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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 13

INSIGHT.

On the river of life, as I float along,
I see with the spirit's sight,
That many a noxious weed of wrong
Has root in a seed of right.
For evil is good that has gone astray,
And sorrow is only blindness;
And the world is always under the sway
Of a changeless law of kindness.

The commonest error a truth can make,
Is shouting its sweet voice hoarse,
And sin is only the soul's mistake,
In misdirecting its force.
And love, the fairest of all fair things,
That ever to man descended,
Grows rank with nettles and poisonous things,
Unless it is watched and tended.

There could not be anything better than this
Old world in the way it began,
And though some things have gone amiss
From the great original plan;
And however dark the skies may appear,
And however souls may blunder,
I tell you it all will work out clear,
For good lies over and under.

—*Ella Wheeler Wilcox.*

MY IDEA OF A CHURCH.

Read by A. L. Roberts, at the Young Friends' Association, held during Half-Yearly Meeting time, at Lincoln, Nebraska.

I know of no place or occasion more suitable than a Friends' meeting in which to tell just what I think, whether I am right or wrong, about churches and religion. These papers are open to the criticism of the house, and therefore I feel sure that my errors will be promptly corrected.

The subject I have chosen is momentous, and I suppose is in many ways unsuitable for me. It may seem absurd for one who has never been a church member, and who has so little experience to guide him, to suggest church reforms. But somewhat for that very reason, because I am influenced only by what seems to me reasonable and right, I have hoped

that my paper would, in a way, be all the more acceptable. And I present these views to you partly because I wish to find out myself what is right. I stand in the position not of one who knows, but of one who is trying to learn.

In the first place I wish to state wherein I think churches ordinarily fail to do the most good that it would be possible for them to do under different management, and then suggest what would seem to me to be the better way for a church to be managed. By this I do not mean that I wish to make an attack upon our churches, or upon those who manage them. I believe that church people, like other people, do as they are brought up to do, and that mistakes are usually made more from a lack of better light, or better education, than anything else. Therefore, it is not at all in the spirit of an attack that I would criticise church methods. My object is simply to tell wherein I, as an outsider, think I see room for improvement. I must add, however, that I do not know that any criticism or suggestion which I may make will apply to the Friends' church. I am hardly well enough acquainted with this church to know.

For a long time I have thought that religion was a matter of soul-education—a slow process, a gradual growing like our Creator, which could hardly reach perfection except after a long life well spent. For this reason it has seemed to me just as impossible for this religious perfection to be reached in a single night's revival as it would be for a person to grasp intellectually all knowledge in a single hour of mental excitement. That is, unless it was by a miracle, and the age of miracles seems to be past.

At any rate it is not safe to count upon them. This is away from the subject, but illustrates very well what I mean by soul-education,

I firmly believe that religion—this soul development—is a process of learning not dissimilar to the process of intellectual learning. Not that to be religious and to be intellectual is the same thing, but that the process of learning one or the other is similar. Therefore just as our intellectual being is best cultivated by calm and thoughtful research for the truth, so our religious nature may be best cultivated by calm and thoughtful striving to know, and do, and be, that which is best and highest,—that is, striving to be Christ-like.

If this is so then the best method for a church, whose object must be to inspire others with a love for these higher ideals, to adopt, would be a method which would most readily bring all men in touch with this inspiration. It must be a method which would offer the least possible hindrance to a person at church from feeling perfectly at home. I believe that most churches as they are now managed do offer some restraint to this home feeling, and I will attempt to show wherein this restraint lies.

Religion does not depend then upon believing a certain creed or doctrine of a certain church. A person can love the truth and strive to be Christ-like and never hear of a creed or see a church. Almost every church member will tell you that he does not think it is necessary to believe in a creed in order to be a Christian. Many of them will admit that creeds are objectionable; still church management allows them to stay as part of the requirements for membership. Thus a useless barrier is kept before the world, and church people give it no thought.

Recently there has been several churches founded which have no creed. Dr. Jenkin Lloyd Jones' church in Chicago is a notable case. This plan I believe to be the correct

one. A creed is no real benefit, and is often a great hindrance; therefore churches should have no creeds whatever.

Some of the comparatively younger churches which have creeds, such as the Christian church, have them so short that they think that the objection is removed. The substance of this short creed is, I think, that one must simply believe that Christ is the Son of God. But even this, in my opinion, is objectionable, because I think it is much more to be Christ-like than it is to believe that Christ is the Son of God. The two things are not necessarily synonymous. I am very positive that a person can be Christ-like and not believe, in the same way that most church people believe it, that Christ is the Son of God. If, then, you stop to think, I am sure you will conclude with me that Christ himself would be more pleased with one who tried to be Christ-like than with one who believed that He was the Son of God, and did not try so hard to be like him. Pleasing God does not depend, I am sure, upon any belief concerning the nature of God, but rather upon our own nature whether it is Christ-like, and therefore fruitful of good deeds.

But perhaps the most important difference I would make between a church modelled after my conceptions of what is needed, and other churches, would be in the matter of membership. It seems to me that there is a very important objection in this respect to the management of most of our churches. This objection is that people in a church form themselves into a kind of restrictive fraternity. This is surely an objection, because it keeps them from being in touch with the great mass of the people. It may not be untrue to say that in some cases these church fraternities have no desire to be in touch with common people. This restricted private worship which keeps the Christian from inspiring the Christ-like spirit universally in the world is evidently not the best method of wor-

ship, for churches and organizations must be known by their fruits the same as individuals, and people are inspired with a love of righteousness more by associating with and learning the happiness of a pure life than by listening to many arguments; therefore the management which permits this restrictiveness is not the best management for a church.

