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# Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV. LONDON, ONT., CANADA, EIGHTH MONTH, 1898.

No. 8.

## PEACE.

If sin be in the heart,  
The fairest sky is foul,  
And sad the summer weather.  
The eye no longer sees  
The lambs at play together,  
The dull ear cannot hear  
The birds that sing so sweetly,  
And all the joy of God's  
Good earth is gone completely,  
If sin be in the heart.

If peace be in the heart,  
The wildest winter storm  
Is full of solemn beauty,  
The midnight lightning-flash  
But shows the path of duty,  
Each living creature tells  
Some new and joyous story,  
The very trees and stones  
All catch a ray of glory,

If peace be in the heart.

—Charles Francis Richardson.

## THE PLAN AND AIM OF THE INTERMEDIATE LESSONS.

CORNELIA J. SHOEMAKER.

Read in Philadelphia, Yearly Meeting Week.

The Father then governed  
All of the earth-dwellers, as He ever is  
doing.

This couplet, which occurs in the Anglo-Saxon poem "Beowulf," breathes, in its universality, something of the spirit of the opening lines of the Gospel of St. John; but we miss the thought of the indwelling Christ, "The true light which enlighteneth every man that cometh into the world."

In every age this universal light has had its witnesses; and yet the Christian church is but slowly realizing that the light which shone upon the Hebrew prophets, and made bright the path of Jesus as He journeyed through the hills and vales of Palestine, is the

same light that revealed great truths unto Confucius, Zoroaster, Buddha and Mohammed, and inspired their works of reformation; a light which shines to-day with greater clearness than it has had in any previous age.

We are just beginning to realize that Jehovah is the Father of all the earth dwellers; and that in every clime through all the ages He has spoken to His children in the language that they could comprehend. I say *just beginning*, for, although the thoughts of the universal Fatherhood of God and the brotherhood of man have been a part of the possessions of humanity for nineteen hundred years; with too many of us the seed lies dormant, or its growth is checked by prejudice, else war would have become impossible, and cruelty to man or beast a thing unknown.

Yet since every thought is a potential deed, it is necessary that in each generation this great unifying thought be planted; that time may bring the blossom and the fruit.

In the childhood of the world, man searched the great deep with its myriad forms of life, he roamed the earth, and at each step encountered objects which aroused his fear or wonder; he gazed into the infinite expanse of heaven with its changeless cycle of sun, and moon and stars, and asked the questions which you and I and all the world have asked, and tried to answer: "When, and how, and by whom were all things made?" And the Divine Power, which is the source of all our questions, gave so much of the great answer as the soul could comprehend.

Thus arose myths and legends whose partial truths, though often leading into error, are man's attempt to explain the unknown by the known.

Their value lies in their nearness to nature, and their close connection with the fuller truth which is unfolding age by age.

Some of the cosmic myths are almost universal. Each race has its creation story, and nearly every race has its story of a flood. The tale of homicide, in connection with the building of a city has been handed down in many languages; while man's first thought of God, and his relation to the divine forces which he felt, but could not understand, have been strikingly similar, whether he was Caucasian or Malay, Indian or Esquimo.

The child is often spoken of as the epitome of the race. It is urged that his development reproduces in miniature each stage, through which the race has passed; and, however we may regard this as a working theory, I think that it is generally conceded that every child passes through his legend period—a time when his wondering and questioning soul finds an answering note in those world stories which have come down to us through countless years.

He has not attained the spiritual stature of the nineteenth century man, nor can he always see his moral obligations, in the light which they assume unto his elders; but the simple truths, which were revealed to man in the childhood of the races, find kindred thoughts to welcome them and form the stepping stones to broader knowledge.

Therefore, because they appeal to him so strongly; because they are instinct with nature's teaching, and because they bear unerring witness unto the light of ages, these earliest embodiments of man's religious thought are important factors in the education of the child.

In their bibles or collections of sacred writings, are to be found many of the myths and legends of the races. Their long existence as tradition has had a tendency to emphasize their

great and at first half-recognized truths, and to eliminate much of the local and purely accidental coloring, so that while these legends were transmitted with a faithfulness, which seems marvellous in this age, each generation did contribute something to the story by emphasizing the features which appealed to it most strongly, and neglecting those which the races had outgrown.

The Hebrew Scriptures stand pre-eminent among the bibles of the world, both because of the peculiar mission of that people, and because in them we have the entire literature of a nation, "with a genius for religion."

Upon legend, poetry, history, law, and philosophy is found the impress of their developing monotheism. Read in its proper sequence, the Old Testament is a wonderful story of the evolution of religious thought—from the crude conception of Jehovah as a national deity, a God among many gods, more righteous but not more powerful than the deities of other races, and a being very human in his attributes, to that of the just judge and ruler of all the earth, looking with especial favor, it is true, upon his chosen people, but foreshadowing the universal Father whom it was the mission of Jesus to proclaim.

Doubtless all are now familiar with the theories of the formation of the Hebrew canon, which are current among scholars. We have also heard much of late about the myths and legends of the Hebrew people, and how these were handed down from age to age, changing and growing as the race developed, until at last they crystallized, first in the form of national ballad, later in the earliest forms of Hebrew prose.

These editions of the national legends were unlike in many respects. They grew up in different parts of the country, and names of men and places, and even incidents became confused.

Each being separated by a generation or more from the one which pre-

ceded it, the crude and anthropomorphic ideas of the fathers were replaced by the more spiritual, yet in some respects more formal, conceptions of the sons; and centuries elapsed before the halo which time throws about his children rendered these written legends sacred in the nation's eyes.

In the book of Genesis, which is, as its name signifies, the Hebrew book of beginnings, at least three earlier sources can be traced. There is a complete set of traditions, which, judged by their local coloring, and by certain names which were peculiar to the south, had their origin among the Judean hills. Side by side with these and often interwoven with them in such a manner as to form one continuous, though at times inharmonious, narrative, is a set of legends which seem to have been written later and by some prophet of the north.

Although the second narrative is independent of the first, both appear to be based upon the earlier Hebrew ballad. The book as we have it today is the result of still another compilation which occurred at a later period in the history of the Jewish church—a period in which the priestly code received its full development, and *monotheism* was recognized as Israel's central faith.

The editor of the first six books of the Old Testament incorporated bodily into his work the writings of the earlier authors; thus the story of the growth of the Book of Genesis is the story of the growth of the whole Hexateuch.

From time immemorial the Hebrew people have been zealous in the education of their children. In no other ancient race, unless it be among our Saxon forefathers, do we find so true an appreciation of the sacredness of motherhood; and both the fathers and mothers in Israel took part in the education of their little ones.

