upon the willows

in the midst thereof," unless it be the cry of Jesus over Jerusalem? "(O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" as though his heart, his loving heart, wrung by the knowledge of unappreciated sacrifice. Listen to David's wail over the death of Absalom, "Oh, my son, Absalom; my son, my son Absalom! would God that I had died for thee, O Absalom, my son, my son!" All the agony of a father's love for a cherished, though unworthy child, concentrated in that one lament. Hear Job's vindication of himself to his accusing friends, and his appeal to God.¹ Note also the beauties of the thirty-eighth chapter of Job. I know not where they can be surpassed. Where will we find more uncompromising hostility to hypocrisy than is manifested by Jesus in denouncing that sin of the Jews personally to them. How our sympathy is enlisted for the bereaved sisters of Lazarus, and how eloquently that one little sentence, "Jesus wept," speaks of his love for that family. How tersely is our duty to our neighbor summed up in the parable of the good Samaritan; how comforting the assurance contained in the promise to those weary ones who are willing to accept the sheltering care of his boundless love, who are willing to bear the yoke of his service, which he declares is easy. Where can a finer code of ethical and religious teaching be found than in the Sermon on the Mount, fit basis for all governmental structures. Would the Christian world, not only theoretically, as it does, but practically as well, acknowledge the truth and the power of its precepts. How long ere we would see the dawn of the millennium? War and oppression of all kinds, intemperance and its accompanying evils of misery, rags and starvation would disappear, and in the

language of one of the Bible poets, grand old Isaiah, the time would come "when they (the people) shall beat their swords into plow shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more"; also, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But space and time alike forbid a farther enumeration of the beauties of the Bible, while the promises to the faithful, obedient ones, are many, and oh, how precious they have proved to many a weary, burdened soul, seeking peace and rest. No, do not let us depreciate the Bible; rather let us endeavor to hold up its truths to the world, that by obeying them, the people may be better and happier.

ELIZABETH H. COALE.

Holder, Ill., 9th mo. 18th, 1896.

FACE TO FACE WITH TROUBLE.

You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say.
And at night you wake to wonder
What the next day's news will bring;
Your pillow is brushed with phantom care
With a grim and ghastly wing.

You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There's a note you cannot pay;
Your brave right hand is feeble;
Your sight is growing blind;
Perhaps a friend is cold and stern,
Who was ever warm and kind.

You are face to face with trouble!
No wonder you cannot sleep;
But stay, and think of the promise,—
The Lord will safely keep,
And lead you out of the thicket,
And into the pasture land;
You have only to walk straight onward,
Holding the Lord's own hand.

Face to face with trouble,
And did you forget to look,
As the good old father taught you,
For help to the dear old Book!
You have heard the tempter whisper,
And you've had no heart to pray,

And God was dropped from your scheme
of life,
Oh! for many a weary day!

Then face to face with trouble—
It is thus he calls you back,
From the land of dearth and famine,
To the land that has no lack.
You would not hear in the sunshine;
You hear in the midnight gloom;
Behold, his tapers kindle
Like stars in the quiet room.

Oh! face to face with trouble,
Friends, I have often stood;
To learn that pain hath sweetness,
To know that God is good.
Arise and meet the daylight!
Be strong, and do your best!
With an honest heart, and a childlike faith
That God will do the rest.

—Margaret E. Sangster, in *Ladies' Home Journal*.

CHRIST IND'WELLING.

It is said of George Fox that when he first came out as a reformer he had no idea of starting a new sect, but thought to reform some of the evils in the Church of England, of which his parents were members. Finding his views were not accepted, he left that Church, and, with other contemporaries, founded the Society of Friends, who suffered many persecutions, and it is recorded of them that they made no resistance to the unjust proceedings against them, but endeavored to live in harmony with all men.

One of their faithful observances was the injunction of Jesus, "Swear not at all," and the peaceableness, consistency and purity of their lives induced the British Parliament, in the year 1721, to enact a law permitting Friends to take an affirmation instead of an oath. In 1849 this affirmation, which consisted of these words: "I do solemnly, sincerely and truly affirm," was made permanent for Friends. This is one of the principles that has, with very few exceptions, been faithfully maintained up to the present time, and is now coming into use by others than the Friends.

The fundamental belief of Friends, from which all their doctrine springs,

is that a manifestation of the Spirit of God is graciously offered to every rational soul, which, if accepted and lived up to, will be both wisdom and power, enabling that soul to fulfill all God's requirements, and will lead into everything necessary for man's present well-being and his everlasting salvation. Friends profess to depend for salvation wholly upon the spirit and power of God operating upon their souls, which, as they co-operate with it and live in faithful and devoted obedience to its manifestations, brings them into the Divine nature.

"The manifestation of the Spirit is given to every man to profit withal" — 1 Cor. : 12, 7.

"God is no respecter of persons, but, in every nation, he that feareth *Him*, and worketh righteousness, is accepted with *Him* — Acts 10: 34 and 35.

"He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God." — Micah 6 : 8.

Dr. Magill, in an address to the students at Swarthmore, gave the following :

"We believe in God, the supreme one over all ; we believe Jesus to be the most perfect manifestation of God in man, and we should follow the example He set and try to do as He would have done had He been in our place. We believe He was Divine inasmuch as He had the power to resist evil. We believe in the Bible as a book given for our instruction, but our principal belief is direct revelation from God to man, that now He tells this people His will as he did in the olden times, and this is all we need for our salvation if we obey the still, small voice."