Abolishing creeds would do much to destroy this privateness of churches, but there is another cause I think which should be removed also. This other cause is found in the forms under which a person is admitted to membership. In order to join a church, as most churches are now managed, one must subordinate himself to the members of the church, or at least to some of the members. This subordination is the greater if it happens to be the case of a poor man entering a fine aristocratic church. You can all see instantly, I think, how this subordination is brought about, and what the effect of it is. Church people lay it to the pride of the sinner. I have heard, time and again, some preacher tell how he has worked with so and so to bring him to Christ, but all in vain, because of his pride. The preacher says he was too proud to humble himself before God. But this is not the truth I venture to say in nine cases out of ten. The man does not rebel against humbling himself before God, but against humbling himself before men. Just as like as not this very man is striving his best all the time to be Christ-like in his life, and if you could be near at night you might see his pillow bathed in tears. He is willing and does love God, but he does not really feel that it is right for him to humble himself to these men in the church. And why should he? They have no claim of superiority over him. There is no reason why he should humble himself. He loves God as much as they do; perhaps more than they do. Who can tell?

But there is another thought in this that must not be mistaken. The

orthodox churchman, if he heard this statement, would probably answer that Christ said that "whosoever therefore shall confess me before men him will I also confess before my Father which is in heaven; but whosoever shall deny me before men him will I also deny before my Father which is in heaven." Now, apply this to the case of this man. He loves God, but is not willing to humble himself to these men. How do you suppose he would answer at any time if you should ask him if he believed in a God and loved Him. Undoubtedly, I think, he would answer that he did believe in and loved God. That is, I think that often a man that will refuse to go forward and make a confession in a church will always uphold God and his teachings before any number of men.

The management is bad I think which makes it necessary for a man to humble himself to any people in order to confess his God before them, and in order that he may enjoy the influence of their companionship. I am aware that this point may seem subtle, and the truth of it not easily understood by those long identified with church work; therefore I will suggest an arrangement which I think would avoid this objection, and then perhaps I will make my meaning more clear. I believe I have just mentioned a church modelled after my conceptions of what is needed. This church, in the first place, would, of course, have no creed. In the second place it would have no membership roll any more than a country Sunday School has; anyone and everyone who came would be a member with all rights that any other member had.

This plan you see would offer the least possible restriction to anyone who came within reach. The effect would be that anyone who came would feel at home. It would be his church at once. He would therefore come more easily under the influence of good teachings. He would feel then that he, with all others in the church, were

assembled for a common worship, and not that the others, the church members came to worship, and he came to look on or be criticised by them for his wickedness; and, feeling that he was a partner in this worship, he would be much more ready to take hold and do church work. The opportunity would also be open for him, as soon as he was willing, to confess his God before men by both word and deed, and no machinery in the church would keep him from being willing.

The object of this church, then, would not be to make people believe anything concerning the nature of God; it would not be to coax them to beg admission into its membership. It would be to gather all people together to worship and learn the higher teachings of our Father in Heaven. It would be a common place to meet for soul-education. A place for all to learn how to apply the Christ Spirit to our practical every-day life.

As for church membership offering other advantages than this I have no faith, for no man can always tell surely if a churchman is righteous or unrighteous, and I do not know what advantage it would be if he could tell. I do not think a church member should consider it his duty to say to those without the church: "Come! Let me examine you. Let me ask you some questions. If you believe as I think you ought, you may be admitted into my Christian fellowship."

I think it is rather his duty to say: "Come, everybody! Let us meet together and try to learn more of purity, and love and righteousness, and more the way to be Christ-like in our daily life, and God alone is able to judge whether we are deserving of future reward."

Every faithful man, in the uninterrupted meditation of God, or the self-forgetful service of his fellowmen, is raised at intervals to an ecstasy of being. It may be calm, quiet, self-contained, well-balanced; nevertheless it is a rapture, a fullness of realized manhood, a universal state of consciousness,

THE Y. M. C. A. AMONG THE INDIANS.

BY EDWARD A. PENNOCK.

The Young Men's Christian Association has taken up its work among the North American Indians, and has placed it in charge of Dr. Charles Alexander Eastman, himself a full-blooded Sioux, and well known as the husband of Elaine Goodale. On the 26th of May, Dr. Eastman told of his new field of labor before the Boston Y. M. C. A., of which he was a member while a student in the medical department of the Harvard University. He said that a little more than a year ago he was sitting in his office in St. Paul, engaged in the practice of his profession, when he was appealed to by one of the Y. M. C. A. Secretaries to help introduce their method of Christian work among the Indians. Although heartily in sympathy with it, and believing that it was practicable, he declined at first, because he was established as a physician in St. Paul, and felt that some one else could be found to do it. But after a short time the Secretary returned, and urged him again to accept. He then yielded, gave up his medical practice, and is now devoting himself entirely to the organization of the Y. M. C. A. among the Sioux Indians of the North-West.

Although the work began only about a year ago, there are already forty Associations, and he expects to have nearly one hundred soon. Very few of them have buildings to meet in, but they are literally camping out upon the prairies.

