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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., FIRST MONTH 1st, 1895.

NO. 1

SHIPS THAT PASS.

As ships, from far and distant ports,
To distant harbors hurrying on,
Meet with each other on the deep,
And hail, and answer, and are gone.

So we, upon the sea of life,
Have met, as mortals of en will,
One from the prairies of the West,
One from the land of rock and rill.

So shall we pass on separate ways,
As vessels parting on the main,
And in the years to come our paths
May never meet or cross again.

Yet when life's voyage all is done,
Where'er apart our pathways tend,
We'll drop our anchors side by side,
In the same harbor at the end.

PHOENIX CARY

STUDYING THE QUERIES.

At Benjaminville Monthly Meeting held in Eleventh month it was decided to take up the subjects embraced in our several queries for consideration, to be opened by a paper prepared by some one appointed for that purpose.

The following was intended to embrace the subjects contained in the first query, which reads: "Are Friends diligent in the attendance of all our meetings for worship and discipline; do they avoid unbecoming behavior; and do they observe the hour for meeting?"

As all meetings for worship have a definite object in view it is well to consider first who or what it is we design to worship when assembled. And then, what is worship? We need, in considering these to be very charitable—as we, as a Society, differ very materially from most of the various religious organizations as well as among ourselves.

Who or what is God? We have heard and read and thought about Him from our first recollection. We have all had some religious experience;

we have opportunities for studying the religious history of the world for six thousand years; we have heard the expression of the best religious minds of our day. And after all, what do we know about Him or His identity? We are told we will find it all in the Bible, we search diligently but do not find Him; we find it a book that testifies of Him and is a finger-board pointing the Way. It tells us He is spirit and can only be manifest in man and is even then only known spiritually. There is no recorded instance where He has been seen by the natural eye. We read of His speaking to men, and issuing His commands in former ages. We believe He is unchangeable, and is the same to-day as in any former age, and even yet speaks and commands the willing and obedient. All this does not answer the question; we are not satisfied, and continue to ask, "Who, what or where is He?" We hear no responding voice. Is it not repeatedly promised the "pure in heart" shall see Him? It must come back to each one to answer for himself. If He can only be known spiritually and within, it is a knowledge that cannot be imparted to another. He has been known by humanity in every age, and is not far from any who diligently seek Him.

God is spirit, not personality, but omnipotent, omniscient and omnipresent spirit.

"God is love, and they that dwell in love dwell in God and He in them." "God is light and in Him is no darkness at all." Our highest conception of wisdom, light and love must then be to us God. If we believe the promises that we can find Him, see Him and know Him, how can the human mind contain a higher conception of an all-ruling power? We are prone to let superstition or a species of idolatry lead

us from this thought; but, fellow inquirers, name some spiritual power higher, nobler, grander or wiser, that is nearer to us, or stronger when we need strength, brighter when we need light, wiser when we need wisdom, and gladly will we recognize that excelling power—God.

Do not think Him too far off, or too hard to find, or too intricate for us to understand. His location is wherever there is an honest, earnest seeker after His wisdom and grace, and wherever there is suffering or needy humanity. If we have found Him, our first desire is to worship Him. Here again let intelligence govern us; we are not under the law, but under grace. The worship of idols we claim to have passed ages ago. The worship of an "unknown god" belongs to pre-Christian times. Let us be aware lest unthinkingly we find ourselves guilty of one of these delusions.

Worship is to honor, to obey, to love. It is not in counting beads nor divers' washes; it is not in eating bread or drinking wine; it is not in inflicting or permitting human suffering, it is not in carrying out a previously arranged programme; but is simply to love, honor and obey.

Abraham, at the time of his great trial of faith, said to the young man with him, "Abide here while I and the lad go yonder and worship, then we will return again to you," manifesting a willing obedience at the designated time and place—it was an act of worship.

The wise men, having seen the star of prophecy in the East, obediently followed it until they came to where the infant Jesus lay, and said, "We have seen his star and have come to worship him." They had to find him before they could worship him, then their wisdom was laid at his feet. Paul, in obedience to the heavenly vision, when he saw the error of his ways, in his utter helplessness cried out: "Lord, what wilt thou have me do?" His first act was an act of worship, because it was i

obedience to manifest light, as he received the answer to his prayer. These varied circumstances indicate the true idea of worship. It is true all this has been done without meeting in public, but demonstrates individual responsibility. They are the works that emanate from a living faith. We need that faith, we need it strong, and we need it *living*. Let us not forget our previous idea of God as Spirit, Love, Light] etc, and that worship is to honor. Then, if God is spirit and can only be manifest in us, we as individuals must come under the influence of that Spirit that works jointly in all who obey. We can see the necessity of meeting together that the same spiritual influence may cover each one, and under that covering an unselfish desire to honor that good, divine, holy Spirit by making his works honor him, and, forgetting self as far as we can, devote our minds to thoughts that will tend, as we live them out, to make the little world we live in happier and better because we are living in it. There may be vocal exercise, there may not; the highest form of spiritual worship is silence. Ministry can suggest, encourage, persuade, but when we have reached the highest ideal there will be but little need for it.

I leave these thoughts with you, dear Friends, with the earnest desire that they may simplify that which has been hard for so many of us to understand.

EDWARD COALE.

Holder, Ill.

LETTER FROM THE SOUTH.

No. 1.

FOR YOUNG FRIENDS' REVIEW:

This is First-day morning in far-away Texas, where my mother and I have gone to spend the winter. We are now deprived of our Meeting and First-day School, but your interesting little paper reaches us in this remote corner.

The climate here is delightful, while the country is very monotonous in its appearance. We had a cold snap a week or more ago; that is, the nights

were cold enough to freeze ice half an inch thick, while the days were warm enough to allow one to sit in a hammock out of doors. The breeze is always cool, and the sun is almost too warm for comfort at times. To-day is one of the few windy days that we have, and is quite cool, although, as I said, the sun is warm.