THE INWARD CHRIST.

The outward word is good and true,
But inward power alone makes new,
Not even Christ can cleanse from sin,
Unless he comes and works within.

Christ in the heart ! If absent there
Thou canst not find Him anywhere ;

Christ in the heart ! O friends begin
And build the throne of Christ within.

And know from this that He is thine,
And that thy life is made divine,
When holy love shall have control,
And rule supremely in thy soul.

FOR YOUNG FRIENDS' REVIEW.

STUDIES IN QUAKERISM, OR THE LIFE AND GROWTH OF FRIENDS.

(Continued from last issue.)

This had to be the liberal basis on which the Society was formed. The degrees of "Light," and the shades and hues of it, were as various and multitudinous as were the individuals that composed the Society. The imperative exhortation to "Mind the Light" was honestly obeyed by some. Each followed his own clearer or shadowy, his borrowed or reflected, his stronger or feebler, his truer or illusory "Light," as best he might, leading to a corresponding variety in conviction, testimony, and conduct.

The difficulty of organizing this heterogeneity into a compound of homogeneity was soon made apparent by the early discords in the sect. To all mind their own Light and keep in harmony was impossible. It led to dissent, proscription and schism.

The Society was almost wrecked with these, before it was fairly organized. This conflict proved there was error somewhere. Either the principle was wrong, or the effort to organize under it was an improper one. The only alternative now to save both the principle and the Society, was to effect reconciliation through compromise and concession. Unity was to be the ostensible basis of all Church action. Majorities were discarded as unfair to the minorities, and tending to party spirit in Church decisions. A nominal unity must be secured before any onward movement could be made. Peace first and progress afterwards, if

at all. As Friends, nothing should be done to alienate or estrange.

From its incipency this has been the faith and feeling of the Church. Better be still than not move in harmony. Not "first pure, then peaceable," but peaceable first and pure afterwards, if ever. The interests and prosperity of the sect soon became paramount to "minding the Light," or minding the Light meant maintaining the sect. The principle was made secondary and subservient, and lost all its earlier significance and distinctiveness with the more conservative element of the Society. The less active and vital it was among the members the more easily they were kept in subjection to Church interests and the established order. It became the policy of the ruling element to encourage submission rather than independent faithfulness.

The subject of "reconstruction of religious thought and work" is agitating the highest circles and ablest exponents of what is called the Orthodox Church. They are admitting the present faith, and formulation of doctrines are the product of past ages, and as such are not adapted to, but are being repudiated by the more thoughtful and intelligent of this. To save the Church and the religion, a restatement and reconstruction is indispensable.

Friends held the advanced thought two centuries ago, and exercised the moral power it gave them then. Their prowess in the aggressive task of reconstruction of religious thought and work won for them their distinction as reformers and a spiritual minded people.

There has been much anxiety and speculation of late as to what can be done to arrest the present decline, and restore the life and growth of Friends. Mild and emollient remedies have been tried for many years, yet the declension continues. The sooner a new departure is made in the direction of "reconstruction of religious thought and work," will the Society put itself in a position to experience this rejuvenation. The terms, words and

names that were used by translators three centuries ago were such as were adapted to that period. Then intelligence and reason had but a small share of religious thought. It was not to understand, but to believe, that made the Christian. That period of faith has expired, and is vanishing to all thinking people.

Thought now more largely rules the world than ever before. Faith, in the ancient sense, is dead, and the religious thought and work of the past centuries now lingering on its remains is but a remnant, a fossil of what was once a vital force.

Till we are brought to realize this, and are prepared to leave these relics, and advance in reconstruction, there can be but little or no substantial progress. New wine can not be kept in old bottles is the teaching of long ago.

If we believe it, let us heed the lesson. The mental ferment of this age can not be restrained within the narrow boundaries of even two centuries back in the misty past. It demands and will have more "Light" and freedom than satisfied then.

The terms of our religion should be definite and expressive. Reconstruction even of the language of religion needs to be effected. We must know precisely what we mean, and there must be a fitness between our knowledge and the facts of life with which we have to deal. Speculation has lost its power and is out of the vocabulary. Even liberalism or heresy must define its terms, or receive no favor. The definition must not be addressed to the faith, but to the intelligence, the reason and consciousness. The standards must be high, the outline distinct, and the position invulnerable. All mysticism must go, and even the words that served it must be abandoned as worse than useless.

We must not be afraid of the Truth and the Light; let them lead us where they may, even if it should be to repudiating those errors of the past, how-

ever much they may have been revered and cherished as precious.

Our Light, the light of to-day as it is shed on and illuminates the inquiring mind, must be our guide, and not the less luminous effulgence of a past generation or of past centuries, no matter with what authority it has been recorded or how much sanctified by its antiquity. If we have not this courage and conviction, then our Light is not the true Light, nor are we as Light-bearers adequate to maintain the Truth, nor to sustain in prosperity a Society or organization established for the special purpose of letting our Light shine before men.

The letter or literal meaning, the forms, the traditions, and even the faith and works of the past must be subjected to the crucible, and tested by the "Light" of to-day, and where found wanting or inadequate for present needs, rejected and supplanted by the new and later revelations. We certainly have as much right as the fathers had to originate and construct what we believe necessary to supply our wants, as they exercised in supplying theirs. We must keep the Spirit above the letter which killeth. In all our teachings of the lessons, we may derive from either ancient or modern Quaker literature, no matter how highly it may be valued for the "Light" it may profess to reveal, as it can be no standard for any one but the authors.