The young men are the life of the tribes, and they take naturally to this work, because they believe in physical culture, and have practiced the physical virtues for a long time from necessity, so as to keep well and strong and in good condition for hunting and fighting. The Y. M. C. A. will aim to turn this love for merely physical development into higher channels, and at once purify and develop body, mind and soul.

The Indian has come into the life of nature by instinct and observation. He has lived near to nature and has learned some truths from her that have guided him through life. The Indian has also a well-developed spirituality. He sees and finds God in all. He is ever looking upward toward God. He does not understand Him, but knows that there must be an omnipotent and omnipresent power, and in his own way he worships that power.

There is no doubt but that the Indians are susceptible to all the finer instincts of the nature of man, and are capable of being elevated and Christianized; but the work among them just now is very trying. They have advanced in intelligence, and have learned to use the English language in the very worst way: *i. e.*, profanely. All the substantial progress they have made so far is the result of the work of missionaries, but nothing has been done to unite them and bring them into sympathy and brotherhood from the old conditions of jealousy and tribal strife. This the Y. M. C. A. hopes to do by giving them a common interest that will develop all that is highest in their natures. They will be introduced to the pleasures of basket ball, base ball, polo, and other athletic games, and thus won away from the lower sports in which they have engaged. The Y. M. C. A. will thus change their activities. They will also establish summer schools, in which there will be lectures on Indian life among other tribes, on physical culture, and on the Bible and practical Christianity.

There is already a General Association that meets annually, and they have one travelling Secretary. Others will be trained for the work in the Y. M. C. A. training schools. Interest is being aroused from the inside, and Dr. Eastman is confident that the work will grow and develop in a natural and healthy way.

No better solution of the Indian

problem could be desired than is presented in the personality of Dr. Eastman himself, an intelligent, cultured, Christian man, giving evidence in voice and countenance and gentlemanly bearing, to the transforming power of the Christ-life. His influence for good among the young men of his people will certainly be incalculable, and all who believe in the brotherhood of man should unite in supporting this work for the uplifting and Christianizing of the original Americans.

Boston, May 28, 1895.

ESSAY ON FOURTH QUERY.

Read at Benjaminville Monthly Meeting, 5th mo. 11th, 1895.

Are our members clear of importing, distilling, vending or using intoxicating liquors as a beverage? and do they avoid renting their property or selling their grain for such purposes? Are they thoughtful in extend a proper temperance influence through their neighborhoods, and to give due help and encouragement to the intemperate for their reformation? Are Friends clear of the raising, manufacture, use, and sale of tobacco in all its varied forms, and are they careful to discourage the use of it by others? Do they bear watchful testimony against attending places of unprofitable diversion or of demoralizing tendency?

In thus reviewing our queries we find many things in them that are a vital principle to all Christian lives, and I sometimes wonder that we need ask so often whether we are clear in all these things.

If we live as Friends believe, to "mind the light," and this light is what Jesus said was a light to lighten everyone, it should be sufficient to teach us that the questions in this query are not necessary. We would at least be clear of this devastating and destroying practice of dealing or using alcoholic drinks, and that our own endeavors would be to extend a proper temperance influence. If we are governed by the Christ spirit

it would be to us a true guide, and this high principle would find us ever ready to use every effort to exert a good temperance influence. What is a good temperance influence? Is it merely to exert an influence over those we come in contact with, to teach them that the use of intoxicants is wrong, or should we use our influence to eradicate the evil? We are advised to give due help and encouragement to the intemperate for their reformation. This is right, but let us not wait until the habit is formed, then try the almost impossible task of reformation.

These thoughts come close to every one of us. Are we doing all we can to extend a proper influence in this work by example and precept that all may know just where we stand, and unite every effort to remove the many temptations that surround us in the saloons that line the streets of our towns and cities.

I find in an old discipline of Philadelphia Yearly Meeting, of 1806, that the fourth query is, "Are Friends careful to discourage the unnecessary distillation or use of spirituous liquors, frequenting taverns and places of diversion, and to keep in true moderation and temperance on account of births, marriages, burials and other occasions."

We can see that there has been great changes since that time, and that the people have become better educated along this line, and what was then thought to be a necessity has been entirely given up as injurious.

As a Society, if we are guided by the Divine Spirit in the heart, it will drive out all hurtful things; and we will become pure in heart, then we will not only be pure ourselves, but assist others to be pure. This will purify, not only our neighborhood, but will make our whole country pure, and our laws will not sanction the license for saloons, where the habit is often formed, where, in the pleasing allurements offered, the young are induced to enter their doors, to reap in after years the results of a

misspent life, bringing grief and sorrow to their loved ones.

Why will so many give their voice to perpetuate this evil traffic in intoxicants.

The same may be said of the habit of using tobacco; we are advised to discourage the use of it in any of its varied forms. Would that we could truthfully say Friends are clear of the use of tobacco, but when the habit is formed it is very hard to throw off; therefore we must be very careful to keep those who have not formed the habit from using it in any way.

This is hard to do when those who use it will offer it to the young men and boys in the polite way of "have a chew or a smoke," as the case may be.

We are told to keep ourselves pure, and that no unclean thing can enter into the Kingdom of Heaven, and all impure things must be put away before the Holy Spirit can come in its fullness to cleanse and purify the heart and make it a fit temple for the living God to dwell in.