To describe this country is a difficult task, because it is so unlike any other place I ever saw, that I can make no comparison. The valley is narrow, but quite long and very flat. The River Grande is scarcely a mile distant, yet we would not know there was a river there had we not been told so. I have not seen the river except from the car window, therefore could give but a poor description of it.

There are few natural trees, and those are cottonwoods, though not the cottonwood of the north. Here they are truly a beautiful tree, with their dense dark foliage. The tops are very large, although the tree grows very slowly, the climate being so dry. In the fall the leaves turn yellow—a deep golden yellow—and hang on the tree until away into the winter. Growing thickly on a great number of these trees is the mistletoe, which stays green the whole winter. There are a number of beautiful fruit orchards in the valley. They have all dropped their leaves now, and look quite wintry. The fruit, they say, is fine, here, but all the watering is done by irrigation. In about ten days water is expected in the canals, then no irrigation is done again until in Second month.

The most noticeable thing is the utter disregard of order. The roads run in all directions and the houses are built by them. There is considerable waste land, and on that grow the native weeds and mesquité bushes, while our own Nebraska sunflowers and cockleburrs grow in abundance.

At this time of the year it is truly a dreary looking country, but they say in the summer it is very pretty. Just now it is all of one color, not except-

ing the houses even, for they are built of the soil itself and are called adobes. There are two kinds of soil, sandy loam and "do be," the former is used for making the adobe bricks, while the latter is more fertile. The bricks are composed of the sandy loam and fine straw mixed together with water and dried in the sun. They are about four times the size of burnt brick. The walls are from one to two feet thick, and are plastered with the same mixture minus the straw. We are living in one of these strange houses for the winter. The most of the houses have no windows. The people sit in the sun to warm themselves. However, those are the Mexicans who compose the greater part of the population of the country. They are a shiftless, slouchy, harmless people, who are happy for a week if they have a bushel of corn or twenty-five cents in their pockets. That is the poorer class, however; there is a better class, who are respectable and honest. They are in the minority. The lower class will do petty thieving and are cowardly. You are safe, however, if you have a large dog, though he be perfectly harmless. A Mexican himself never has less than two dogs and oftentimes half-a-dozen, that are just as lazy and worthless as he. They have no ambition other than to get enough to eat, and that consists of corn cakes, chilli and large, brown beans. Chilli is a kind of red pepper, of which they make sauce. Their dress is any old clothing that they can put on. Their hats are something wonderful. He will pay out the last cent he has for a hat, which, perhaps costs him all the way from two and one-half to twenty-five dollars. They are wide brimmed and tall crowned, with a fancy band, which makes them cost.

Their language is Spanish, though oftentimes mixed with the Indian. Their houses are mostly small and are low and flat-roofed, being built of adobe, while many are made partly of willow branches.

Their class of horses is very poor. Every Mexican has a pony because he is too lazy to walk. When he breaks a pony, he breaks it in body and spirit. Then the poor little burros—they are a comical, but pitiful sight—with perhaps two stalwart Mexicans on his back, who look like they were better able to carry the burro than the burro to carry them. Then to see them with their great packs of wood on their backs, that look larger than the little animals themselves. If the little burro falls over with his load, as he sometimes does, he cannot get up again until the load has been taken from his back.

The wood of which I have just spoken, is called mesquité, and comes from the *mesa*, which is the flat top of the foothills. A Mexican will go up there with three or four burros and be gone a day or two. Some of them go with wagons. This wood is dug from the sand. It is simply the limbs of the mesquité bush, which grows from four to ten feet high. The sand blows and drifts in the bushes like snow. When the limbs are covered they become enlarged three or four times the original size. The Mexican takes it to El Paso and gets about thirty cents for a good burro load.

About four miles south of here is a small town called Ysleta. It is an old Spanish town, and is said to be the oldest town in the United States. The long, low houses are all built of adobe. The old Catholic church there, which is also built of adobe, is about three hundred and fifty years old.

The mountains are in full view. Northwest are the Franklin mountains, west and south are mountains in Old Mexico. They are huge piles of rock and sand, with very little on them except cacti and brush. They are truly beautiful at times. The other day we saw the rain on them. It was wonderful to see the clouds drag themselves on the top and then break up into a beautiful mist. There are many other things of interest of which I might speak, and after I have seen some of

the wonders of Old Mexico, perhaps you may hear from me again.

NELLIE E. LOWNES.

El Passo, Texas, 12th mo. 9th, 1894.

THE LAW.

Our first parents, being placed in the Garden of Eden, were forbidden to eat of the fruit of a certain tree, but, being disobedient, ate thereof, and brought death into the world and all our woe.

This, it is true, would hardly accord with our ideas even of human justice, that because of one man's sins all his race should perish. Besides if they had not eaten, and had jumped into the sea, they could not have been drowned; or fallen from a cliff, would not have been crushed.

But now, all having passed under condemnation, where was their hope?

The Jews had the Law and the Prophets. These prophesied that One should come who would deliver them from the Roman Yoke and restore the Kingdom to Israel.

Though expecting some wonderful Personage, they were greatly disappointed in Jesus when He came making so lowly and meek an appearance, and declared, "We will not have this man to rule over us."

Paul, who was brought up at the feet of Gamaliel, and strictly instructed in everything pertaining to the Law, was exceedingly mad, as he says, against the new sect, and persecuted them even unto strange cities.

But the "Great Light" was very convincing, and he became an earnest advocate of what he had before opposed so bitterly.

The Jews were not the only people in that age of the world who considered everything out of the ordinary as the result, not of natural but supernatural Law, and Deified remarkable Personages.

Thus, the Courtiers of Alexander the Great, declared that he had a God for his Father, and the priests of Apollo,

when Paul and Barnabas came among them doing wonders, said the Gods have come down to us, in the likeness of men, and prepared to offer sacrifice.