It is true in our Young Friends' Association there is the promise of a religious revival, but even in them the tendency is more to become acquainted with the letter, with the history, with the origin of the forms, the peculiarities and traditions, than with the Spirit, and intelligent enthusiasm that inspired and impelled to their adoption. Two centuries ago there was greater need for examples of this extreme plainness to make more vivid and impressive the demands of the new religious departure. The true Friend of to-day should cultivate the spirit and enthusiasm of the

fathers rather than to precisely imitate their acts. Our opportunities for greater light should be the guide for the spirit, irrespective of what they saw as duty.

The Spirit, the Light, the Truth, in a rational, intelligent, scientific sense represented the best factors and forces for developing the highest type of character and manhood. These were the principles of the leading teachers, preachers and writers in the Society. It was professedly organized to represent, maintain and defend them as the vital evidences of a genuine religion. If the Society is to continue to exist on its original basis, these cardinal principles must be adhered to tenaciously in its educational work. The revelations resulting from scientific research and from scholarship in Biblical lore must supplant any empirical or unscientific views that early Friends may have held as sacred, and blasphemy for any one to question.

Covenants and Dispensation, Codes and Confessions of Faith, Creeds and Catechisms, Doctrines and Disciplines, may be external agencies to help keep the weak and vicious in the practices of certain forms and observances established by the sect, and to restrain them from gross immoralities; yet they are all in the letter, and as such too often at war with the Spirit of Truth, and instigate to intolerance, bigotry and persecution of the unbelievers.

The experience of early Friends furnishes us a striking example of this fact, and not a few of us have felt it within our own fold. If our Young Friends' Associations are imbued with a distinct sense of the essential difference between the letter and the spirit, and always place the spirit paramount, they may help to restore the Society to its original vigor, and preserve it from returning to the letter, as some of its branches seem to have already conspicuously done by abandoning the original ground.

T. E. LONGSHORE.

Now is the time to subscribe

CIVILIZATION.

A civilization that drives the two poles of society farther and farther apart, that widens the gap and intensifies the jealousy between one class and the other, that heightens the contrast in city or country between the comforts of the rich and the hardships of the poor, that overtasks or underpays wage workers to add superfluities to the estates of the rich, which helps a hundredth part of the population to own one half the property, which exposes women to moral ruin and drives pale children from tenement houses to work in mines and factories, which countenances an owner of real estate who has pocketed four millions by the rental of dens of misery and vice five stories high, which robs the citizen voter of his independence at the polls, enslaving by the fear of want to his employer or landlord, which multiplies the influence of money instead of character, a social condition where juries are packed and legislatures bribed, where in most industries one man is master and the many serve, where the magnitude of a fraud is security against punishment, this is a civilization not under control of religion and right. In which of the two divisions the Saviour lived and died, the Church knows and the world knows. Humanity is crying aloud and we had better hear the cry. Make all apologies you choose, exhibit the tokens of progress on every hand, entertain your optimism to any measure of hope, there will stand visibly one great division of society, its persons and its households secure day and night in comfortable advantages and possessions which make it easy to live. To that deviation you belong. Over against it another great division where toil and sleep take well near all the life of men. Who dare to pretend, knowing there is a God of Truth, that it is merit, character or faithfulness that makes the contrast and keeps visible the great distance between the two? Can it be that the Gospel He sent out

to save the nations has no work to do in reducing the sorrowful disparity, leveling the partition wall, binding the sundered members of the body together in one. In these grand ameliorations sympathy and cheer will come from human nature itself. Every little while we hear it said was an interesting era, with its eager activities and rapid gains, its marvelous invention, its conquests by hand and brain, its telling out aloud of the secrets of the earth, sea, air and stars. But we are living, all of us, in the presence of a far more majestic movement, and it is the old miracle of the Galilean mountain side and within, beyond, underneath and over all these mechanisms, inventions, and expositions of energy and skill, there is building silently another commonwealth of Almighty Justice, and love of the brotherhood of man; a City of God not built by the builders of roads, or factories, or steamships.

BISHOP HUNTINGDON.

HOW OLD ART THOU?

To know how old we are we must judge our age by the true standard. "True life is not measured by days or years."

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels noblest, acts best."

We are truly as old as the number of days in which we have grown toward the perfect man in Christ Jesus, in which we have learned good, done good, and gained good. We are as old as the number of days in which we have made progress towards eternal life, and put our lives in those things which shall never pass away.

"That life is long which answers life's great end."

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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BORN.

RAWSON.—To Marianna S. and Edward B. Rawson, of New York, is born a son named Arthur Joy, 10th. month 13th.

EDITORS OF REVIEW :

In opening the discussion on temperance at the Swarthmore Conference you quoted me as saying :—"Prohibition will result when women are given the right of suffrage."

I made no such declaration—not even referring to the woman suffrage question. While I think much benefit will be derived from it, don't think the millennium will come. My views thus given in the *Philadelphia Ledger* has caused me much annoyance, from those familiar with my true views and expressions, and observing the inconsistency. Therefore will feel greatly obliged to you for space to correct this error.

Laura H. Satterthwaite.

TRENTON YOUNG FRIENDS' ASSOCIATION.