In regard to attending places of unprofitable diversion, we must give something profitable instead, as much as we possibly can, for if we say to a child, "That apple is sour and not fit to eat," it is but natural that it will want to taste it and find out for itself whether it is as we represent it to be or not, but if we would give it one and say that it is good, the child would take it without question, no doubt, and be satisfied.

I think as one of old said, "When I was a child I did as a child, but when I was old I put away childish things." We have found it so in our own experience, and it will remain so no doubt.

We must have something in the line of amusements, something that will lift the mind to high moral enjoyments, something that will not leave the sting of remorse on the memory.

Let us give the young our best thoughts and join with them in all good moral enjoyments.

Good society, good reading, music, and amusing games, such as Bible, Historical and Geographical cards, and many other innocent pastimes, which are also very instructive.

If we should at any time see any objectionable thing, do not begin too roughly on them, but draw them away by substituting something of a higher tone in its place, and thus unconsciously the wrong will be righted and we shall have accomplished our work.

The whole duty of mankind is first keep thyself pure.

"To love the Lord thy God with all thy heart and thy neighbor as thyself."

Love was the test of Discipleship, and to-day, where love dwells, there we will find the truest Christians.

REBECCA A. BROWN.

Holden, Ill.

Many Friends have valued their connection with old and respected families, and no doubt in many ways it is a good thing to be well born. Along with this there may be a touch of quiet pride we can afford to overlook. A recent marriage in England affords satisfaction to others than those immediately interested, and adds to the influence and opportunity Quakerism has upon the social and political life of England. Where Quakerism remains true in the circle of intelligence and influence, it blesses and is blessed. We rejoice in the founding of a new home under such promising circumstances as are indicated in the following clipping from the *Montreal Witness*:

Miss Alys Pearsall Smith, youngest daughter of Robert and Hannah Whitall Smith, the well known author of the "Christian's Secret of a Happy Life," was married on Dec. 13 in the Quaker meeting-house in London to the Hon. Bertrand Russell, grandson of Lord John Russell, the famous Prime Minister of the British Parliament. Concerning the wedding the *Union Signal*, of Chicago, says: "Private letters received from friends who were present

declare that the Puritan maiden, Priscilla, could not have been purer or fairer than our Alys, who has done more to build up the Young Women's Temperance Union in Great Britain, than anybody else except Lady Henry Somerset." Among those present at the wedding who are specially mentioned was Earl Russell, elder brother of the groom, and his uncle, Lord Carlyle. It is pleasant to know that the young husband is as progressive in his ideas as his bride has always been, and thus another home is founded on the principle of 'Two heads in council as well as two beside the hearth.' The young people have gone to Berlin, where they will spend the winter in study preparatory to their life work of reform and philanthropy. Mr. Russell is a Fellow of Cambridge University, and has already won distinction by his scholarship. He is a nephew of Lord Dufferin, the British plenipotentiary to France, and, previous to his marriage, was one of the secretaries of the legation."

The "*Christian World*" says of this event: "One of the lady candidates—unfortunately unsuccessful—at the Westminster Vestry Election was Miss Alys Pearsall Smith. She is a Quaker, and also a member of the Fabian Society. While the contest was hottest, says the London "*Mercury*," Miss Smith slipped away for an hour or two, and in the little Quaker meeting-house in St. Martin's lane, where John Bright worshipped, she was married to the Hon. B. Russell, grandson of the first Lord Russell, and also a Fabian. The couple intend to devote themselves, on their return from a Continental honeymoon, to futhering the "social revolution."

W. G. B.

Whether it be for good, or whether it be for evil, the education of the child is principally derived from its own observation of the actions, the words, the voice, the looks, of those with whom it lives.

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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GENESEE YEARLY MEETING.

Concluded from last issue.

Our last report, which was sent to press during Y. M. time, covered merely the religious exercises of First-day. Yearly Meeting proper began Second-day morning with the reading of the opening minutes, followed by the minutes for Friends' in attendance from other Yearly Meetings: One for Wm. M. Way, a minister, from Baltimore Y. M.; one for Allan J. Flitcraft and wife, from Philadelphia Y. M. John J. Cornell and wife were again with us. The company and ministry of all were strengthening.

Early in the meeting we were counselled to put ourselves in the best possible position and conditions to bear

the responsibilities that devolve upon us in relation to society. Our fathers sleep; the pillars of the church have passed and are passing away, but the same power that animated and actuated them still remains and will enable us to conduct the Society with credit and honor if human wills are but as submissive as of yore.

Epistles from our sister Yearly Meetings were read at this and the subsequent sitting. They were full of the evidences of the philanthropic activity. The transition in the things that engage the attention of our Society is very marked. Formerly our religion was an attempt to serve God exclusively. To-day we are actuated by the belief that we can serve God best by serving our fellow man. The Society seems to be in a rejuvenating period. With its system of First-day Schools, looking after the children; with its rapidly spreading Young Friends' Associations, retaining the young people in the Society's interest; with its philanthropic labors, commending itself to humanity at large; with its strenuous efforts to overthrow the blighting liquor traffic, the tobacco habit, and all the legion of vices that beset the human race; it presents the appearance of a young giant practicing and preparing for the accomplishment of yet greater achievements. This is the encouraging aspect it presents to the REVIEW,—itself a child of this bright hope, and enthused with a determination and will, according to its power, to make it still brighter.

Much concern was expressed in the Yearly Meeting in regard to the feature of militarism that is stalking through the land. Our Society has a grand opportunity, aye, an incumbent duty, of advocating and manifesting before the world our religion of love and the peaceable kingdom of Christ.