It is not strange that Paul, brought up to consider sacrifice necessary, should reason that if one man caused many to sin, how much more should an offering of the undefiled tura many to righteousness.

In a late issue of the REVIEW, it was stated that English Friends at one time considered "Barclay's Apology" as unscriptural, and were in doubt about publishing any more editions. But some articles in the "Encyclopedia Britanica," by Church of England men, all in full accord respecting the Gospels, Jesus Christ, Paul and the Canon of the Bible, had apparently alte ed their minds. In another article we read that our predecessor, G. Fox, when in deep conflict of soul, could not discover by reading the Bible anything to satisfy or dispel the anguish of his spirit, and when he counselled with the ministers, who had been educated to preach their interpretation of the Gospel, they in turn were unable to give him the comfort he was seeking, and could only direct him to the Bible, which had failed to bring it to him, and when he turned from a dependence on all these, and alone under the the broad canopy of Heaven, and in silent communion with his own soul, he found a revelation was being made to him, adapted to his needs, and he recognized it as coming from a source higher than man's, bringing the comfort he sought, quieted his doubts and brought the rest his soul had longed for.

From this he was induced to believe that he had discovered a new truth, which was of greater value than any which had been recognized in his day, and that it was his duty to proclaim it to his fellow men, being that of an inward law or light, attention and obedience to which would keep men pure in heart and life.

We think these teachings will not

conflict with the teachings of Jesus.

E. AVERILL.

West Vienna, N.Y.

FOR YOUNG FRIENDS' REVIEW.

THE INNER LIGHT.

'Friends, mind the Light,' the injunction of George Fox, was a sentiment in no sense new or original with him. At the dawn of civilization the leaders of tribes knew, as certainly as we know now, that there could be no progress, no upward tendency from the sensual, animal state of the bestial conditions of life without mental illumination. Thought and memory must be developed and the senses trained to observe, collect and compare the facts of nature and of life, in order to discriminate between the good and evil. The wider this range of mental effort, and the greater accuracy of the methods, were but to show the presence and efficacy of a higher degree of enlightenment, that tended to elevate its possessor above those who sat in darkness, resting satisfied with ancient rites and superstitions.

It has been a long and weary struggle to emerge from the low, animal condition, where the natural forces and tendencies of such societies had to be resisted and overcome, through the spirit of martyrdom that animated those who were led by this Inner Light, or Divine Light, or true Light, more or less of which is given to, or the aptitude and capacity inherited, by every man that cometh into the world.

The progress this Light has made in exalting and advancing the race has been so slow, so irregular and uncertain, because of the strong, animal, backward tendencies, the personal interests, ambitions and base motives of multitudes of those who have professed religion.

Priests and rulers and leaders have availed themselves of its power, and perverted it to subjugate and enslave the people for their own aggrandizement.

The history of all religions and civilizations has been but a succession of usurpations, of corruptions, of the rise and fall of empires, where bad men, through base and sordid motives, have used their light to blot out the Light, and crush out the lives of the masses of the people.

But this abuse or perversion of a good gift is no reflection or disparagement of its divine qualities, or of its possession not being an essential to the welfare and the highest good of every human being.

When the masses enjoy the full fruition of this Light, they will wield a mental and moral power to check and suppress its abuse, and keep its corrupt usurpers in subjection.

All Light illuminates, but where the brightest and fullest Light abounds with a combination of the best motives in using it for the greatest good, has it deserved and received its characteristic qualities that entitle it to the designation of a divine or true Light, in the most marked and pre-eminent sense? It is in reality the quantity and quality of the Light with the exceptional good use that is made of it that gives it its notable, special right to be recognized and called divine, to distinguish it from any more feeble, uncertain, artificial, deceptive, misleading Light.

The writers of the New Testament only confirmed and repeated the testimonies of the ancient prophets and other witnesses of the Old Testament in exalting and glorifying this Light, as they have done so often and emphatically throughout the volume. George Fox saw this, and his mind grasped the potent idea the word represented. He knew it was this Light or the illumination of his understanding, by yielding to its teachings, that gave him such confidence in the efficacy of the truths it revealed to him in regard to the errors and corruptions of his age, that he boldly and openly attacked them.

Luther waged a warfare against the corruption of his time and the in-

fallibility and divine authority of the Pope. He substituted for them the letter of the Scripture as the whole revealed will of God; so George Fox, living in an age when creeds and confessions of faith constructed on the letter as construed by the sectarian zealot, the mere belief in which constituted religion in place of an upright life, uttered his protest against the absolute authority of the letter as such. He placed the Light above the letter from his own conviction and in accordance with the testimony of the letter and the Spirit of the Scriptures.

George Fox placed so much emphasis on the authority of this Light, and was so intent in confiding in what it revealed to him as truth and his duty, that he had no respect and but little regard for the legends and popular superstition of his time called religion, as they were the works of darkness.

In his journal he writes: "I was sent to draw people off from all their superstitious ceremonies, Jewish and heathenish customs, traditions and doctrines of men, directing them to the Light of Christ in their own hearts that they might come to know Christ their free teacher, to bring them salvation and to open the Scriptures to them." If the Scriptures are opened by this Light they must be subjected to the scrutiny that will decide what is true and valuable and what is otherwise. He evidently subjected the Scriptures to the same tests of criticism, to the same Light by which he solved every problem or subject that came under his consideration for solution.

To defeat his purposes his enemies denied the divine authority of this Light, and tried to prove it was simply an outward, natural, physical light as furnished by the sun and other luminous bodies. But he enforced his convictions on them, and quoted their infallible authority of Scripture in support of his position.

The Catholics held the Pope above the Bible, and the Protestants the Bible above the Pope, but George Fox placed this universal Light that lighteth every

man that cometh into the world as of divine origin, and above creeds or books or men, and all human inventions and devices for saving the world.