Owing to an addition being made to the meeting-house, the usual place for meeting, the Trenton Friends' Association held its first regular meeting after the summer vacation in a room of Union Library. From a variety of causes this Association, which formerly worked with such zeal, became rather lifeless last year. However, the attendance and manifested interest in the first autumn meeting shows that it is again going to strive to take rank among the first.

Joseph Willets continued with his series of papers on "Clarkson's Portraiture of Quakerism," treating especially the topics of plainness of dress, furniture, and language

"Explain the money question as it is before the people of the United States to-day" was prepared by John Watson. He started off with giving a good account of the banking system

and our currency, but lost his subject before finishing. He was followed by Daniel Willets, giving the advantages of the gold standard with decided clearness, and John R. Satterthwaite giving the advantages to be derived from the free coinage of silver. The latter was elaborately prepared, and, though but few of the audience were in sympathy with his views, held the close attention of all. The speakers generally stood by their question, so that party feeling was not stirred. It was thought by many one of the most interesting meetings ever held, but some decidedly and repeatedly criticized the Executive Committee for this programme, feeling it was not a current topic of special interest to Friends, or sufficiently religious in its character.

A special meeting of the Association was held Ninth month 16th, to consider the Swarthmore Conferences.

Carrie S. Bamford, a member of the Executive Committee, has been appointed secretary; and William L. Ambler, an additional member, upon the Committee for the remainder of the year.

Laura H. Satterthwaite,
Chairman Ex. Com.

NEBRASKA HALF YEARLY MEETING.

The meeting of ministers and elders of Nebraska Half Yearly Meeting, met at the Meeting House near Genoa, Seventh-day, 24th 10th mo., at 2 p. m.

For several reasons the meeting was smaller than usual.

The silence was broken by the offering of an earnest prayer, desiring that we might all come into oneness with our Heavenly Father.

The queries were read and considered, interspersed with good advice.

The clerk expressed his gratification with the closeness of feeling which existed between the two Meetings, the answers from each being almost the same.

Lincoln Executive Meeting has no

recorded minister, and heretofore they have reported no ministers amongst them, although they have always had those who spoke in their meetings, but this time it was reported that "those who minister to our spiritual needs are believed to have the right qualification." First-day morning a goodly number gathered, but we missed the company of our Eastern Friends' who nearly always visit us on these semi annual occasions. We were exhorted to endeavor to come into close communion with the Father. That each one enter into the closet of his own heart, and if we have ought against our brother to seek first a reconciliation. If we have the least enmity in our hearts we can never be in unity with the Father. We should weigh well our actions, search closely our own hearts, and act under our Heavenly Father's instruction, stand still if in doubt, and act not unless we feel that God is with us.

We must work as He works, we can do nothing of ourselves. He gives us strength to come up higher and as we obey we realize that the righteousness of Jesus Christ clothes us.

The twelfth semi-annual session of the First-day Association met at 2 p.m. for the opening exercises. The superintendent of the Genoa First day School read the 107th Psalm. The clerk being absent, the opening minute was read by Lizzie Lightner, the assistant, after which prayer was offered. All the delegates responded to their names except two. They reported the names of Catherine Anna Burgess for clerk and Lizzie Lightner for assistant, with which the Conference united. It was reported that two of the delegates appointed to attend our Yearly First-day School Conference were present and that it was full of interest. Encouraging reports were received from Garrison, Genoa, and Lincoln, showing a total average attendance of 61, the latter stating that a First-day School was started 10th mo. 4th, near Bennett, at the house of Samuel

Coale, to meet monthly, at the close of the meeting for worship; there were 27 in attendance.

All the schools use Friends' lesson leaves, and distribute temperance literature and other weekly papers. The question. How can we best teach temperance, in our First-day School? was freely discussed. It was suggested that temperance charts be used. Also that parents and teachers earnestly seek to be guided by our Heavenly Father in teaching the children. Our other exercises consisted of readings, recitations and interesting discussions. We closed with a feeling that it had been good for us to have thus mingled together.

Second day morning our business meeting convened at the usual time. George S. Truman returned the minute he obtained last Fourth month to visit Philadelphia and Concord quarters and some other Meetings, and has accomplished his concern to his satisfaction and peace of mind, which was very gratifying to the Meeting. Feelings of thankfulness were expressed that he and his daughter had been able to accomplish their visit and safely return home.

The four queries usually answered at this time were earnestly considered, the reports from our subordinate Meetings showing a live interest in the various subjects queried about. Special attention was called to the need of care that we do not knowingly sell our grain for distillation. Second-day afternoon the report of the Philanthropic Committee, although showing but little work done, was yet encouraging, for every little adds to the general good, and we fully realize the magnitude of the work in all the various lines, especially among the Indians, and the Committee were encouraged to take such action in regard to this question as will bring the evils now surrounding them before the proper Governmental authorities.

Signed on behalf of the Committee,
CATHERINE ANNA BURGESS.

NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn, was held in the Library on 16th street, New York, on the evening of Ninth mo. 27th, with an attendance of over sixty, Harriett Cox McDowell presiding

After the customary silence and business routine, Ruben R. Gillingham was elected Secretary and Treasurer. And a Committee of arrangements was appointed to provide for the approaching General Conference of Young Friends' Associations, to be held in New York.

Mary W. Roberts for the Literature Section, read extracts from John J. Cornell's recently published book on "Friends' Beliefs."

Carlyn M. Carver gave a report of the Discipline Section's review of the New England Yearly Meeting Discipline.