The wise among the Hebrews seemed instinctively to feel that they lived in each succeeding generation; and

that therefore it was most important that the son be fitted to carry on his father's work.

"And these words shall be in thine heart; and thou shalt teach them dilligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," was no idle saying in Israel.

In the tents of the herdsmen, in the wandering shepherd's home, at his mother's knee, or walking at his father's side, the little Hebrew lad listened to tales of Abraham, Isaac and Jacob; learned to love the forgiving Joseph, and to honor Moses, his nation's strong deliverer.

Thus he grew wise in legend lore, but more fortunate in this than the average child of Christian parents, he learned these tales as legends. They had for him no shell of sacredness to close over his imagination and forbid the growth of reason.

If we would gain for ourselves, and have our children learn, the most valuable lessons which these wonderful Hebrew legends have to teach, we must, remembering their origin, read them as we would the Vedic myth, or the Anglo-Saxon poem, for the underlying truths and the law of growth which they reveal.

These considerations led to the adoption of the plan which has been pursued in the Intermediate Lesson series; a plan which has, I fear, proved quite unsatisfactory in many places; and which, stated briefly, has been this:

The first quarterly of the series treated of man's earliest religious thought and was designed as an introduction to the age of legend. One lesson reviewed the early races of mankind; another explained briefly the growth of myth and legend out of man's attempt to answer his own questions. It was the purpose of the lesson upon the bibles of the world to show that the Hebrew Bible is one among several books, or

collection of books, each of which is considered sacred by some portion of the human family.

A number of the creation stories, which are found in the bibles of the world were given. that the children might compare them with each other, and with the story, as science tells it ; and that they might perceive that in each, there dwells a central truth. To these were added the Persian Eden myth and the Babylonian story of the deluge, which bear a marked resemblance to the Hebrew Eden and Deluge narratives. The quarterly closed with a brief sketch of the Hebrew people and its mission.

It aimed to keep prominent the thought of the true light which enlighteneth every man; to teach something of the origin and growth of legend, to broaden the basis for the study of the Hebrew myth, and to awaken that sympathetic interest, which can believe that—

In all the ages,  
Every human heart is human,  
That in even savage bosoms,  
There are longings, yearnings, strivings  
For the good they comprehend not;  
That the feeble hands and helpless  
Groping blindly in the darkness,  
Touch God's right hand in that darkness,  
And are lifted up and strengthened.

In the second quarterly there were introduced two typical Hebrew families, living in the legend period. In such homes many of the Jewish stories had their birth, and among these people of the hills, they grew and changed, as generation succeeded generation.

It was designed that the telling of the stories by different members of the family should suggest the gathering of the legends from various sources, and combining them into one continuous, though not always harmonious narrative.

The two families, widely separated in space and time naturally explain the double and sometimes triple versions of a story, and make clear the impossibility of avoiding contradictions, such as abound in Genesis and Exodus.

None of these facts need be explained to the child, the object being to present the legends in their natural and truthful setting, that there may be nothing to unlearn in after years.

The plan of putting the stories in the mouth of some member of the Hebrew family, who thus became responsible for their errors as well as for their deeper truths, was retained throughout the purely legendary book of Genesis.

With the beginning of the Exodus it was dropped, for here the *history of Israel begins*. It is history blended with legend, it is true, but having assumed the right attitude towards these half historical tales, whose value lies not in the authenticity of detail, but in their story of a nation's growth in righteousness, the child should be better able to discriminate between the true and false.

The language of the Bible, which, because of its beautiful simplicity was retained throughout the Genesis stories, has been given up in the longer historical narratives of Exodus, Numbers, Joshua, Judges, Samuel, Kings, etc., which it is often necessary to greatly condense, that they may occupy the small space allotted to one lesson; and there is no longer any reference to the family, who are supposed to have done their work in giving a concrete illustration of the growth of legend.

The purpose of the series has been :

1. To teach something of the origin and growth of legend.
2. To familiarize the children with a few of the Old Testament stories in the simplicity of their Bible form.
3. To give in connection with the narrative a short sketch of Hebrew history, and,
4. To let the legends tell their story of evolution in religious thought.

Above all, it was hoped that the little people might see how through that light, which enlighteneth every man, the true light of Ages,

"Shy yearnings of the savage,  
 Unfolding thought by thought  
 To holy lives are lifted,  
 To visions fair are wrought ;  
 How races rise and cluster,  
 And evils fade and fall,  
 Till chaos blooms to beauty,  
 God's purpose crowning all."

Then it is but a step to the completed thought that

"Revelation is not sealed,  
 Answering unto man's endeavor,  
 Truth and right are still revealed,  
 That which came to ancient sages,  
 Greek, barbarian, Roman, Jew,  
 Written in the heart's deep pages,  
 Shines to-day forever new."

### THE FUTURE MEMBERS OF OUR SOCIETY.

EDWARD CORNELL.

Read at New York and Brooklyn Y. F. Association,  
 5th mo. 22, 1898.

It is a very true saying that "The child is father of the man." In a very few years the life and growth of the Society of Friends will depend upon those who are now children, and on Friends' children almost alone, for we cannot look forward to much strength from outside sources. It has too long been an accepted idea that we do not proselyte.

Inconceivable as it may be, that we should possess the great truth of Christianity—that God is in the heart of all his creatures, and yet make little or no effort to spread that truth; still it is so, and so it will remain until some new George Fox shall arise among us and call us back to our first principles.

Any one who will read the history of the early Friends will perceive that they were perhaps the most active sect in spreading their news of the truth that has ever appeared. We are now perhaps the most inactive.

While this condition continues we must depend for accessions to our membership in the most part on those born into the Society.

It might be said that with such views I should address myself to the more

important topic—the spreading of our principles abroad in the land. But that object is one which under present conditions cannot be fully realized. We have no George Fox; nor are the times opportune. In Fox's day religious controversy filled the air. Men would rather discuss theology than eat a dinner. To-day there is not such vital interest in religious topics, though there is, I am sure, more practical Christianity, notwithstanding the world's readiness for war.

I have therefore chosen to speak of a direction in which I feel sure we can increase our labors and make them effective.

Every Friends' child ought to have the Society of Friends put before it in the most attractive light. Our religion is essentially a grown-up's religion. It enforces a dependence on self and one's own relationship and nearness to the almighty power. There is little of that blind unreasoning faith which is so suited to undeveloped minds.

There is so much in life that a child must accept as true without reasoning from the alphabet on, that it becomes accustomed to accepting without question whatever is taught it. It has been found by experience that childhood is almost the only time when implicit faith in creeds can be instilled.