Luther was driven to the Bible to sustain his position against papacy; so George Fox, in a theological, controversial sense, had to fall back on this True Light to maintain his protest against the corruption and degeneracy of a faith that was founded on a literal acceptance of some mystical and obscure passages of these ancient writings called Holy Scriptures.

Scripture authority had great weight with the common people of his day, and he was wise in "adhering to the form of sound words" in pressing on his hearers a close observance of this guiding Light.

For the true meaning and correct definition of this Light he also went to the Scriptures.

It was to be the Light of the world, as a city set upon a hill. "Let your Light so shine before men that they may see your good works, and glorify your Father which is in heaven." "I am the Light of the world." He that followeth me shall have the Light of life." "Christ shall give thee Light." "The Light shineth in darkness, but the darkness comprehendeth it not." "But he that doeth truth, cometh to the Light, that his deeds may be made manifest, that they are wrought in God."

And to give it pre-eminence above all else, we are told that "God is Light, and in him is no darkness at all."

The writers of the New Testament tell us of the Light of Christ and Christ the Light, making the Greek word *christos*, signifying wisdom and the Light, synonymous. For this reason the title of Christ, or *christos*, was bestowed on the teacher or rabbi of Nazareth, whose lessons were those of wisdom or Light. The committee of eighty, of the most scholarly and competent men of England and America, who were engaged fifteen years in revising the Bible, discovered numerous mistranslations,

which they deemed it unsafe to correct, lest it should unsettle faith and distress believers. Among them was the words "Lord" and "God," which, with their present meaning, should never have been put in the Bible. (See the "Companions to the Revised Old and New Testaments.")

Robert Barclay, the scholar and Biblical student, was quite familiar with these mistranslations, as he often refers to them, and by the aid of his true Light in respect to them, prepared his "Apology for the Views held by 'The People called Quakers,'" and addressed it to the "Professors and Students of the Universities and Schools of Great Britain." He says: "In this I have followed the certain rule of the Divine Light and of the Holy Scriptures." In his Sixth Proposition he assures us that "This Light, as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and conscience."

This is a very practical, plain, rational, simple and intelligent definition, which every thoughtful seeker after the truth will accept.

T. E. LONGSHORE.

[To be continued.]

AN UNFINISHED POEM.

Looking one day among my earlier writings I found this unfinished piece, and since the intended finish has vanished from sight, what more can be needed than to call it finished.

TO THE SOCIETY OF FRIENDS.

Humble followers of Christ,
Meek and lowly, pure in heart,
Standing pure and undefiled
From the world's cold glare apart,
Shunning pomp and empty show,
Shunning pageantry and pride,
When shall all your virtues know
That no one shall dare deride?

Seeking, from the Fount of Love,
Holy light from day to day,
Asking of the Lord above,
"Lead us in the better way;
From the follies of the world,
Keep, O keep us ever free,
And enable us to dwell
At peace with all, at peace with Thee!"

JULIA M. DUTTON.

Young Friends' Review

A SEMI-MONTHLY.

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT
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ONTARIO, CANADA.

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We prefer that remittances be made by post-office order or express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

1895.

Silent as the passing of the night we go from 1894 to 1895. Thus vanish the years behind us, each one measuring off a twelvemonth from our life's limit—a fact that should arrest our attention—a thought that should fill us and thrill us with awe. Where are we to-night on our journey heavenward? Let us in this hush between the two years, ask our inner, our true selves, where? We know we are our own architects. God furnishes the material lavishly, but we must build it into noble character. Character is the only thing that will survive the fall and crash of worlds. Take care of thy character now, and it will take care of thee

through all eternity. Purge, purify and perfect it in this world of probation, and it will shield thee from all harm though thou might walk through pandemonium.

It is the custom at this season to make new promises and resolutions. Would it not be better to redeem some of the broken one's of former years? We have all, no doubt, broken enough to make us saints. If we keep on making and breaking, resolves will soon lose their sacredness. Better promise nothing and perform than promise much and fail.

A very Happy New Year, and one of prosperity in all good works, to all the REVIEW's readers.

By printed notice on wrapper we notify all subscribers of expiration of subscriptions.

We give an "extra copy" to the club raiser for each club received of eight yearly subscribers at 75c. each.

The YOUNG FRIENDS' REVIEW is known as a live, liberal and progressive little friendly paper, adapting itself to the needs of the Young People of the Society of Friends, and receiving the encouragement, good will and support of many *older* Friends. We intend to keep it in touch with the times, and with the *Quakerism of to-day*. Now is the time to make the endeavor to double the subscription list of the YOUNG FRIENDS' REVIEW. We ask our readers everywhere to co-operate with us *now* in the effort to send the REVIEW into 2,000 homes next year. A little exertion on the part of each one will more than do that. As soon as our list of subscribers reaches 2,000 our offer of last year will be complied with. That is, the REVIEW will be enlarged to twenty pages, issued semi-monthly as at present, and at present rates—75c. per year. There is no reason why, in time, the REVIEW should not go into 5,000 homes. The advantages of wider circulation are great to both reader and publishers. However,

2,000 is our present aspiration. In remitting, follow instructions at head of editorial page, and address S. P. ZAVITZ, Coldstream, Ontario, Canada.

ERRATUM—In REVIEW for 12th mo. 15th, in the article on "Peace and Arbitration" by Lydia J. Mosher, page 375, in 24th line from bottom, "references" should read "reformers."

Edward Coale, of Illinois, when boring for water on a farm adjoining his old house, and recently purchased by him, struck gas at a depth of 102 ft. "The indications are a bountiful and permanent supply."