Dr. Chas. McDowell, of the Current Topic Section, gave brief mention of several topics of interest, including Clara Barton's report of Armenian affairs, and Gladstone's recent course concerning the same. Also reference to Nansen's polar expedition, and to the course of the Presidential campaign, where votes were being sought generally through education, and for principles rather than partisanship.

The paper of the evening, by Edward L. Stabler, had as its subject, "Would the embodying of a liberal creed in our discipline be of an advantage?" He held that as a creed was a complete written statement of the beliefs required by Churches in general of their members, it was such a limitation as would and did lead to strife and church divisions, because of changes desired by dissenters to parts of the creed.

Friends wisely held to one cardinal principle on which all could agree, and allowed freedom otherwise for differing shades of opinions, which

simplicity was better than an extended creed.

In the discussion following, participated in by a number present, there was a general approval of the writer's views, and much profit was derived from the explicit explanation of Friendly beliefs as understood by different individuals.

After the usual silence the meeting adjourned, to again meet in Brooklyn, Tenth mo. 11th. F. N.

A regular meeting of the Young Friends' Association of New York and Brooklyn, was held in Brooklyn, Tenth mo. 11th.

In the report of the Executive Committee it was recommended that the section for Bible Study be added to the list of sections in the constitution, also that out two sections report at each meeting; which changes met with the approval of the meeting.

A short time was given to the discussion of plans for entertaining guests during the Young Friends' Conference, shortly to be held in New York.

The meeting appointed the following members to act as delegates: Emily C. Seaman, Ella B. McDowell, Mary P. Hicks, Henry M. Haviland, Franklin Noble.

Franklin Noble reported that the History Section had reviewed the book "Southern Quakers and Slavery," which they had found to be reliable and very interesting. Unlike most works bearing upon the subject of slavery, the active part that Friends took is neither exaggerated nor ignored. Going back to colonial times there is considerable mention of John Archdale and his great work as an advocate of religious freedom. Massachusetts was the first colony in which Quakerism was preached, and Virginia the second.

In her report for the Literature Section, Marianna Hallock read from "Mary Dyer, the Quaker martyr." This woman's heroic life and her steadfastness during the most cruel

persecution, from the time of her conversion to Quakerism, up to the time she was hanged in Boston, are well described in the book.

To the Discipline Section, Carrie Underhill stated that, in the discipline of New England meetings, simplicity, moderation, self-denial and love of unity are urged, young people are appealed to to give time to visiting the poor, ministry are advised to study the Scriptures well, and to be careful about misquoting them, and it is advised to teach the Scriptures to children.

Among Current Topics in Julia Hicks' report, were the arrival in this country of Dr. John Watson and Mr. Barrie, the remarkable length of Queen Victoria's reign, and the death of William Morris and George Du Maurier.

Edward Rawson stated that the new section for Bible Study would meet on Sixth-day evening following the association meeting.

The very excellent paper on "First-day School Extension," written by Cornelia J. Shoemaker for the General Conference, was then read and the various points discussed. C. S.

THE SWARTHMORE CONFERENCE.

(From the British Friend.)

Looking at Quakerism from an international point of view, and as a whole, apart from its sectional interests, only one recent event can be paralleled with the Swarthmore Conference of the Liberal Friends in America, popularly called "Hicksite." That other event is, of course, our own Manchester Conference. The two gatherings were both epoch making, and both helped towards a large-hearted conception of the Christlike life, inspired by love and disciplined by intelligence.

The outward circumstances of the two Conferences were indeed in great contrast. We met in Manchester in

winter, in the heart of a smoky city, in a solemn heavy meeting-house; and Friends mostly paid their own way, and slept in the comparative luxury of hotels. But the Swarthmore gathering was in a vast summer tent of elliptical shape, with the platform at one side; and in the warm days the canvas sides were lifted, and we looked out upon the lovely "campus" and its neighbouring woods, with the ivied walls of the great college as a background. There were 2,800 chairs on the boarded floor, and the aisles radiated from the platform. Often the seats were found insufficient, and a fringe of listeners crowded the outside or perched on the platform steps. Where attractions were great, seats were taken three quarters of an hour before. So that the gathering was twice as large as ours at Manchester, and young people were a larger portion thereof. For it was made very cheap. At all booking offices of all Railway Companies were posted the week before notices of fares there and back at two-thirds the usual price to ticket holders of "The Friends' Conference." And board and lodging for a week at the college were given gratis to Friends to the number of 1,442, besides private hospitality at Swarthmore, which accounted for 161 more; the number of dinners given daily at the college was over 2,000. 36,664 meals were given altogether.

It was done on this wise:—The Science Building was devoted to young men; the Girls' Gymnasium and the Lecture Hall to young women; smaller bedrooms were occupied by older Friends; cots with the mattress fixed to the frame, and pillow as part of mattress were laid on the floor as thick as they would lie; a hundred and twelve in one room. In the Chemical Laboratories men lay under rows of suggestive chemical bottles, and in the Physics department the dreaming must have been of dynamos. One blanket "covered" two cots, and nature's heat in a Pennsylvania August was ample for the rest.

The dining hall and a dining tent were filled with relays at meal times, and though the food was simple, the waitresses were a hundred Conference girls who took their turn at the work and made a commonplace meal superior thereby. Thus plain living and high thinking and generous hospitality, backed by splendid organization and lots of hard work for somebody in the background, carried the Conference through.