Our creedless religion appeals to the reason and not so much to faith, and we have necessarily to wait until the child's reasoning powers are developed before we can be successful in instilling it.

Of course much can be done long before this period is reached. A child can be taught that it is right to do good and wrong to do evil long before it can reason that out for itself.

That for some cause or other, we have failed to hold in the Society many Friends' children is evident. How often one hears the statement that so and so came of a Quaker family. There is usually some little pride, or at least complaisance in this. A Quaker family

is thought to be a good thing to have come from, but few consider whether it is not a good thing to be in.

It seems to me that we need to be more alive to the necessity of holding in our Society those who are born in it.

Friends' children may be divided into two classes.

1st. Birthright members, those having both parents members.

2nd. Those who are denied birthright membership, having but one parent a member.

As continuance in the Society depends on conduct and religious conviction, I can see no good reason why we should not hold out to all children of Friends the birthright of membership. The possibility of affiliation with other churches may be greater where there is one parent of another denomination, but the difference is one of degree, only not of kind, it is just as possible for any of our young members to turn elsewhere. The result of the present rule is that many such children lead their parents away from, instead of drawing them towards Friends, and our main efforts towards holding the children are confined to birthright members. I believe that just as strong efforts should be made towards the others. It is not the accident of birth that makes them available for the inculcation of Friends' principles, but the opportunity for reaching them with the approval of their parents. In most such cases this opportunity is given.

In general, the means of arousing an attachment for the Society in children are :

First and greatest, parental influence.

Each parent must judge of the needs spiritual and otherwise of his own children, and though the bringing up of other people's children is a fascinating topic, it is one I will not venture to intrude upon, and will pass on to other influences, which have more to do with the Society at large.

Second, the First-day schools.

A new convert is proverbially zealous, and, while not a new convert to First-day schools, my active interest in them is very recent. Still, I think that I do not exaggerate in saying that the work of our First-day schools is of the utmost importance.

The First-day school should be the means of giving to every child within its reach, and it should be made to reach all children of Friendly parentage—a knowledge of the principles and history of Christianity, of the views of Friends and of the workings of our Society ; but, above all, by example and precept the children should be instructed in thinking right and doing right.

It is easy enough to tell a child, "You must be good," but your breath is wasted unless you can so interest the child in telling it, that it will remember what you say and put it into practice. The main thing about the F. D. S. is, in my mind, to make it interesting for the children. It is not possible to make it interesting by reading through a lesson and asking a few set questions, or those occurring on the spur of the moment. The teacher should have given study and thought to the lesson beforehand, sought out illustrations and examples. In short, he should have worked the lesson up; for in this, as in all things, the genius of the world is work.

The third great influence which should be brought to bear upon the child (and here, and in fact, all through this paper, I mean by children, all young people) is the social influence.

The influence which will bring them to attend meeting in after years is very largely social. What would be left of our First-day meeting if it were not for the social mingling which we so much enjoy? There would be a slim attendance, I am sure.

I discovered during the past winter that in Brooklyn, there were Friends' children nearly grown up, who knew no other, or almost no other Friends.

children. Not one or two cases alone but several. What tie is there to bind these children to meeting when they are grown? The religious tie, you may say. Yes, but there are many in whom the religious tie is not strong enough to bind till it is developed, and those are the ones we are trying to reach. How much more easily can the helping hand be held out by a friend than by a stranger? A means should be provided by which the children and all our young people may become better acquainted with one another, and a social feeling created which will be a strong factor in binding them together and to the Society.

The fourth influence I wish to speak of is attendance at meeting. In this connection I cannot do better than to use a quotation from that delightful story, "Vesta of the Basins."

"Forced to go never gets far." Every child ought to be introduced carefully and judiciously into attendance at meeting, but not forced into it. It is very hard for most children to sit still, hard enough for some of us grown folks, and until a child is old enough to reason about religious subjects it seems to me it should never be forced to attend meeting. If it is necessary for a young child to go with its parents, let it have a book, provided it can be made not to disturb others with its use, or go quietly to sleep on a bench—there is generally room enough.

The introduction to meeting should not, however, be omitted when the child is old enough to begin to appreciate the beauty of a worship that is limited only by the capacity of the worshipper.

Fifth, and last. We should begin at the earliest possible moment to make the children part of our Society, and to recognize them as such. Oftentimes, till they reach 19 or 20 they are not so recognized, so far as any work that they can do. By that time they have probably acquired the mental

habit of not counting themselves in as part of the Society. Surely in the philanthropic association something can be found for them. They can do work among women and children, they can form bands of mercy, and at such times as this (Yearly Meeting) they can serve and do other things that will make them realize that they are part of it all, and that their services are needed and appreciated.

In this very sketchy and incomplete paper I fear that I may have seemed to preach about the many things we should do that we don't do. I have not meant it as such. It is the expression of what I have very much at heart: that the need is great for us to extend the influence of our Society over all those who are already with us.

If we have become resigned to the weak idea that we are not to proselyte, do not let us become so to the dropping away of any of our young people. We need them, and is it not also certain that they need us?

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### EQUAL SUFFRAGE.

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Read in The Philanthropic Session at Genesee Y. M.,  
6 mo., 1898.

Writers differ as to the cause of the universal degradation of women, but the fact remains that in all times and countries of which we have record, women have been considered and treated as inferior beings. It seems to be God's plan that everything in this world should grow, develop, progress. Nothing springs full-bodied into power; but material and immaterial things, from an acorn to an embryonic reform idea, must grow. So it was that way back in the early centuries, woman commenced to move out of her cramped environments. She was then a slave classed as property, and it took the world four thousand years to discover that she had a soul and then eighteen hundred years more to discover that she had a mind. Plato, with his prophetic vision, saw the ultimate



trend of things, and gave woman a place by the side of man, in his ideal republic. John Stuart Mills has written that through all the progressive period of human history the condition of woman has been approaching nearer to equality with man. It is a most interesting study to trace this progress. One woman after another stepped farther out of the beaten track of custom and brought upon her head the storms of ridicule and censure. Mary Wollstonecraft, whose pen was dedicated to the rights of women, as late as 1790 was violently abused for her progressive ideas. Earnest women who have given their lives to the advancement of this truth of equal rights have been removed from the protection of law and from the sympathy of society for the sake of that truth. They cleared the path, and women to-day too easily accept the advantages of present conditions and forget the struggle of the past.