On Third-day the state of society claimed the earnest attention of the meeting. Mid-week meetings, it was noted, are often small, showing that the engrossing cares of the world, the love

of gain, and the indifference to our organization, possess us too much. The solemn silence of the mid-week hour, the honest introversion of spirit, the sweet communion with the Father, O, how it would refresh our care-wearied souls and make the burdens of life grow light. Another expressed the thought that if we carried our religion daily and hourly into all our vocations and business affairs, communing with God at the plow or the counter, it would prepare us for, and we would not absent ourselves from the meeting hour. We owe as a duty to each other, in mutual benefit, this mingling together. May we not, by neglecting these things, have cause to utter on our death-bed the bitter cry of Woolsey, "O that I had served my God as faithfully as I have served the world."

As the query leaves it to each individual mind to judge concerning the demoralizing tendency of places of diversion, it may be surrounded with responsibility and difficulty; yet this very responsibility throws each individual soul upon its own soulhood, or at least leaves it between the soul and its God. One person said that he has been preserved from such places by asking the question, "If Jesus were here would he go with me and remain with me?" The criterion of another was to discard all pleasures and pastimes, as well as all books that do not kindle a desire to be better.

A free gospel ministry was to keep the silence that is unto life, or to speak fearlessly, the whole counsel of God.

Two First-day School sessions were held, which proved interesting and a source of encouragement to all.

A very spirited session was held in the cause of temperance. We were urged to use every righteous means to purify the nation from this business, infamous from beginning to end. We know it is not necessary for religious purposes, and many of us think it is not needed medicinally.

Many regretted not being able to obtain a volume of the "Memoirs" of

our esteemed friend, Sunderland P. Gardner, as they anticipated having an opportunity to do.

Fourth-day public meeting will be reserved for a future issue.

The business of the Yearly Meeting was brought to a close on Fifth day, and all hearts were tendered by the sweet but sad farewells.

EDGAR M. ZAVITZ.

Serena A. Minard, who left New York 6th mo. 5th, by steamship Berlin, arrived at Southampton, Eng., safely on the 14th. About 200 delegates to the World's W. C. T. U. Convention, to be held in London, were fellow-passengers.

From a private letter, received at Coldstream, written during the voyage, she speaks of their having a very pleasant trip out. That she and her three companions were feeling well, not having suffered from sea-sickness sufficient to miss a meal.

We hope to be able to give an interesting account of her voyage in our next issue.

COMMITTEE MEETINGS AT COLDSTREAM.

Friends of Genesee Yearly Meeting, having invited the Executive Committee of the Union for Philanthropic Labor, and the First-day School, Educational and Religious Conferences to meet at the time of the Half-Yearly Meeting, to be held at Coldstream, Ontario, in 8th mo. next, the following programme has been arranged:

PROGRAMME.

Eighth mo 20th (Third-day):

Day of arrival.

Eighth mo. 21st (Fourth-day).

Morning—Executive Committee of Union for Philanthropic Labor.

Afternoon—Executive Committee of Union for Philanthropic Labor.

Eighth mo. 22nd (Fifth-day):

Morning—Executive Committee of First-day School Conference.

Afternoon—Executive Committee of
First-day School Conference.

Eighth mo. 23rd (Sixth-day):

Morning—Lobo Monthly Meeting.

Afternoon—Executive Committee of
Educational Conference.

Eighth mo. 24th (Seventh day):

Morning—Pelham Half Yearly Meet-
ing.

Afternoon—Executive Committee of
Religious Conference.

Evening—Central Committee to
arrange Conference in 1896.

Eighth mo. 25th (First-day):

Morning—Meeting for worship.

Afternoon—Meeting for worship.

Coldstream, the place of meeting, is situated about one hundred miles west of Niagara Falls. Komoka, ten miles west of the city of London, is the station where Friends with conveyances will meet all trains on Third-day, 8th mo. 20th.

Komoka is a small station on the main line of the Southern Division of the Grand Trunk railroad, and on the direct line from Suspension Bridge (Niagara Falls) on the east, and Detroit and Port Huron (and the Tunnel) on the west. All trains stop at Komoka, although some of them are not so scheduled on time-tables.

Passengers from the east come via Niagara, Hamilton and London; from the west via Detroit, or via Chicago & Grand Trunk to Port Huron, and by Grand Trunk railroad after crossing the lines.

Ohio Friends can cross the lake from Cleveland to Port Stanley, and thence have good connections by railroad via London.

Friends expecting to attend these meetings will please forward their names to the correspondent of the Committee of Arrangements at as early a date as possible.

ARLETTA CUTLER.

Correspondent of the Committee of Arrangements, at Coldstream, Ontario.

We want the assistance of all Friends to increase the circulation of this paper.

The Executive Committee of Friends, Union for Philanthropic Labor is called to meet at Coldstream, Ontario, 8th mo. 21st, 1895, at 10 a.m.

Reports from the Superintendents, and from Special Committees will be received, and important matters pertaining to the work of the Union will claim consideration.

By order of the Committee.

O. EDWARD JANNEY, Chairman.

MARTHA T. AMOSS, Sec.

Benson, Md.

FOR YOUNG FRIENDS' REVIEW.