The Executive Committee of Friends' Philanthropic Union which, at its recent meeting in Baltimore, adjourned to meet at Farmington, N. Y., at the time of Yearly Meeting, may possibly meet here at Coldstream, Ont., instead, at time of Half-Yearly Meeting in 2nd mo.

Pelham Half-Yearly Meeting comes one week later this winter than formerly, and will meet in Lobo 2nd mo. 23rd and 24th. Lobo Monthly Meeting will be held at same place on the 22nd. Preparative Meeting of Ministers and Elders meet at 9 o'clock a.m., also Half Yearly Meeting of Ministers and Elders, at 2 p. m., on the 22nd. Friends will please note this change, which is permanent.

The sudden and unexpected death of Sir John Thompson, Premier of Canada, at Windsor Castle, on the 12th of last month, was a sad loss to the Dominion. He was in the prime of life, as to age, having been born in the city of Halifax, N. S., in 1844. Few men have arisen to eminence as he did in so short a time; and few have filled such responsible positions with like ability and faithfulness. He was respected and admired by both parties in the Dominion House of Commons, over which he presided, since the death of Sir John Abbott, as well as by the

people of Canada and England. Few countries can spare such men without serious loss.

DIED.

NOTICE—At his home in Pittstown, Rensselaer Co., N. Y., in 9th mo. 13 b, Caleb Norton, in the 92nd year of his age.

A life-long and highly respected member of Troy M. M. He was a brother-in-law of John E. Cushman, notice of whose death may be found in YOUNG FRIENDS' REVIEW for 9th mo. 15th.

OUR HOME MEETINGS.

FOR YOUNG FRIENDS' REVIEW:

According to request in YOUNG FRIENDS' REVIEW asking for information about our "Home Meetings," I will cheerfully give what I know about our Mendon meeting. We have kept no record of the weekly attendance, so that it will be impossible to give exact figures. Only approximately I would say that the average attendance for ten years would average about thirteen persons—strangers and all. At the present time the membership of this meeting is thirty, one-third are regular attenders, viz., Joseph Fritts and family, Wm. C. Zavitz, S. P. Cornell, J. D. Noxon and wife, and Charlotte W. Cocks and son. No additions, by request or otherwise, within three years, to my knowledge. The silence is broken usually by one woman Friend. I do not know of any work being carried on outside of the meeting by members. Have had no First-day school for eighteen or twenty years. We have no mid-week meeting.

Samuel P. Cornell celebrated his eighty-fourth birthday on 9th of 11th mo. His daughters made him a surprise by inviting a few of his friends to take dinner with him. An enjoyable time was had. W. W. C.

Nothing, indeed, but the possession of some power can with any certainty discover what at the bottom, is the true character of any man.—Burke.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting was held at Clear Creek, Ill., 11th mo. 24th. Although not largely attended by other Monthly Meetings, was a very interesting meeting. Elizabeth Coale, Bennie and Mary Brown, and Reeves Shinn, from Benjaminville Monthly Meeting, with our own Clear Creek Monthly Meeting, composed the Quarterly Meeting.

Edward Coale's kindly counsel and cheering presence were much missed. Abel Mills, David Wilson and Isaac Wierman each had a message for us.

The situation of many of our Nebraska Friends, whose crops proved a failure this last year, called forth much sympathy.

The Quarterly Conference of First-day schools assembled on Sixth-day evening preceding the Quarterly Meeting. Two questions were discussed, one opened by Elizabeth Cole, the other "How to study the Bible" by Abel Mills. There were several recitations by the children. One exercise which called forth much pleasing comment was rendered by nine or ten children from Elizabeth Mills' class. It consisted of repeating separately, then in concert, verses taken from the Psalms. Jennie Coale and Bertha Mills were appointed clerk and assistant the coming year.

L. EMMA WILSON, Magnolia, Ill.

For the YOUNG FRIENDS' REVIEW.

On Seventh-day evening, 12th mo. 15th, some forty of our members, including a number who meet with us from time to time, gathered into our meeting room, 18 Van Buren St., for the purpose of a social mingling, partaking largely of a literary character. Clifford J. Ellis, in an effective manner, recited "The Captain's Well," from the poet Whittier, a production not seen in print as much as others, though full of thought, wherein he says:

"I will dig a well for the passer by,
And none shall suffer from thirst as I."—

In a paper by Emily Cheyney Lukens, she gave a chapter from her experience in the Schofield Institute, Aiken, S. C., a subject deserving a longer time than allotted, but in its preparation it covered a scope that gave the hearers not only a good idea of the methods and routine pursued there, but of the students, eager and quick to learn, although for generations environed by slavery, both mentally and physically. Early in the evening it began to rain, which prevented those in the distance from participating, though many prepared to start.

T. W. W.

Chicago, 12 mo. 17th, 1894.

PRAIRIE GROVE QUARTERLY MEETING.

For YOUNG FRIENDS' REVIEW.

Prairie Grove Quarterly Meeting of Friends was held at Marietta, Iowa, 12th mo. 1st, 1894. Ministers and elders' meeting at 9.30 a.m. Friends present from the other Monthly Meetings as representatives were: Caleb Russell and James Philipps, of Prairie Grove; and Eliza Hogue and John Taylor, from Wopsenonoc, together with several appointed by Marietta Monthly Meeting.

The business of the Quarterly Meeting was transacted in much harmony and condescension.

Thomas E. Hogue, a minister from Webster City, also Wm. Lamborn, an aged minister from West Liberty, were in attendance, and both spoke to our edification in the forepart of the meeting. After the business meeting was over it was announced that a parlor meeting would be held at Lewis Pyle's in the evening, which was well attended, and several Friends bore testimony to the value of our religious principles and the blessing attending our mingling together religiously on these occasions. Several other Friends from a distance were with us. On First-day the meeting for worship gathered at near eleven a.m., and was well attended. Many

came who are not often with us until the house was filled. Thomas E. Hogue was favored to give us a good discourse on the subject of: "If a man die shall he live again?" and Wm. Lamborn spoke of Moses' history of the creation of man and his relation to God, all of which was listened to with marked interest.