This so-called woman question, started many centuries ago, comes rolling up to us for its solution. We cannot avoid it. Woman cannot turn back to barbarism. All the inventions of science and discoveries of education have pushed her forward. Civilization is a record of this unfolding thought of equal rights for all. Curtis well says, "The test of civilization is the position of women. The Zulu has a plow team of a cow and a wife, and Zululand is among the lowest of uncivilized countries. When woman rises she pulls the whole race with her. Among English-speaking people, woman's progress has now attained that point that she reaches her hand for the logical conclusion of her position—the ballot. She has arrived at that period where her powers of mind and spirit demand a just recognition in the government.

All admit that woman's special province is the home. Yet for the sake of her home, woman needs the ballot. The questions of finance that are troubling nations have a direct relation

to the home interests. The subject of taxation is as important to the woman who owns her home as to the man. Most women consider the tariff a dry, knotty question, but articles of common use in the home are affected by a high tariff or free trade, so the tariff is a legitimate question of the home. Every political question worthy of consideration is at bottom a question of practical righteousness, affecting for better or worse the home and its inmates. We hear a great deal about the political corruption of our times. There is nothing necessarily bad about politics, only bad men have made it so. Good men and good women will make it what it should be—the science of government.

What is the state or city, but the larger home? It's citizens, but children of a larger growth? The same love and sympathy for the erring, the helpful regard for the weak, in fact, the same qualities are needed here as in the home family. Women are proverbially successful in keeping their houses neat and clean, and they long to do some scrubbing in our town and municipal governments,—some housecleaning for the benefit of the nation.

Some are afraid that enfranchisement will make women unwomanly, but this term womanly is but relative, meaning one thing to-day, something else to-morrow, something far different in one country than it does in another. In China it is womanly to hobble about on crippled feet, or in the Orient to shut out God's light and sunshine with hideous veils. How then shall we know about what is truly womanly? Woman's nature is too often a repressed, sickly, frivolous thing. We can never know what is in the truest sense of the word womanly until all social, physical, political restrictions and disabilities are removed and woman nature is free to develop and fill its God-appointed place.

There can never be any confliction between the ballot and home duties.

A man does not neglect his business and home because he has the right to vote. No one will ever be compelled to accept public office. Lucy Stone once said to a young girl, in whom she was interested and of whose abilities she had a good opinion, "I would like very well to see you in the Senate forty years from now, but if you leave your baby in order to go there, I will come back from the other world to punish you."

Prof. Huxley's clear reasoning runs, "Suppose for the sake of argument, we accept the inequality of the sexes as one of Nature's immutable laws; call it a fact that women are inferior to men in mind, morals, and physique. Why should this settle or materially effect the subject of the so-called woman's rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?"

Our colleges and universities prove that women are not mentally inferior to men; in physical strength, there is an ever lessening difference, and morally, women are, at least, men's equal. Then why is it that women are debarred from a voice in the government under which they live? In order to justly deprive them from the rights and privileges of the suffrage, it would be necessary to prove either, that they possessed qualities which render them unfit to govern, or that they lacked qualities essential to good government. Many glibly reiterate that women are too emotional to cast a ballot. Mental science tells us that emotion is the dynamic force of the soul; that the motive power of mind is emotion, and intellect a guide. If then, it can be shown that emotion is found in one sex only, and intellect in the other sex only then by all means are both sexes needed to work together, in order that there be motive power and that it may be wisely directed.

Sex furnishes no reason for discrim-

ination in the matter of suffrage, nor in this enlightened age can anyone think it does. The causes of the difficulty which women are experimenting in securing to themselves this simple right of suffrage lie in the unwillingness of men and in the indifference and prejudice among women themselves.

The best education towards the need of woman's ballot is philanthropic work. Active temperance workers soon understand that we cannot permanently succeed without it. Earnest women say they will not ask another man to call God to witness that he will never drink again and then turn him out on a saloon-lined street. Temperance work in every line of endeavor runs against the barrier of the powerlessness of the workers before the law. Women may work and have influence on the side of temperance, but the saloon-keeper and his devotees have influence too, and votes to enforce that influence. Liquor dealers everywhere are solidly against equal suffrage. They say that the ballot in the hands of women means ruin to their business. We have been hammering away at this temperance problem for many years and we fail to find any great advancement in the cause at the polls—the place where any permanent success must be achieved. Bring there the greatest power for temperance and purity that the country has—woman's power—and the solution to the problem will come. It must come, sooner or later, when men and women unite their forces at the ballot box and say, "The liquor power must die."

SARA FRITTS.

It is a sad thing to begin life with low conceptions of it. It may not be possible for a young man to measure life, but it is possible to say, "I am resolved to put life to its noblest and best use."—T. T. Munger.

We inherit nothing truly but what our actions make us worthy of.—Chapman.

# Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society  
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.

EDGAR M. ZAVITZ, B. A., Coldstream, Ont.

ISAAC WILSON, Bloomfield, Ont.

SERRA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*

S. P. ZAVITZ, *Treas. & Bus. Correspondent*

TERMS—Per Year, 75c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

Please make all remittances by Post Office Order, or Express Order, drawn payable at London, Ont.; or by mail, which comes at our risk *if registered*. Postage stamps (American or Canadian) are accepted for change.

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

A Union Meeting of the Y.F.A. will be held on the evening of 12th, at 8 o'clock, at Sparta.

J. J. Cornell expects to deliver an address on "Temperance" on 2nd day evening the 15th.

Conscience bears the same relation to the inner light as the soul does to the spirit. Conscience and the soul belong to the mortal, the human, and constitute the ego of man; the inner light and the spirit are the spiritual, the divine, and belong to God. The inner light is the shining of God's spirit within, conscience is the faculty of the soul that receives this inshining.

The inner light and the spirit, being of the very nature of God, cannot be

polluted or tarnished, treat them as we will. For the condition of the conscience and of the soul we are ourselves responsible.

Shut out the spirit and its enlightening influence, and unsullied, in return to God whence it emanated, as light is reflected from a non-receiver back to the sun. But in that very act we deprive the soul of its purifying life giving and saving principle. It is said of the spirit that it returns whence it came. No eclipse or extinction can possibly happen to it. On the other hand it says that "the soul that sinneth it shall die." But the soul that receives the spirit and obeys its inshining light is transformed into their divine nature and takes on their habits of immortality.

## TO THE CONFERENCES.

Friends within the limits of the Western Passenger Association, comprising northwestern Illinois, Missouri, Iowa, Nebraska, Colorado and points west, should purchase tickets to Indianapolis under Knights of Pythias excursion rates. Tickets will be on sale in Illinois and Iowa August 19, 20 and 21, and west of these states one day earlier.