A meeting of Trenton Friends' Association was held 5th mo. 27th, at Friends' Meeting House. The President, Daniel Willets, in the chair. The minutes of the previous meeting were read and approved. After calling the roll, the usual order of business was carried out. A well-written paper was now read by John R. Satterthwaite entitled, "Why has not the Society of Friends Increased in Proportion to the Growth of Other Denominations?" The views expressed by the writer called forth many different opinions that were listened to with much interest by all present. This was followed by a paper from Esther Poits entitled, "Can a Person Lead a True Moral Life Without the Dictates of the Divine Counsellor or Christ Within?" She states a man's life is moral or immoral, God-like or sinful, only in proportion to his willingness to hold himself receptive to the influences of the Divine part of his being. She cited Abraham Lincoln as having reached the highest nobility of morality through the guiding and sustaining of this Inward Monitor. A question assigned to Laura H Satterthwaite was answered in a well-written paper, "Would it be an Advantage to the Society to have a Permanent Location for the General Conference?" After a short silence the meeting adjourned to meet 9th mo. 30th.

M. W. F. MOON, Secretary.

Trenton, N. J., 6th mo. 10th, 1895.

FOR YOUNG FRIENDS' REVIEW.

Friends at and near Garrison have been having two very good treats, and we thought that some of the REVIEW readers might be interested in hearing about them.

Our Friends, Edward and Sarah Coale, Isaiah Lightner and Hannah Barmore, were with us from the evening of the 7th to the morning of the 11th. The first two evenings were spent mostly in social intermingling, but on each occasion, after the company settled into silence, our spiritual needs were acceptably ministered unto.

Two public meetings were arranged for First-day, but the rainy weather made the congregations quite small. The public hall was not opened for the First-day School First-day afternoon, on account of the stormy weather; but, as several of the Friends were together at Sarah Shotwell's home, the lesson was taken up and, discussed at some length. The life of the vine was compared to the God-life that must continually supply the smallest branch in order that the spiritual life may be sustained.

Hoping that we might have more favorable weather, a meeting was appointed for Second-day evening, but it still continued disagreeable, and there were but few out. Third-day morn our friends felt that they must journey on, so we bade them farewell, feeling very thankful to them for the effort they had put forth to be with us.

Sixth mo. 16th, Genoa Monthly Meeting was held at Garrison. George and Hetty Truman, Isaiah and Fanny Lightner and Hannah Barmore were with us. The meeting for worship preceding the business meeting was a very favored season.

The First-day School in the afternoon was well attended, the Friends leaving many valuable thoughts with us. The description of some of the horrors of war, presented by one who has witnessed them on the battlefield, received the earnest attention of those present, especially the young men.

These visits will be bright spots in the history of Friends and Friends' First-day School at this point.

KATIE E. SHOTWELL.

Garrison, Neb., 6th mo. 19th, 1895.

FOR THE YOUNG FRIENDS' REVIEW.

I am glad to see that my remarks on the woman question have received attention from one intelligent observer. What a man of sense wishes is not that his views should be adopted, but that they should be considered and discussed, and that a right conclusion should be reached. The views expressed in the issue of 4th mo. 15th were the result of some years of observation and thought, and yet, since that date, other facts confirmatory have come to my knowledge. Somewhere west women are to be employed in a tin plate factory, and also in a work, I think a mining affair, requiring labor of the heaviest kind. Of course, this is not to be actually done by women, but by machines which their inferior strength is yet amply sufficient to control.

There is another aspect of this question which philanthropists should earnestly study. Women all the world over work for less wages than men, but they have a means of supplementing their wages which men have not. I have recently heard some account of the extent to which this supplementary resource is resorted to in the great European cities, and the result really justifies Prof. Huxley's hope that a kindly comet may one day dash the whole affair out of being.

Let us suppose that in a certain country adapted for agriculture only, all the families consisted of boys and girls in equal numbers, and that only half the family were required to cultivate the farm, which half should it be? I should like some delicate fancy to imagine a dialogue between father and mother on the subject, the father, as fathers always do, desiring to spare his daughters, and the mother her sons. This is a precise picture of every civi-

lized country where machinery quadruples the productive power of the population, where one-fourth can do all the work and supply the needs of all the rest, and where the sole question is who shall work, and that raises the question who will best employ the time left at their own disposal? If not required to give their time to compulsory occupation, which sex will engage in the best voluntary occupations? Or in another form, to which sex is idleness most destructive?

They take a narrow and imperfect view who think the question is how are women to be provided for and supported? That is adjusting itself. Already in most of our states such provision is made that every child is supported and educated, if not by its parents, then by the state. I do not despair of ultimate attainment of the same provision for women generally—not by payments from the treasury, as some have suggested, or by making marriage work a community of goods—but by wise laws in conjunction with sound public opinion.

J. D. MCPHERSON.

Washington, June 7, 1895.

OUTLINE OF "THE IDYLS OF THE KING."

The poetical taste of the nineteenth century was influenced entirely by the new versification and lyric force of England's strongest poet, Alfred Tennyson. His tender words, so far-reaching in pathetic eloquence, have at last overcome a certain rejection, and now may be said to have molded the thoughts of a generation. The rapid, bold, decisive pictures; the swift flow of ideas, and the touching allusions, have undeniably had their effect upon the thinking few of the present. He has revived with great success the old Arthurian legends and fastened them into the living literature of England. His knights and ladies of "Good King Arthur's Table Round" stand out before us in a vivid coloring. We allow

our imaginations to wander with these fanciful creations through all the foibles of human nature.