Indeed the electric light was almost the only external feature strikingly common to both gatherings. It might be said that the air of heaven was in both places, but that air is not a Manchester product, and what was a ventilator's draught with us came sweetly into the tent of the more favoured western gathering. And all day and far into the dim evening the college grounds, three hundred acres of sloping grass and grove, and wild woods steep down to the river, were dotted with groups in white summer dresses, bare-headed young men and girls who had been classmates at Swarthmore, and did not consider their "co-education" entirely finished.

The street of tents in the grove by the meeting-house was an enticing place to visit, and invitations were as free as, and more innocent than, from gipsies with less fair skins. "Dewdrow Inn" (*i.e.*, "do drop in," my non-punning readers) was a favourite haunt of mine; in the next tent, "Sleepy Hollow," dwelt nine girls, belonging to that curious American institution, a fraternity. It would take too much of the valuable space of *the British Friend*, which already has two continents on its editorial shoulders, to tell what a fraternity is, but I may say that this was called Kappa Alpha Theta, and if this stands for Katharai the name fits, or even Kardiai apo Theou. What it does stand for, no outsider knows, and even an English visitor, to whom every kindness was shown, could not be told. And however correct may be one's views as to the mistake of overvaluing

the "plain" language, it is very pleasant to hear it, even in its ungrammatical American form, when it says, "How is thee, Friend Graham, come in, we're ever so glad to see thee." For young and old at Swarthmore know no other tongue

Up in the fire-proof room of the "Friends' Historical Library," in the college, we are again reminded that we cannot be far from the heart of Quakerism. A separate article would be needed to give any idea of this unique collection of books, pictures and Quaker relics. From the famous Sir Peter Lely portrait of George Fox to the authentic handwriting of John Woolman, in his "Word of caution and remembrance to the rich," the eye wanders. George Fox's walking stick, a handsome implement, is there; and a collection of costume in bonnets, and kindred mysteries, is begun. Many an ancient polemic reposes there, and the most modern books stand close by, with their generally peaceful intent, and so the lion lies down with the lamb. One curiosity shows the conscientious accuracy of our early Friends. The first edition of George Fox's Journal had been issued and distributed over the country, when it was found that an error, recounting the latter end of a certain persecutor, had crept in. Two Friends therefore were sent, in the laborious fashion of those days, up and down the country, to every Quaker household, with duplicate leaves, from which the error had been expunged. Some copies, however, escaped the visitation, and one of these is at Swarthmore, to make us all conscientious in our narrative moments. Many contemporary English Friends would be surprised to find that their portraits are kept there in a large album. Prof. Beardsley, the curator, proposes to make a vast index to the contents of each book in the Library, so that it will become one Quaker Encyclopedia, accessible to any enquirer. He does not expect to finish it in his lifetime. This colossal

task we English must humbly put down to the German spirit which came with the colonists from Rhineland to Germantown in William Penn's days, and crops up still in a few Pennsylvanian words and dishes.

The college was almost the only building thereabouts when it was built twenty-seven years ago, except the "West House," now occupied by the Greek professor, formerly the birthplace of Benjamin West. This is on the estate, and so is the pretty house of the Mathematical professor, with her contiguous observatory; and fringing the college ground are the homes of other teachers and of many Philadelphia Friends, who have congregated there, as Friends do, in a pleasant colony. At one of these, the home of Thomas and Lydia Hall, I was privileged to find a daily retreat from the activities of the great tent and campus.

It is when we turn to these activities themselves, apart from their setting, that the likeness to the Manchester Conference appears. Human and Divine nature and the relation of the Society of Friends to them, are the same on both sides of the sea. The strength of the Conference seemed to spend itself in an increased sense of the need and value of Bible teaching, up to the level of modern knowledge, and in a sense of the increased need of aggressive work on the part of the Church. All this is somewhat of a new awakening to this branch of the Society, which is at present treading in the footsteps of the English Friends of a generation ago in their then new consciousness of the needs of Christ's folk outside our own membership.

The Conference lasted eight days, and consisted of five parts, dealing with First-day Schools, Education, Young Friends' Associations, Philanthropy, and at the centre the Religious Conference, dealing with the heart of the matter.

First-day Schools in America mean schools for their own membership primarily, though others come. They

run their own Lesson Leaves, as the "International" Lessons are often not on Quaker lines. They have spent three years over the Gospels, are now in the Book of Acts, and propose to go through the Epistles, and then turn to selections from the Old Testament. Earnest papers on how to improve the teaching, how to extend the schools, and kindred topics were read. It was here that my own paper on "Adult Schools in England" came in. Part of my hope in visiting America was to see if that institution of ours would transplant; and many private opportunities had arisen for advocating it. My paper was simple and descriptive, and contained in itself nothing which could account for the zeal with which the meeting followed the plain story—sufficiently inspiring as indeed it is. This enthusiasm was just another testimony to the blessed power of the everlasting spirit of good, without which many other blessings would be inexplicable. How often we forget the power of God—shown in the way men's hearts have been made so that they respond to any appeal to their humanity—to the Son of Man within them. An unofficial meeting of possible workers was held one evening in the meeting-house. We invited forty; about two hundred came, and we discussed practically the prospects of the success of an Adult School movement in America. Speeches were not made; but thoughts were flashed about for an hour and a half. One Adult School is begun; groups will meet in localities and see if the experiment can be tried. Help from English Friends at this juncture will be valued. Any teacher whose scholars have emigrated to the neighborhood of New York, Philadelphia, Baltimore or Chicago and some other places should put them into communication with these Friends.