At Indianapolis purchase round trip tickets to Richmond over Pennsylvania lines. Rate between Indianapolis and Richmond, one fare for the round trip. Dates of sale, Aug. 19 and 20, good returning to and including Aug. 28.

For rates from starting point to Indianapolis, inquire of nearest local railroad agent. Rate will not exceed one fare for round trip plus \$2 00.

We urge upon all Friends coming from Eastern territory to be sure and secure certificates from purchasing agent before starting, in order to get reduction on return ticket.

W. F. MORRIS.

Richmond, Ind.,  
7th mo. 22, 1898.

For the Young Friends' Review.

## FRIENDS' CONFERENCES AT RICHMOND.

We would again remind Friends of the desirability of sending their names and post office address to the Secretary of the Committee, whether they apply for board and lodging or are entertained by relations and friends, that they may receive membership cards and baggage tags. This will avoid the necessity for identifying baggage and giving directions for its proper delivery at the railroad station. By showing the membership cards to any member of the Reception Committee, parties can be readily and speedily directed as to the best way to reach their respective lodging places.

When not to be provided for through the Committee, Friends will please state the name and address of the party with whom they will lodge, and all are requested to notify us over what road they will come, and the day and hour of their arrival.

Those from the eastern district who are expecting to come otherwise than with the J. W. Hutchinson special party, will please so state.

Board and lodging accommodations are by no means exhausted, but the Committee will appreciate prompt application as they can make more satisfactory arrangements when they have time in which to consider them. Of necessity some applications will come in late, but it is hoped that all who can do so will apply early and not leave it until the last moment.

The arrangement with the W. C. T. U. ladies in regard to High Point Hotel has been slightly modified.

On the first and second floor where *more than two* persons occupy one room, the charge will be \$7.00 each for the week, the same as in private families.

With two persons only in a room, the charge remains the same as previously announced, \$8.50 for each.

Lunch will be served at noon, and dinner at night. Parties who do not wish to return to the hotel for the noon meal can arrange to carry lunch with them.

FRANCES M. ROBINSON,  
122 N. 15th St.  
Sec. Com. of Arrangement.

## HUNTINGTON, IND.

The Y. F. Association met in the old meeting house in the country on First-day afternoon, 6th mo. 5th.

The meeting was the largest of any held since the organization of the Association.

"Ideas" was the subject of the paper read by Spencer Mason, and was an expression of his religious views and his ideas on the moral questions of the day. There were many quotations from Ingersoll in the paper, and some from the Old Testament giving the Hebrew idea of a God of vengeance.

The writer of the paper is a strict vegetarian, and that subject occupied part of the paper.

The discussion which followed was one of the most interesting we have had. While the majority of those present could not but admire the courage of the writer in expressing himself honestly, yet many were pained by the statements made.

CLOTILDE D. EDMONDSON,  
Cor. Sec.

## COLDSTREAM Y. F. A.

During the past month the Coldstream Young Friends' Association spent two pleasant evenings in studying "The Life of Henry Wadsworth Longfellow" and "The Spanish-American War." Interesting sketches of Longfellow's life and writings were read and discussed. He is the greatest of American poets, and, with Tennyson, one of the two most popular poets of the English-speaking people of the

present age. "His work is neither very powerful nor very original, and adds very little to the real thought of the world; but no poet has embodied to such an extent, or in as graceful a form, as Longfellow, the domestic affections, the simple tender feelings of humanity." It is probable that "Resignation" and "The Psalm of Life" will be read as long as the English language lasts.

Papers on the different subjects relating to the present Spanish-American war were well discussed. Man's nature is three-fold, spiritual, mental and physical, and when any question is settled by war, or physical strength, that is the very lowest way by which we are capable of settling difficulties, and consequently the one which is least apt to be correct.

GEORGIA ZAVITZ,  
Cor. Secretary.

### THROUGH MEXICO.

Concluded from last month.

I was interested in seeing the manner of greeting between two large well-dressed men on the street. They clasped their arms around each other in a loving embrace, touched their cheeks together, or their lips, I could not see which, and then patted each other on the back. Mexican pottery and drawn work meets you at nearly every stopping place; some, especially the drawn work, is very beautiful; we wonder, when we see those who make it, how they can do it.—poor, dirty, ragged, forlorn looking creatures. They teach the little children as soon as they are old enough to make it; it seems to be the one work of their lives; baskets were covered with towels worked on the ends, looking as though a tempting lunch might be hidden beneath it. We found the dining halls anything but inviting, with their dirty table cloths and no napkins; tea and coffee were

brought in tin pots, with long awkward handles, and in another of similar make was the "litchu calientes," or hot milk; after this was brought we were left to ourselves; our call for spoons was not heeded or understood, as also the call for hot water, which we learned was "aguas calientes," water hot. The menu was not to our liking, and we were glad to return to our dining car, where everything was as neat and nice as it could be. In the towns and cities the houses are white, or colored in delicate tints of pink, green, blue, etc. They are adobe brick, very thick, of one story mostly, and flat roof. Two of our party had spent five years abroad; they said they were strongly reminded of Palestine by these houses. The Spanish houses, with their open courts, enclosed by a door of iron rods, through which we could see the beautiful vines and flowering plants, growing in large urns and vases, and hear the sweet songs of the birds in the cages; these reminded our friends of Spain. A carriage drive in the finest and wealthy part of the city showed beautiful houses, some of the finest horses and carriages we thought we ever saw, with richly dressed occupants, but the ladies without any hats, bare headed, unless a thin veil was lightly thrown over the head in some cases. We passed through some grand mountain scenery. Our friends, who had spent so many years visiting foreign countries, said they never saw its equal.

At Cordova we had lunch in a coffee plantation, saw the beautiful evergreen shining leaves of the coffee tree, with buds, blossoms and coffee in different stages of growth. A moist warm atmosphere, with partial shade, suits it best.

On our way to Mexico City we visited Perente de Dios or "Bridge of God," half a mile from the train, some Soo steps all the way down hill, and a climb coming back, but a pleasant picture remains to think of. The

bridge was not so very wonderful to see. We stood on it and saw the clear beautiful water each side of it that ran under it, but the *Lacypadium*, the *Begonias* and *Tradescantia*, just like we have in green houses, were growing wild, seemingly in their native home.