After a short intermission, and lunch which had been prepared, our Quarterly First-day School Conference convened, which was opened by Della Cory reading a portion of Scripture. H. M. Nichols was appointed clerk for the day; Clara Pyle, assistant. The exercises consisted of readings, recitations, papers from the different schools, and a class exercise conducted by Ruth Packer.

On Second-day, two p m, a Philanthropic Meeting was held, which was quite interesting. Thomas E. Hogue, Eliza Hogue, Rilla Seeman, Melissa Cory, and Elwood Cooper and wife remained in the neighborhood a week, and attended our Monthly Meeting on Seventh-day, also First-day meeting. On First day evening there was a very interesting meeting held at the home of H. P. Edsalls. D C.

Marrietta, Iowa.

FOR THE YOUNG FRIENDS' REVIEW.

The Shrewsbury and Plainfield Half-Yearly Meeting was held at Plainfield, New Jersey, on the 14th, 15th and 16th of Eleventh month.

The meeting for ministers and elders was held on the 14th. But one Friend beside our own members was present, although ten newly appointed elders were in attendance, and we believe were not unmindful of the privilege which their appointment had given them. Frances Williams expressed a desire that these meetings be thrown open to any of our members who wish to attend them, as there was nothing secret about the business transacted, and none need be deprived of the good they might gain there.

On the following morning the Half-

Yearly Meeting convened. We were cheered by the company of several Friends from other Meetings. In the meeting for worship, testimonies were borne by Robert S. Haviland, Frances Williams and Robert Barnes. The business meeting was very interesting. After the usual queries, advices and reports, there was presented from the Shrewsbury Monthly Meeting a request for an Indulged Meeting at Asbury Park, a suitable building having been placed at their disposal by the proprietor of the place. Interesting instances were related showing that the meetings held there during the past summer were beneficial, and the Spiritual Truths, as presented in them, had brought peace to some hearts that had failed to find it elsewhere. The request was granted with the hearty approval of the Meeting.

At the close of the business session, all present were invited to remain at the meeting-house and partake of a lunch which had been prepared in an upper room, and be present at the afternoon meeting. This was a new departure, but was felt by all to be a wise arrangement, as it demanded less haste than to scatter to the homes of Friends for dinner, and then return in the afternoon; beside giving an opportunity for pleasant social mingling.

At three o'clock a session of the Half-Yearly Meeting's Philanthropic Committee was held. Two excellent papers were presented, one on "Evolution of Philanthropic Work," by Marianna W. Chapman, of Brooklyn; and the other on "Temperance," by Cornelia Gavett. A general discussion of the subjects followed. At an evening session, to which it was then adjourned, the subject of "Peace and Arbitration" was presented by Phoebe C. Wright, and "The Indian Question," by Nettie Haviland. The subjects were ably presented, and called forth much comment.

The meeting on Sixth-day, the 16th, was felt to be a season of refreshment, spiritual food being handed forth by Robert Haviland, Esther Barnes, and

others. The burden of the testimonies seemed to be to call us to more faithful and consecrated work for our Heavenly Father, not neglecting the duties that lie nearest us, in our homes and our neighborhoods, although not necessarily among those of our own Society. There are many around us who need not only our sympathy and help, but the simple Truth as we understand it. The meeting closed overshadowed by Divine Love.

MARGARET F. VAIL.

GOLDEN WEDDING.

Many of the readers of the REVIEW, knowing Carver and Mary A. Tomlinson, of Clear Creek, Ill., thought it might interest those to read an account of their "Golden Wedding" which occurred at their home on Thanksgiving Day. Friends and relatives to the number of thirty gathered on that day to celebrate the occasion. Before the repast the marriage certificate was read, after which three poems were read, written for the occasion, one by Samuel Tomlinson of Ohio (not present), the second by Josephine Hollingsworth and Acenith Raley, and the third by H. K. Smith. Appropriate presents as a token of the love and esteem in which they were held were displayed, all of which brought forth feeling response from the bride and groom of fifty years, in which they emphasized the fact that it was for their presence, not presents, for which the guests were invited. Their three living children were present: Josephine Hollingsworth and husband, from Iowa; Josiah from Nebraska; and Alice, who lives at home.

L. E. WILSON, Magnolia, Ill.

GOLDEN WEDDING.

BY AN ELDER BROTHER.

Lines inscribed to a brother and sister on the approach of the fiftieth anniversary of their marriage, 21st mo. 29th, 1894.

A retrospect of years long past,
My brother and sister dear,
Inspired a sense of gratitude
That starts the glistening tear,

And fills my heart with tenderness
That you have thus been spared
Through fifty years of wedded life
To soothe each other's cares;

And share the blessings with the sorrows
That must come to every mind,
Each bearing your allotted portion
With a willingness true and kind.

Sustaining your burdens equally,
Seeking grace to perform your part,
In lifting the veil of darkness
From many a sorrowing heart.

Thus has your union been fruitful
In opening the portals of life
To those under the baptism of sorrow,
Or sicking in the vortex of strife;

Counselling peace as a principle eternal
And an inspiration to the loftiest aims,
That clothes with a mantle of brightness
Your labor in humanity's claims;

Giving strength where the shades of darkness
Were wont to extinguish the light,
And zest to the lofty ideal
That would redeem from every blight.

Thus yielding blessings immortal
For the winter of life that draws near
After fifty years laboring together
In the light of love's holy cheer.

Oh! then may you recount the blessings
The Father has conferred through His grace,
To assist in solving the problem
So significantly touching your case.

Thus laboring for an increase of light
As the shadows of life seem to fall,
That as the twilight of evening approaches
No shade can intervene to appal.