Beauty, melancholy and repose are said to be the elements of Tennyson's poetry, and I believe this to be true, as no poet ever gave to my soul such sublime conception of the beautiful as he who warbled the "Song of the Brook."

"The Idyls of the King," of which we are to give you a synopsis, grew like the walls of Troy:

"Rose slowly to a music slowly breathed,
A cloud that gathered shape."

The first narrative of the "Idyls" is the plaintive story of the fair Enid sought and won by King Arthur's fearless knight, Geraint of Camelot. This tale is recognized for its simple sweetness. Enid was the daughter of an Earl who was bereft of his earldom by a nephew. This nephew, having sought in vain for the heart and hand of his cousin, had unjustly usurped her father's domain. Geraint, chancing to pass by Enid's ruined tower, heard her singing:

"Turn, Fortine, turn thy wheel, and lower
the proud;
Turn thy wild wheel through sunshine, storm,
and cloud;
Thy wheel and thee we neither love nor hate—"

He halted, chose Enid for his lady at the Tournament the following day, and then and there, in a successful struggle with his rival, restored to the old Earl (Enid's father) his rightful claim. Geraint took his bride to Arthur's Court, and there the Queen decked her in apparel like the day.

"Vivien," the second "Idyl" refers to an artful woman of the Court, who exerted her wiles upon the king, and, finding efforts vain, turned her energy toward securing the affection of Merlin, the gifted wizard of "King Arthur's Table Round." One of the most impressive songs in all Tennyson is the love song of Vivien:

"In love, if love be love, if love be ours,
Faith and unfaith can ne'er be equal powers;
Unfaith in aught—is want of faith in all."

"Elaine," the third "Idyl," is over-

flowing with a cadence all its own. This melancholy tale is so resonant with a certain righteous pathos, a sorrow for the sin of Lancelot,—the noblest knight of all the "Table Round." At the same time an unguarded tear falls for the lily maid of Astelot, the fair Elaine. In vain she lifted up her eyes to Lancelot, and loved him with a love which was her doom.

' Sweet is true love, though given in vain, in vain,
And sweet is death who puts an end to pain;
I know not which is sweeter,—no, not I,'

Elaine made her father promise that after her death he would have her laid out in costly attire and borne on a barge in front of the King's palace so that pity might be awakened in the hearts of King and Queen and Lancelot, the so-called noblest knight of all the "Table Round." The result was she lay upon a barge draped in black and floated down the stream to Camelot, where Lancelot came to gaze upon her pure face lying in all its stately elegance; here a pity for her who loved him, and a sorrow for the days he could never recall, began to fill the vibrations of his being:

"So groaned Sir Lancelot in remorseful pain,
Not knowing he should die a holy man."

"Guinerve," the last of the four original "Idyls," is surcharged with a tragic pathos and high dramatic power. There can be nothing finer in modern verse than the interview between Arthur and his remorseful wife, nothing more appealing in its lofty grandeur than the passage beginning:

"So I forgive thee, as eternal God forgives,
Do thou for thine own soul the rest."

The poet Tennyson spent twenty of the best years of his life in writing these "Idyls of the King," and it seems to me that time and cultivation will but enhance their value to future generations.

For thee, O, England's laureate bard,
My heart is beating wildly still
As in my childhood's soaring thought
I wandered through thy verse at will.

No poet ever raised his thoughts to
Higher levels than thine own.
No poet ever brought my soul
So near the pearly gate and throne.

In thought so pure, in deed so true,
We love thee as we sorrow most,
And feel that now thou'rt rightly crowned
With laurel from thy Heavenly Host.

M. ELLA W. CLARK.

THE BOOKS WE READ.

How do we spend our leisure moments? Idleness is the mother of crime. We are not apt to commit a wrong during our busy moments. While engaged in our occupations we have no time to think of evil. Therefore, spend not your time in idleness. Always have some work to do.

But there come times of enforced idleness, or when we cease from our labors with weariness. All through the hours of the day, there are many leisure moments, often with the busiest of us. At first thought the occupation of these leisure moments seems unimportant, but it is of the highest importance. The active, healthy mind does not remain long at rest. Many of us spend our leisure moments reading. This is well, for reading is at once a source of pleasure and of profit. It is a valuable means of self-education and culture. Not all are able to obtain a college education, and to these the habit of reading commends itself.

We may divide all reading matter or literature into two classes: That which is moral, containing no impure or evil thoughts; and that which is immoral or decidedly evil. Between these two classes there may be placed a third class, which cannot be called harmful, yet which contains no elevating thought and furnishes no information. This class of reading serves simply to kill time, which is in itself a crime. I do not suppose that anyone here reads the harmful kind of literature. But, oh, how many read indifferent books, simply to pass away the time.

I am not going to give a category of what books should be read and what

should not, but I do want to make a plea for good literature. Seek to have a supply of good literature always on hand, that you may not be tempted to take up anything light or trashy. Right here I want to say that parents are often to blame if their children read poor literature, because they, either through indifference or false economy, fail to furnish the child with the proper literature, and he obtains the poor, since it is cheaper and more easily obtained.