There are three things to be seen in every town—the cathedral, the plaza and the market. At Gaudaloupe we saw in the cathedral an altar rail of pure silver, worth several hundred thousand dollars. In another cathedral were most beautiful steps to the altar of onyx, "the communion rail was of nickel, the altar itself in parts is of solid silver and gold." Here were the rich and the poor, rags and wealth, side by side, kneeling in devotion to the figure of Jesus, or of some patron saint. Some well dressed men would spread their kerchief, and upon one knee knelt, crossed themselves, after a short prayer, retire. Some placed their sombrero upon the floor, and knelt on the broad brim. The fat priests were busy at the altars; the organ and singing seemed to reverberate again and again through the vast structures.

First-day in Mexico City seemed just like any other day in the week, so far as we could see. Business was going on in the streets; men, women and children were sitting on the sidewalks and streets with their goods around them, or cooking and eating and selling to those passing by. The poor class do not seem to have any stated time for meals; we often saw them with a piece of sugar cane in their hands eating it as they walked. Business is suspended daily from 12 to 3, when all take a rest, after which stores are opened and work begins.

The people are very fond of music, music stands are in all their plazas, so far as we noticed, and are in frequent use.

Mahogany, ebony and musquite wood were used to feed our locomo-

tives with. The wood was very crooked and of an inferior quality; coal is very high. Iron is often used for ties and telegraph poles. We did not see a school-house in Mexico; some schools are kept in small rooms in buildings used for other purposes. Schools are much needed. We did not see a flouring mill. We saw the women washing clothes on the banks of streams of water, cold water.

Much more could be told of the four weeks spent on this, Gates' grand tour, during which we slept only one night off the cars, but I forebear, least I weary your readers, and they wish I had staid in Mexico.

P. J. NOXON.

### A TALE OF A BONNET.

#### Part I.—The Bonnet.

A bit of foundation as big as your hand,  
Bows of ribbon and lace;  
Wire sufficient to make them stand,  
A handful of roses, a velvet band—  
It lacks but one crowning grace.

#### Part II.—The Bird.

A chirp, a twitter, a flash of wings.  
Four wide-open mouths in a nest;  
From morning till night she brings and  
brings—  
For growing birds, they are hungry  
things—  
Aye! Hungry things at best.

The crack of a rifle, a shot well sped;  
A crimson stain on the grass;  
Four hungry birds in a nest unfed—  
Ah! Well, we will leave the rest unsaid,  
Some things it were better to pass.

#### Part III.—The Wearer.

The lady has surely a beautiful face,  
She has surely a queenly air;  
The bonnet and flowers and ribbons and  
lace.  
But the bird has added the crowning  
grace—  
It is really a charming affair.

Is the love of a bonnet supreme over all?  
Is a lady so faultlessly fair?  
The Father takes heed when the sparrows  
fall,  
He hears when the striving nestlings call—  
Can a tender woman not care?

—Susan E. Gammon.

## IN REPLY.

I have read over and over again Norris Field's communication in the last issue of the YOUNG FRIENDS' REVIEW.

The topic which our friend introduces is one that must for many years to come demand of us a fearless and continuous inquiry.

It is clear to my mind that our Society can never become prominent, by reason of our manner of worship. The future *advancement* of the Society of Friends is dependent upon reform. However painful this fact may be to some of us, we must, nevertheless, set about this work, or become reconciled to the inevitable result of conservatism.

Friends' meetings are held on a "basis of silence," and young people are not inclined to give themselves to meditation and reflection. We must not expect them to assume the gravity of mature age. Young people everywhere are fond of amusements, fond of fashionable clothes; in fact, young Friends are not unlike other young folk. Do we expect young persons to appreciate a "silent" meeting? We must remember that the extreme simplicity of our meetings is not helpful to everyone. In view of this fact, how are we to "hold" our young people, except by conforming somewhat to their tastes and inclinations? The "ministry" cannot "hold" them, something more is required. Other denominations offer attractions that are decidedly "drawing," and young people will go where they will best be entertained. It is not surprising that, in this day of culture, the Young Friend finds enjoyment in music and singing, and in every social attraction offered by other denominations. We never have been much concerned with the social side of Quakerism.

Our friend asks, "Have we advanced or gone backward?" It may be said with truth, as a denomination we are "progressive in thought," progressive

as regards our attitude towards all philanthropic movements; we are in harmony with everything that is uplifting, yet we are so attached to old ideas, so adverse to everything that suggests innovations, that the world looks upon us a non-progressive organization. "Is the Light from which Quakerism sprung burning as brightly to-day as when first lighted by George Fox?" George Fox was not the first to discover the light from which Quakerism sprung. The ground-work of our faith is the (Inner) Light, the power of God, This Light is all-sufficient; its brilliancy, however, is restricted, because of various circumstances, many of which are beyond our control. It is an evident fact that unless we adapt ourselves to the changing circumstances of society, we must be content with the fame acquired by our ancestors.

We do not need "a second George Fox" to reawaken the inspiring power of Quakerism, we need the united effort and the helpful service of all who love our faith.

CHARLOTTE C. TALCOTT.

Bloomfield, Ont., Can.

Seventh mo. 14th, 1898.

## ROSE AND LILY.

The rose is queen of flowers, they say.  
Roving o'er the lawn one day  
A fair white rose we bore away  
To where a fair white lily lay.

Which is the fairer of the twain?  
We asked again, and yet again,  
Both were fair as we could see  
And both were sweet as sweet could be.

But which was fairer, who could say?  
Our hearts gave answer back that day.  
We think the lily is most fair  
Tho' many frowns must meet and dare.

We think some sunny summer day  
It has been crowned, not queen of May  
But queen of flowers. And so to-day,  
We crown it, in our hearts this way.

E. AVERILL.

# Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION.

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## MEETINGS FOR WORSHIP.

NEW YORK—East 15th St., cor. Rutherford Place. First-days, at 11 a.m. and 4 p.m.; Fourth-days, at 10.30 a.m.

BROOKLYN—Schermerhorn St., bet. Boerum Place and Smith St. First-days, 11 a.m.; Fifth-days, 11 a.m.

## FIRST-DAY SCHOOLS.\*

NEW YORK—First-days, 10 a.m. and (Mission School) 2.30 p.m.

BROOKLYN—First-days, 10 a.m.

## YOUNG FRIENDS' ASSOCIATION.\*

BROOKLYN—Second First-day of the month, 8 p.m., in Meeting House, Schermerhorn St., bet. Boerum Place and Smith St.

NEW YORK—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St.

\*No sessions held during the summer.

NEW YORK MONTHLY MEETING—Eighth Month 6th, at 2 p. m.