Then may we, my dear ones, remember
That faithfulness to the end crowns all,
That when the labor of life is completed
We may peacefully yield to the call.

And as ripened sheaves of the harvest,
When our work on this sphere is complete,
May the anthem of praise and thanksgiving
Fill our spirits with a joy replete.

And now, through age and infirmity,
Being unable to respond to your call,
Please accept this token of remembrance
As an offering of love to you all.

And as your aspirations ascend to the giver
Of all our sure mercies and peace,
Remember, oh! remember your brother
Now awaiting the time of release,

Whose lines of life have spread over
A space of near eighty-five years,
But whose spirit is sustained by an affection
Unshaken by time's doubts and fears.

Then farewell, my loved brother and sister,
Whose years have exceeded the span
Contemplated by the Psalmist's reckoning
As allotted for the lifetime of man.

And may the blessing of peace attend you
Through the remaining portion of life,
Adding faith to virtue and knowledge,
Overcoming confusion and strife.

SAMUEL S. TOMLINSON.

Emerson, Ohio.

ELEVENTH MONTH 29TH, 1894.

"After a day of cloud and wind and rain
Sometimes the sun breaks out again,
And, touching all the darksome woods with
light,
Smiles on the fields, until they laugh and sing,
Then like a ruby from the horizon's ring,
Drops down into the night."

This symbolizes life; those darksome days
Descend on all; and then a blaze
Of light casts trouble into shade.
The years slip by; the fires burn bright;
The house is full of life and light,
It is the Golden Wedding day,
The children come from far away.

The guests come thronging round to greet
The bride and groom of fifty years, 'tis meet
To celebrate with feast and rhyme
This happy Golden Wedding time.
While we partake of bounteous food prepared,
With thankful hearts that we are spared,
To meet with friends around this board,
And for the loving memories stored,
Of those who've laid life's burdens down,
And now are wearing the immortal crown.

Those precious memories, we cherish still,
And while life lasts we ever will:
Believing when life's journey's past
We all shall meet up there at last.

May we so live that life shall hold
The better part—the crown of gold;
And, passing, leave to those who fill our place
The record of a well-run race.

A. J. RALEY.

J. T. HOLLINGSWORTH.

TEACHING FRIENDS' PRINCIPLES IN FIRST-DAY SCHOOL

To the Editors of the YOUNG FRIENDS' REVIEW.

In your issue of 12th mo. 1st, I find an admirable paper on the necessity of teaching Friends' principles in the First-day school, concise and to the point. This necessity is due to the

fact that those principles are not taught in the Meetings. It is here as it is in England, where the biographer of John Bright said that one might attend Friends' meetings for a dozen years and not find out what they believed. But I would earnestly deprecate the attempt of any one to set forth in a creed or confession, or articles, the principles of Friends. Nor is it necessary. Moses and the prophets and Jesus have done that, and in the best possible shape. I would recommend that in all the First-day schools at all the sessions, the following passages of Scripture be read, they contain, I think, the whole body of the doctrine of Friends:

Isaiah v., 10-17, both included.

Micah v., 6-8, both included.

Exodus xx., 1-17, both included.

Matthew v., 17-19, both included.

Mark x., 17-24, both included.

Luke x., 25-28, both included.

Matthew xxii., 36-40, both included.

Isaiah and Micah declare the foundation principles on which all true religion rests; the other passages are more specific in laying down general rules of conduct. To these might be added other passages, but only such as report the discourses of Jesus. For school purposes, I think my list sufficient.

[NO. D. MCPHERSON.

Washington, Dec. 7, 1894.

PROPHESYING.

BY DR. JAMES E. RHOADS.

The late Edwin Hatch, D.D., a minister in the Church of England, and Reader in Ecclesiastical History in the University of Oxford, who won a deserved reputation as a scholar and courageously honest historian, has thrown light upon some points of early church history and usages, that interest all who are seeking to sustain and extend a pure Christianity. In his first work, "The Organization of the Early Church," he described the change that took place from the very simple order of the apostolic congregations, with its

freedom in worship, to the government and worship of the churches after a few centuries. The first churches gathered by the apostles and their fellow-laborers were watched over by their elders, and were served in their charities by deacons. Their ministry was a spontaneous one, not confined to the elders, since preaching was not a part of their special functions. Liberty to speak was granted to all who believe themselves prompted to vocal exercises, care being exercised only that all should be done unto edification.

At a somewhat later period of the apostolic times, one of the elders, as first among equals, was chosen yearly to have more immediate charge of the funds and other affairs of the congregation. Still later than this, one of the elders, or bishops, became a more fixed officer, and a religious teacher, though not the exclusive teacher of the congregation. But up to 100 A. D. there were still "prophets" in each congregation, who "spoke as the spirit gave them utterance," as well as "apostles," or travelling ministers, who visited the churches from place to place.

But soon after the first century, the bishops assumed chief authority as the leaders of congregations. Subsequently the bishop ruled over a group of churches throughout a region of country, and at length his appointed ministers took the whole of the teaching, preaching and praying into their own hands. The "liberty of prophecy" was gone, and, as it has been expressed, "The church of the Holy Spirit, gave place to the church of the bishops."

In his recent posthumous work, "The Influence of Greek Ideas and Usages upon the Christian Church," Dr. Hatch shows that during the first three centuries of our era there was, throughout the Roman Empire, a class of public teachers called "Rhetoricians" or "Sophists." The greater part of them were itinerant, and moved about from city to city, but some of them had their fixed lecture halls, where they spoke to audiences of a thousand or

more. With the utmost attainable elegance of style and all the arts of oratory they could command, they spoke of the beauties of Homer, or of some other great classic writer, and interpreted these writers as to their poetic charms or religious teaching in a way to gain the applause of their hearers, or they instructed the latter in speaking with grace and brilliancy upon any subject. Usually the great object of the rhetoricians was to win applause and money. But some had a more serious purpose, and with fervent zeal taught philosophy and religion, and the application of these to living a moral and worthy life.