Many persons have a prejudice against all works of fiction, or novels as they term them all. This prejudice is entirely unfounded, but arises, I judge, from the fact, that all cheap, trashy reading matter comes under this head. In the stories of our best novelists and writers there is nothing injurious or unrefined. It is by the overdrawn sensational novels and stories of inferior writers that harm is done. It is the bloody tales of adventure and crime that oftenest poisons the mind, and starts often our brightest lads into paths of wickedness and sin. Many works of fiction have aided materially in bringing about great reforms. I can cite no better example of this fact than Harriet Beecher Stowe's immortal "Uncle Tom's Cabin." Many a strong, stern man has broken down and wept like a child as she told in language more forcible and affecting than we ever find in a mere chronicle of facts, of the injustice and inhumanity of slavery.

Reading the better class of literature does not create in us a desire for the poorer. It creates, rather, an apathy for the poor and a yet greater desire for the good.

Be assured a good novel is not harmful, and a good historical romance is a positive factor of culture. I value highly the historical romances of Scott, Bulwer, and Wallace. They have an historical value, and give an insight into the true life and customs of people and events they describe, not always to be found in purely historical writings.

Of course our tastes differ, but I have found books of science and philosophy interesting as well as instructive. Many of these books are written in language sufficiently popular and untechnical, to be easily understood by a person of moderate information. To me there is nothing so fraught with interest as the study of nature and nature's laws. I have spent many happy moments in this study.

In closing, let me say, there is so much good literature that there is no excuse for reading worse than worthless trash that floods our country. Acquire a taste for good literature. Fight without compromise, the desire for trashy literature. Remember this—that reading from which you derive no benefit, that does not awaken within you pure and noble thoughts, that does not lead you to a higher and better life, is waste of valuable time. The books one reads are an index to one's character.

JOSEPH LOWNES.

MUSIC.

Read by Willard Yeo at a meeting of the N. Y. Young Friends' Association.

Early history of the Society of Friends teaches us that severe simplicity was strictly observed by its members, who then believed that there was too much that was good and noble in life to justify engaging in any of the so-called light pastimes; such as the study of music, the playing upon musical instruments, acting in plays, etc. All these were associated with things worldly, and not intended for the advancement of the spiritual being. We note, however, that the singing of psalms was recognized as a part of devotional worship in some of the meetings, in the days of early Quakerism.

Says Robert Barclay, in his "Apology": "We confess this to be a part of God's worship, and very sweet and refreshing, when it proceeds from a true sense of God's love in the heart, and arises from the divine influence of

the Spirit, which leads souls to breathe forth, either a sweet harmony of words, suitable to the present condition, whether they be words formerly used by the Saints, and recorded in the Scriptures, such as the Psalms of David, Zacharis, Simeon, and the blessed Virgin Mary. But as for the formal and customary way of singing, it hath no foundation in Scripture, nor any ground in true Christianity. Yea, besides all these abuses, incident to prayer and preaching, it hath this more peculiar: that oftentimes great and horrid lies are said in the sight of God; for all manner of wicked, profane people take upon them to personate the experience of Blessed David, which are not only false as to them, but also to some of more sobriety, who utter them forth."

For more than a hundred years views of Friends did not differ in this respect to any very great extent; and not until the present century did they see any necessity or reason whatever for the introduction of entertainment.

A case may be cited where a teacher of geography in a Friends' school, some fifty years ago, used the method of singing the lessons, putting to music the name of the state, together with its capital, and likewise the river on which the city was situated.

Such an innovation met with hearty approval among the children, who are said to have expressed sincere disappointment on learning that the committee, under whose care the school was operated, had concluded to bring the subject of singing the lessons before the Meeting, where it was decided that it was not in strict accordance with the views of Friends to allow it.

About this period, however, someone, in examining a Congregational Hymnal, found it to contain no less than six pieces by the American "Quaker Poet," Whittier, and two by his English predecessor, Bernard Barton.

We need not necessarily believe, though, that these poems were written

for such a purpose; on the contrary, it is more probable that the verses were unceremoniously appropriated by the composer of the music.

When the piano was first placed upon the market, at a price which put it within the reach of those in moderate circumstances, Friends were slowest to recognize it as a part of household paraphernalia. Young Friends are said to have taken kindly to the new invention, in one case at least.

A young woman, not at that time a Friend, but one whose mother held membership, very much desired that an agent be allowed to place an instrument in their house, and, upon seeking the consent of the parent, was told that she, herself, had no serious objection, but she did not know what other Friends might think. The piano was placed in the parlor, and used.

Some years later this same young woman made application for a membership in the Meeting. The committee who waited upon her at the time was composed of two plainest of Friends.

During their conversation with the applicant, mention was made by the latter, of the piano; she stating that she would occasionally want to play upon it. No objection was raised, although it is said, that one of the committee, in her youth, had pursued the study of music, and, on becoming a Friend, had given it up entirely.

(To be continued.)

WILLIAM SHAKESPEARE.

He lived in a kingdom by himself. Few of the works of authors have ever approached his sublime creations. He died in 1816, and was buried in the church vaults at Stratford. A drinking fountain presented to his town by one of our great American philanthropists, the late George W. Childs, of Philadelphia, in 1887, was a fitting testimonial of the admiration felt by Americans for the work of the greatest of all dramatists.

Character is something that grows and develops in every boy and girl little by little every day, grows with their growth and strengthens with their strength, until at last, like a cloak, it envelopes them.

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LEAFLETS—No. 1.

The Series by Serena A Minard which appeared 9th mo. 15th, in the REVIEW, we now have in leaflet form, 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 twentytype 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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