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Many of our Friends have regretted that during the summer the large rooms and playgrounds of the Seminary should be unused, while hundreds of children in the immediate neighborhood are suffering for the want of space. Their need for direction and instruction is great! Their need for room, in this overcrowded city, is quite as urgent. It is gratifying to note that one of the school rooms is at last available for a truly philanthropic concern.

After two seasons of agitation and effort, a committee of the Young Friends' Association, acting with that of the Philanthropic Association on mission work among women and children, has organized a free kindergarten. About twenty-five children are now enjoying the educative, healthful, and morally helpful play of the kindergarten, instead of the demoralizing play of the street. To look in upon the children, happy at their work and play, under the direction of a trained and devoted woman, and then

to look out upon the children happy in their undirected and sometimes vicious play in the dirt of the streets, is enough to convince anyone that the kindergarten is worth all the money and work it costs.

The children are perhaps no happier in the kindergarten than in the street, but the difference is that these are learning to take pleasure in good things, while those are finding pleasure in things that do not make for righteousness, for good citizenship, nor for comfortable homes.

The Richmond Conference is at hand and Friends from Canada are anticipating meeting Friends from Virginia, while those from the East will exchange experiences with those from the far West. It will be a season of spiritual encouragement to all, as well as a time for exceptional social privileges. Since the opportunity for such intercourse comes to us very rarely let us make the most of it.

Each of us is interested in one or more branches of work connected with the Society. Let us carefully consider our special work. In what have we succeeded and what gained our victory? Where ought we to have done better, and how can we improve our work in the next two years? If we think over the various departments of labor connected with our home meeting and try to find out what is needed to make each more helpful, we shall derive much more benefit from the exercises at Richmond.

Perhaps none of our Yearly Meeting's Committees has a more important work that is assigned to the Visiting Committee. Indeed, so vital is



the necessity of this work that it should not be left to the Committee alone, but should be undertaken by all our members wherever opportunity offers. During the summer months we often find ourselves in the vicinity of some old fashioned, peaceful, country Meeting House, nestled shyly among the hills. Here we may find an inspiration, which, amid the turmoil of city life is often difficult to obtain. The country meeting may, if we will have it so; be of infinite help to us and perhaps we also may be of some slight use in return.

Where there is no accessible meeting in the country districts, why should we not hold "parlor meetings." These were very frequent among Friends in former days, and it is a pity that they have been so largely abandoned. In many country places, there are a large number of residents who have no religious affiliations and who would find help and inspiration in such "parlor meetings." Every member of our Society should appoint himself a "Visiting Committee" of one, to visit country meetings if possible, to organize "parlor meetings" as way opens, and to spread the spirit of true friendliness wherever he goes.

The Young Friends' Association of New York and Brooklyn has successfully completed its fourth year. It can no longer be considered an experiment; it has proved itself a valuable adjunct to the Meeting. During the winter its meetings have a large and enthusiastic attendance, and in the summer its outings are a source of pleasure and profit to its members. An outing of the Association was held on Seventh mo. 23rd, at West Point, the party going up on the "Mary Powell" in the afternoon and returning by train in the evening. The trip is a very beautiful one, and the outing was unanimously pronounced a great success.

While Friends are earnestly and sincerely preaching the necessity of plainness of speech, they have in use a number of what might be called technical terms, the meanings of which could hardly be guessed by the uninitiated. A stranger might possibly understand what is meant by a "Circular Meeting," but an "Indulged Meeting" carries in its name no clue to its peculiarity. One might even attend an "Indulged Meeting" many times without discovering how it differs from another, because as far as the meaning goes it differs not at all.

The "Indulged Meeting" is under the care of a committee, often largely non-resident, appointed generally by a Monthly Meeting, and has itself no executive or disciplinary power. Such meetings are established in neighborhoods in which a number of Friends have settled, and where the number is too small to warrant the organization of a new Preparative or Monthly Meeting.

It would seem that Friends, for whose benefit the Monthly Meeting rents and furnishes a special meeting, none would recognize the obligations that go with the acceptance of the indulgence. But, however it may have been in the early days, it has come now to be true that neither the attendance at an Indulged Meeting nor the members of the Monthly Meeting, having it in charge, realize that there are obligations beyond that of attending the meetings.

We speak of our Meetings as "Meetings for worship," and undoubtedly their primary purpose is to afford Friends opportunities for silent communion with the all-inclusive power we call God. But if this were all the meetings need not be held; for God is no more accessible from the Meeting House than from the home, nor at one time than another. The only excuse for having set times and

regular places for the meeting together of Friends to unite in devotion, is that an occasion for helping others is afforded. Friends who maintain a meeting solely for their own spiritual comfort derive but little benefit from it, and deserve less. Every established meeting must be a center from which an awakening, regenerating, and converting influence is sent out upon the world, or it will languish and soon or late come to the death it merits.

This influence may be felt in a silent meeting, but a meeting that is always silent will lose its power. This influence may be exerted upon those who do not attend through those who do. But a meeting that is satisfied to do its work always in an indirect way, will be satisfied with doing very little. Every Friend, whether he attend an Indulged Meeting or any other, is responsible for two things: first, the life of the meeting; and second, the size of it. If he do nothing to make the meeting worth attending, and nothing to increase the attendance, he is unworthy of the privilege of attending. He will do neither, however, so long as he tries to do either. What he must try to do is to show to others the reasonable, satisfying, inspiring religion that he enjoys, and he must do it for their sakes, and not for the sake of the Society. If we valued our religion as we say we do—and think we do—we should be so filled with the desire to share it with others, that those of us who can speak would speak with life, and those who can only listen would bestir ourselves to bring in other listeners.

At a recent meeting held to consider First-day school matters, the mission of the First-day school was defined in these various ways: To give the children a knowledge of the Society; to prepare them to be useful members of the meeting; to give them a place

in the organization; to give them a knowledge of the Bible; and to instil lessons of right living. This last is certainly the most important work of the First-day school, viz.: to help the children to form habits of cheerful obedience to the laws of right conduct.

A little girl, a member of a certain Sunday school, having become more gentle and helpful, told her mother that it was because of the talks Miss —— had given in the Sunday school class.

The admonitions reiterated at home, as they must be, even if given by wise and loving parents, often lose their force because of familiarity; while the First-day school teacher, an outsider, may put life into the homely teachings and make them more important by her interest in them. The parents' hands may be upheld by this aid from outside and the First-day school teacher be a real minister to the children and young people with whom he comes in contact.