[To be continued.]

SCIENCE AND RELIGION.

It is impossible to hope that science will offer a conclusive testimony to religion, though it is equally impossible to think that it will for ever remain unreligious. A reaction seems to have set in already. But no system of science,* however comprehensive, can ever replace religion. With the utmost progress that science can ever hope to make, the work and advancement of religion will remain unimpaired, because to its utmost stretch, science will deal with facts and laws of the finite, occasionally rising to a glimpse of the glory of God. Let us for the present remain satisfied with the reverent acknowledgement that there is, beyond the province of the mere intellect, an Infinite. Religion shall search that beyond, and there—not by the exclusion of the intellect, which is an organ of the soul, but with such help as it is competent to offer—discover through a new wisdom that spirit that pervades the finite and the Infinite alike.—*Mozoomdar.*

Many a man who could bow with resignation if told that he was to die, is thrown off his guard and out of temper by the slightest opposition to his opinions or his projects.—*Tryon Edwards.*

Select Recitations for Literary Circles.

LITTLE LESSONS.

A silver-winding streamlet,
Through an emerald meadow flowing,
Flecks of light and blue so bright,
Back from its sun-face throwing.

A dainty, woodland blossom
Forth from the dark earth springing,
Filling the air with a fragrance rare,
And j'y to the wild wood bringing.

A gleam of the glancing sunlight
Deep into the forest stealing,
Lighting it low with a golden glow,
And beauties rare revealing.

A crystal flake from the snowcloud,
So pure and fair and white,
A perfect form from out the worm,
That filled the winter night.

Only a crystal dewdrop
To the lily's petal clinging,
A jewel bright in a setting white,
Its mite of beauty bringing.

A bit of budding childhood,
Yet great are its gifts of sweetness,
There is nothing so small but it holds in thrall
Full beauty and completeness.

Oh, touch of baby fingers,
And gleam of eyes so clear,
Oh, lead us on till the days are gone,
Of our toilsome journey here.

Sweet sounds of childish laughter,
Sweet love of hearts so true,
The dark old earth had lost its mirth,
Oh, children, but for you.

AGNES WOODMAN.

THE POET OF THE FUTURE.

O the poet of the future! He will come to us
as comes
The beauty of the bugle's voice above the roar
of drums,—
The beauty of the bugle's voice above the
roar and din
Of battle-drums that pulse the time the victor
marches in.
His hands will hold no harp, in sooth; his lifted
brow will bear
No coronet of laurel—nay, nor symbol any-
where,
Save that his palms are brothers to the toiler's
at the plow,
His face to heaven, and the dew of duty on his
brow.

He will sing across the meadow—and the wo-
man at the well
Will watch the dripping bucket, with a smile in-
effable;

And the children in the orchard will gaze wit-
tfully the way

The happy song comes to them, with the frag-
rance of the hay;

The barn will neigh in answer, and the pasture-
lands behind

Will chime with bells, and send responsive
lowings down the wind;

And all the echoes of the wood will jubilantly
call

In sweetest mimicry of that one sweetest voice
of all.

O the poet of the future! He will come as
man to man,

With the honest arm of labor, and the honest
face of tar,

The honest heart of lowliness, the honest soul
of love

For human-kind and nature-kind about him
and above.

His hands will hold no harp, in sooth; his lifted
brow will bear

No coronet of laurel—nay, nor symbol any-
where,

Save that his palms are brothers to the toiler's
at the plow,

His face to heaven, and the dew of duty on his
brow.

—James Whitcomb Riley.

OUR COSY CORNER.

Yes, dear cousins, winter is here again, and though at times it places a limit to our freedom, yet it is in itself a dear delight, possessing not less of beauty and pleasure than the summer season, and though it wraps our beloved blossoms beneath a coverlet of white, with draperies, we know it is only protecting them while they slumber, to rise again with renewed freshness in the coming spring, and though we may feel something like its chill in our spiritual natures we may conclude that our buds of promise that lie hid beneath the ice may be the better for its coming, and rise to bloom again in heaven's good time. In regard to faith, if our faith is right it will be with us always; nor sunstroke, nor chill can drive it away. When we hear something that is in keeping with it the heart says "Amen," and when we hear that which is not in harmony with it

our own faith speaks only the more loudly within us, thus defining more clearly to our own vision what our own faith is. Yet, in learning the beliefs of others, we may oftentimes find a common link whereby all are united. If each individual in the world lived out his faith the best he knew, there would be far less evil in the world than there now is. Let each of us try to do our part well.

Cousin JULIA.

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LEAFLETS—No. 1.

The Sermon by Serena A. Minard which appeared 9th mo. 15th, in the REVIEW, we now have in leaflet form (5,000 copies), suitable for general distribution in First-day Schools or elsewhere, and may be had at 25c. per hundred. We purpose issuing such Leaflets occasionally, and hope the undertaking will meet an encouraging demand.

NOTICE.

To the Members of Illinois Yearly Meeting:

At our late Yearly Meeting the committee in charge of "Western Department" in one of our society papers, was continued, and the committee decided to continue with the YOUNG FRIENDS' REVIEW. The correspondents named last year were continued for the coming year, and it is earnestly desired that you diligently endeavor to increase the subscription list. It certainly would be entirely within our reach to double our list from this Yearly Meeting. There are some localities that have never responded with a communication of any character. This is not right. The paper is, and will be to some extent, what we make it. We can have a twenty-page weekly if we do our whole duty. And how can we make a more worthy effort than in this direction? You in the far West give us a little account of your surroundings, your desires and needs, of your efforts to hold meetings, of visiting Friends, and any other items of general interest, just such as you first look for on receiving the paper. Sincerely,

EDWARD COALE, Chairman of Com.

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