I have not said anything at all on the theological question between Elias Hicks and Jonathan Evans in 1827, and some teachers may feel doubts about recommending their men to

these teachers. I hope to deal freely with the theological position in my next paper. For the present it may be enough to say that nothing was said in any paper at the Conference, and with one exception nothing by any speaker, which would not have passed any English standard of orthodoxy now accepted. The one exception was that of an eccentric speaker, whose remarks often distress his Friends, but who is better than his remarks. I only mention this exception in the interest of perfect accuracy. It does not really count.

Indeed, the beautiful reasonableness, the sterling and sensitive Quakerism, which was the uniform tone of the papers and speakers, did one's heart good. I hope we may have the paper on "God in Daily Life," by Elizabeth Powell Bond, printed in *The British Friend*; though it must there lose what it gained from the sweet penetration of her pleading voice. The paper on "The Silent Meeting," by Robert M. Janney, the President of the Philadelphia Stock Exchange, is full of loyalty to our central Quaker institution. Others might be mentioned, but names and titles would be tedious and could mean nothing to English readers. A large meeting on Social Purity, for men only, was addressed by Aaron M. Powell, Editor of *The Philanthropist*, now attending the International Conference at Berne, Dr. O. Edward Janney, of Baltimore, and myself. It led me to conclude that this evil is more consciously met and openly fought by these Friends than by ourselves.

The Conference on Philanthropic Labor dealt with Drink, Tobacco, the Press, Purity and Improper Publications, the Indians, the Colored People, Prisons, and other spheres of labor.

JOHN W. GRAHAM,

Any one may do a casual act of good nature; but a continuation of them shows it a part of the temperament.

Copied for the REVIEW.

CONCERNING OUR FRIENDS.

THE VALUE OF FRIENDSHIP—WHY WE
NEED IT—THE LOSS OF FRIENDS
—OUR SAD NEGLECT—THE
WORLD'S FRIEND.

"The only way to have a friend is to be one."

"Happy the man who knows the solemnity of friendship and honors its laws."

"There are two elements that go to the composition of friendship—one is truth, the other is tenderness."

The gentle philosopher of concord knew something of the value of friendship when he uttered these words; knew also of its fine texture, so strong, yet fragile; so vigorous, yet easily bruised.

I have been re-reading Emerson's Essay on Friendship, and, as I have closed the book and pondered over its wise sayings, I have been impressed anew with the thought of our careless treatment of this most sacred affection, next to love.

Indeed I am not sure that perfect friendship between rare high natures is not a relationship greater than love, or, at least, purer and more elevating. And yet we treat it often with a careless neglect or indifference that would kill the strongest love between man and woman.

But let us come away from Emerson's transcendentalism from the rare esoteric relationship of which he speaks, and into which it is not given to us all to enter, to the plain ordinary friendships of every day life; not acquaintanceships, mind you, but those kindly impulses between heart and heart, those kinships of spirit, that, upspringing instantly, or by the growth of years, constitute genuine friendships.

First, we confess frankly that we need our friends, some of us perhaps to a greater degree than others, but all

to some extent. It is a healthy, happy, human instinct, the indulgence of which brings a certain cordial exhilaration.

The man or woman who has many friends is never despondent. He or she who has one friend is never lonely. "Let the soul be assured that somewhere in the universe it should regain its friend, and it would be content and cheerful alone for a thousand years."

We may speak lightly of friendship, it is the fashion of the age; we may flout at the relationship, cast gibes and deride it; we may pride ourselves on our independence, self-reliance, what you will; yet our every impulse is toward it, and the loneliest heart in the world is that which casts away its friends.

What are we doing to possess friends, or possessing, to retain them?

"The only way to have a friend is to be one," says the philosopher, and surely truer words never were spoken. Let us add to it: "The only way to keep a friend is to deal with him or her in truth and tenderness."

"A friend is a person with whom we may be sincere," with whom we must be as sincere as one mortal may with another. Friendship does not flourish in an atmosphere of duplicity; it cannot be nourished on artifice. You and I must be ourselves to our friends if we, having won them, would retain them. Have you not noticed? It is the pleasant people who win friends; it is the sincere ones who retain them.

But there is something else needed in our conduct towards them—tenderness. It is a comprehensive word, including an infinity of gracious minor virtues—thoughtfulness, courtesy, kindness, active interest, self-restraint, sympathy, protective love.

Stop for a moment and let us consider, you and I, how friends, dear friends of past years, have slipped away from us; not because we have loved or believed in them less, not from in-

sincerity on our part, but from lack of this comprehending tenderness.

One thought of them in the twilight hour is gentle as of yore; our regard for them has not diminished, but we have been indifferent, passive, neglectful even to discourtesy, and they have slipped away, away, until all that we retain of them is the echo of their voices, the remembrance of former communings, and what we have missed in heart warnings and spiritual upliftings, what they have suffered in little sword thrusts of neglect, we realize dimly with sense of shame.

How did it begin? We hardly know. In something very small—a letter unanswered until too late; a call continually deferred; a kindness unacknowledged; a little selfishness; a touch of temper; a careless discourtesy. Aye, so small a thing in the beginning but the days have slipped into months, the months to years, and our friend whom we have let go is lost to us for all time. And how the remembrance of it hurts; how their faces flit beseechingly before us out of the past. Oh, I speak not of love nor lovers, but only of friends whom through our own neglect we have lost.