The consideration of the harmful effects of demoralizing publications should always bring up the other side, the good effects of wholesome and uplifting literature. A person's taste in this direction is most easily formed in his childhood; hence, it behooves all parents to see that their children are provided with books and magazines of the right kind. And in doing this, one must take into account the voracity of young appetites. While children will read many times over a favorite story if nothing new is to be had, they should be provided with enough that is wholesome and good, to keep them from making an effort to get that which is not. A good children's magazine, such as "The Youth's Companion," "St. Nicholas," or "The Harpers' Round Table," should be considered a necessity in a family where there are children, and these can be saved and reread when there is nothing new to be had. The traveling libraries are making it possible for Friends in isolated places

to have good books. It is better, if possible, for the birthday and Christmas celebrations to bring to the young people such books as Miss Alcott's beautiful stories and children's treasures from the realms of science and history. For children like to own books, and a shelf full of books of the child's own will go far toward forming in him a taste for literature. Every neighborhood, however, should avail itself of opportunity of using the traveling libraries. A rather pathetic case has come to notice of a Friendly neighborhood which refused the loan of a library, because the children might abuse the books. Of course there will be a certain amount of wear and tear, and books have to be replaced from time to time, but better twice the number of books be destroyed than that the children should be deprived of their wholesome influence.

A sympathetic interest on the part of parents will much enhance the value of books to the child. If he shows too great a liking for stories and not enough for science or history, a few of the best books in these departments read aloud will do much to overcome the difficulty. Or a good story read aloud once in a while will help the voracious historian to use his imagination in a wholesome way.

Let us learn to look upon good books as a necessity on a par with good clothes, for they are the clothes of the mind, and a well-clothed mind is quite as essential as a well-clothed body.

"Peace" is the watchword of Greenacre, and, while our nation is at war with another, Greenacre on the bank of the beautiful Piscataqua tries to teach the brotherly love which makes war impossible. The lectures commenced early in July with a course on peace. One of this course was given by Deborah C. Leeds, a Friend from Philadelphia.

A part of the Greenacre work con-

sists in half-hour exercises every morning in which a practical talk on conduct is given. Miss Myrtie E. Furman, of Swarthmore College, conducted the exercises one week, and Edward B. Rawson, of New York, is at Greenacre now for that purpose. The Friendly idea of the value of silence in giving one strength for right living is carried out in these exercises.

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### ENOUGH.

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I will not ask my brother of his creed;  
Nor what he deems of doctrines, old or new;  
Nor what rites his honest soul may need  
To worship God—the only wise and true;  
Nor what he thinks of the anointed Christ;  
Nor with what baptism he has been baptized.

I ask not what temptations have beset  
His human heart, now self-debased and sore;  
Nor by what wayside well the Lord he met;  
Nor where was uttered, "Go and sin no more."  
Between his soul and God that business lies;  
Not mine to cavil, question or despise.

I ask not by which name among the rest  
That Christians go by, he is named or known;  
Whether his faith has ever been "professed,"  
Or whether *proven* by his deeds alone;  
So there be Christhood in him, all is well;  
He is my brother, and in peace we dwell.

If grace and patience in his actions speak,  
Or fall in words of kindness from his tongue,  
Which raise the fallen, fortify the weak,  
And heal the heart by sorrow rent and wrung;  
If he give good for ill, and love for hate—  
Friend of the friendless, poor and desolate—

I find in him discipleship so true,  
So full that nothing further I demand,  
He may be bondman, freeman, Gentile,  
Jew,  
But we are brothers walk we hand in hand.  
In his white life let me the Christhood see;  
It is enough for him, enough for me.

## OUR WORDLY AMBITIONS AND DUTIES IN SMALL THINGS.

"A few short years and the sound of my name  
Shall fill the ringing trumpet of fame."

"True worth is in being, not seeming,  
In doing each day that goes by  
Some little good, not in dreaming  
Of great things to do by-and-by,  
For whatever men say in their blindness  
And in spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth."

Contrast the sentiments expressed in the foregoing couplet and stanza, and have we not the key to the life of the one who aspires to wordly ambition, and also to the one who aspires to be divinely controlled.

Have we not all sometime in our lives possessed strong desires to do something great in the world? And is this desire wrong? Yea or nay, this depends entirely on the motive governing the action. Are not all great things composed of little things? Do we stop to consider in the hurry and worry and competition of our modern civilization how much our lives depend on trifles?

We may see a trifling fault in a friend or neighbor, but give it the wings of gossip and "behold how great a thing a little fire kindleth!"

It seems very trifling to fulfill cheerfully each day our little duties in the home or in the business world. We chafe and fret desiring greater fields to conquer, and in our eagerness to peer into the future lose sight of the opportunities of the golden present.

To do good in the world we must begin with ourselves. All desires for wider fields of usefulness wherein we may uplift the world from all that's low and groveling, must be preceded by a thorough cleansing of our own hearts, this is of far greater consequence than any talking or preaching. If we uncomplainingly bear the petty trifles in daily life we will be influenc-

ing others far more than we realize. There is much in simply being good. We influence all with whom we mingle for good or ill, and actions are far more effective preachers than words. Our deeds are carefully weighed in the balance of our fellowmen.

We all desire to be loved, yet do we realize how much we may lighten our own and others burdens by the hearty handshake, or the little kindnesses which cost us so slight an effort? Souls are hungering and thirsting for this love and kindness, which we all might give if we would take time to think. Many a heart aches simply because others withhold the love which is its very life. We all possess this love in different degrees, but alas, how many manifest it? especially in the "bosom of the family." We allow the cares of this world and the deceitfulness of riches to smother it, as the following story aptly illustrates: A young wife much to her regret found a marked change between the lover and husband. She longed for some of the old manifestations of love, she thought much and prayed earnestly for light. At night her husband on coming home would treat all her little surprises she had so carefully prepared in a matter-of-fact manner; after supper seat himself in the cosiest place by the fire and read the newspaper, not showing the least desire to read aloud or converse with her from whom he had been absent all day. Finally she spoke to him one night, ending with these words, "If you will show me half the love you manifest to your dog I will be satisfied." This angered him, but his wife's words kept ringing in his ears until he resolved not to show the least kindness toward his large Newfoundland dog that made a practice of joyfully coming to meet him each evening, and both manifesting much love for one another. He was grieved and angered to find a great change soon came over his faithful dog; he

no longer came to meet him, and finally did not even greet him but constantly showed more affection for the wife. The result was an honest confession on the husband's part, and long years of happiness for both henceforth. On relating their experience the husband said the cause of the unhappiness was simply that we did not think.

Jesus said, "If ye love me keep my commandments;" and again, "A new commandment give I unto you, that ye love one another even as I have loved you, by this shall all men know that ye are my disciples."

CATHERINE ANNA BURGESS.

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