Nothing is truer than this—that if we would keep our friends we must put forth effort.

Behold the arts exercised to keep love alive between maiden and lover—the graces of manner, the daintiness of dress, the thoughtfulness and courtesies. Would love endure the strain of indifference and neglect? I trow not. The lover knows it, the maiden is aware of it, and every art is exercised to convey each to each the message of appreciation.

And thus it must be with friendship. We must show our friends that we appreciate them, not merely by our sincerity, but by tenderness towards them.

We must exercise toward them courtesy, a gracious self control and unselfishness. It is not possible nor

desirable to hold them close to us always, but in our intercourse we should treat them with the outer grace that is the sign of our inner regard.

Distrust has slain his thousand friendships, but neglect his tens of thousands. Let us not complain that we have no friends, for the cry is but the echo of our own heart's faithlessness towards one of its truest and most reverent impulses.

There is kindness in the world, there is sympathy, there is the electrical affinity that draws spirit to spirit; and he who is friendless stands self-condemned.

"Friendship demands a religious treatment," says the Concord sage—and that means a reverent treatment; not one of careless discourtesy or neglect.

Therefore, if we would keep our friends, it is ours to remember the letter, to pay the call, to proffer the courtesy, to waive the passing inconvenience, to exercise the unselfishness, to put forth in every way whatever effort is needed, to fulfill the law of the high calling of friendship.

It is one made holy by the world's Master in those last solemn words of His last earth days:

"Henceforth I call you not servants, but I have called you friends." Yet even this best Friend drops speedily out of the lives of those who never pray.—Taken from "*Woman's Empire*," edited by Faith Fenton.

QUEEN VICTORIA'S REMARKABLE ACHIEVEMENT.

The following was taken from the "*Western Advertiser*," London, Ont., 9th mo. 25th.

"At Balmoral, her Highland home, Queen Victoria is to-day celebrating the attainment of the longest reign of any sovereign who ever sat on the British throne.

"Surrounded by her children and

grandchildren—the most important of all being the grandson who comes to her in the glory of the Czar of All the Russias—her majesty indeed achieves remarkable distinction, having reigned 59 years and 111 days.

“Hitherto George III. had first place, he having reigned 59 years and 110 days, or from Oct. 25, 1760 to Jan. 29, 1820. But during the last few years of this long term the King was mentally incapable of governing, and a regency existed.

“Queen Victoria has lived an exemplary life—a pattern to her subjects—and to-day, in her 78th year, she enjoys good health and all her faculties.

“The third longest reign in the history of the United Kingdom was that of Henry III., who sat on the throne from Oct. 19, 1216, till Nov. 16, 1272. Edward III. reigned almost 50 years, and Queen Elizabeth 45 years. A large number of the other sovereigns reigned but for very short periods.

“In no previous reign were there chronicled so many changes for the better—so many advancements in arts, science, manufactures, and in the betterments of the common people—as have been recorded in the long and eventful reign of Victoria.

“May her Majesty enjoy the remaining years of her long life in peace and felicity!”

For everything that is taken something is given. Society acquires new arts, and loses old instincts. The civilized man has built a coach, but has lost the use of his feet; he has a fine Geneva watch, but cannot tell the hour by the sun.

The passions of mankind are partly protective, partly beneficent, like the chaff and grain of the corn; but none without their use, none without nobleness when seen in balanced unity with the rest of the spirit which they are charged to defend.

THE FLOWER AND THE SWORD.

“I am a sword of Damascus steel;
I'll fight or die, come woe or weal,
I love the sound of the battle's din,
And fame and glory I would win,
Aye to my master I'll be true;
Now tell me, comrade, who are you?”

“I am a blossom of low degree,
Kissed by the breeze from yonder sea;
Only a flower of no renown,
Growing alone on my native down,
To bless and cheer in my lowly way
The hearts of the men whom you would slay.”

WILLIAM EDWARDS CAMERON.

THE BURIAL OF SUMMER.

BY LILLIE E. BARR.

You that were friends with the birds and the roses.

Now you may weep. We have buried the Summer

Gone is the singing-time, mown are the grasses,

All the vines gathered.

Gray groweth Earth, with her things that were golden;

Gray are the skies, and the grass is all dew-drenched;

Streams are complaining, winds are inplacable,

Stripping the branches.

Yet, splendid Summer, there's hope in our weeping,

Thine is a sepulcher named Resurrection.

Over it blooms, amid roses prophetic,
Lilies of promise.

Thou wilt come back again—back with thy beauty;

Birds will return—that reluctant went seaward;

Blossom and fruitage, the wheat and the honey.

Sunshine and plenty.

Comes to the heart any ransoming summer
For love that is slain and hopes beaten downward?

Can it redeem all its wasted affections,
Music, and laughter?

God shall redeem them; and for filling of graves

And wringing of hands, give love that's immortal;

Give beauty for ashes, pleasures unfading,
Summer eternal.

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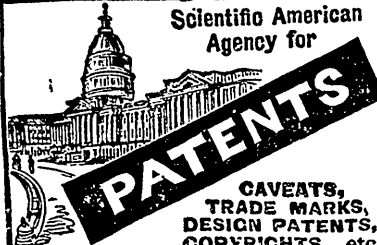
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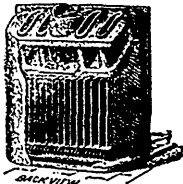
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