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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., NINTH MONTH 1st, 1894.

NO. 17

LIFE'S HALO.

Let us weave in our daily tasks the thoughts
of God and of good ;
Then life will know of a glory, else lost, or not
understood. E. M. Z.

REPORT OF THE CONFER- ENCES

HELD AT CHAPPAQUA, N. Y., 8TH MO.
9 TO 15 INCLUSIVE, 1894.

If each individual of this great human family fully realized the true meaning and significance "of the Fatherhood of God and the brotherhood of man," and each strove to live up to his highest ideal, doing his part to make the inhabitants of this world one grand family, and when passing on look back to see the world the better for his having lived, what would this world be? Such an ideal life was surely lived by more than one earnest worker in the vineyard of Christ, for at least one short week on Chappaqua Mount, when 1,000 people or more were drawn together with one purpose, mingling friend with friend all on one level, each feeling himself a humble child of God, among so many, each simple, trusting and, we believe, obedient.

On Fifth-day morning at 9.30, Friends gathered at the tent, in which the conferences were held, and Joseph A. Bogardus, of New York Yearly Meeting, Clerk, opened the first session of the seventeenth First-day School General Conference. Allan Flitcraft, of Philadelphia Yearly Meeting, appeared in supplication, asking that we might be impressed in aspiration of thought: "Thou, O Lord, seest each of us just as we are; thou knowest the desire of our hearts, then that we may

know of thy spiritual coming, that we may each fill our place in the presence of Christ, each desiring to do his duty in silence or in hopeful expression, and thine shall be the praise."

In the absence of the other clerk, Amy Willets, of N. Y., was appointed to serve for the session. That these conferences are helpful to the young of our Society, by opening up and offering fields of labor, was shown by the report of the Executive Committee. The New Testament Lesson Leaves are giving almost universal satisfaction. A touching memoir of Louisa J. Roberts was included which called forth feeling expression from many by whom she was dearly loved. The report from New York and Genesee Yearly Meeting First-day School Associations were read, bearing evidences of increased interest in First-day School work, and the thought that the Meetings were taking hold of the work was cause for encouragement. The little book of poems, devotional and religious, by Whittier, is found to be a useful help in many schools, but we were cautioned not to neglect the Scripture texts, and to be willing to teach the children in our schools our religious principles, entreating them to mind the Light Wm. M. Jackson, New York Yearly Meeting, wished to impress the teachers with the thought that if they feel the love of God in their hearts, they are fitted to be teachers in the First-day School. Robert S. Haviland, New York, approved of the clause in Genesee's report stating that leaving the International Lessons was felt to be a loss. He said in response to the feeling, (Friends were apt to depend too much on other helps), that Friends are themselves thinkers and

are they not able to withhold themselves from the influence of outside helps, and place their own interpretation of these passages before the world?

The afternoon session opened with the calling of the delegates, by which it was found that all of the seven Yearly Meetings were represented. Then a practical illustration of First-day School work followed. Isaac Hilborn read of the consolation and love of the Master in the Parable of the Vine. After which Whittier's poem, "The Eternal Goodness," was read in concert by a selected class of adults. Isaac then spoke at some length on the two lessons, the Parable of the Vine and the Prodigal Son, stating first that in each text chosen for a First-day School lesson, there are some lessons intended to be impressed upon the minds of the students, and then tried to search out and explain and impress the lesson in this one. This first lesson was "A man who had two sons," which he wished to explain because it constituted the great thought of humanity, etc.

Wm. W. Birdsall took Robert M. Janney's place, by request of the latter, in conducting a class of adults to illustrate work with the advanced Lesson Leaves. He said they had found it profitable to ask pupils in advance to prepare, especially some principal points in the lesson, and thus bring out and explain the details of the lesson in full. Eleanor K. Richards read the Scripture texts, after which the points: Generous provisions—Way of the transgressor is hard—When he came to himself—The price of forgiveness, etc., were explained by pupils and others. Eli M. Lamb said his sympathies were with the elder brother; let us endeavor to go the right way from the first, rather than entertain the feeling that we may err and, when it pleases us, turn for forgiveness and be fed on the fatted calf. There is danger of wandering too long; we know not when the Son of Man cometh. Let us not study the Scriptures so much for

the historical part, but let us get the spiritual depth, learn the spiritual lessons it contains. These were not written for the people of Palestine alone, but for us of to-day. Edward Magill, Swarthmore, wished to impress on us the forgiveness of the Father, trusting that we might be more forgiving one toward another in our Society.

A class of little ones were taught from the Illustrated Lesson Leaves by Alice L. Robinson. Her object was to simplify and impress the lessons on the minds of her pupils, and to make each of them feel that they must do their part in the class by asking questions, etc. Amy Willets conducted the closing exercises. She said these should be made as impressive as possible. Texts were repeated by some of the pupils and, after an impressive silence, the school closed. The report of our treasury was read and accepted.

The evening session opened about 7.30. The Conference united with the Representative Committee in appointing Joseph A. Bogardus, N. Y., and Amy Willets, N. Y., for clerks. Then the meeting was open for the discussion of the subjects presented in the afternoon session. Anna M. Jackson expressed the thought that the Scriptures should be read intelligibly and the full meaning brought out. Ezra Fell expressed the same thoughts. Allan Flitcraft, Philadelphia, thought it most important that we be impressed by the love of the Almighty God. Matilda E. Janney said let us make the lessons as simple as we can and always show them from the side of love. George L. Maris said he believed the great lack in our First-day School is that we depend too much on outside help. True elevation lies in our teachers and pupils themselves. A preparation on the part of the teacher is necessary. A teacher should go to her class full of the subject she is going to teach, and then teach it as it is presented to her in her class, and try to draw from the pupils their original

thoughts on the lesson. A lively discussion was kept up until the time for closing.

SIXTH-DAY, 9.30.

In the morning session the report of Philadelphia Yearly Meeting First-day School Association was read. It was satisfactory and encouraging. A marked increase in attendance, especially by the older members was noted, and this, it was expressed, was a result of the First-day School work. These older Friends were once children in the First-day School and had grown up in it, and the First-day School had been successful in holding their interest. Then let us strive to always conduct our Schools in the peaceful and quiet spirit.

Forming small circulating libraries among our schools was a subject upon which there was much discussion. This was thought to be a practical way of furnishing First-day Schools with good reading. Walter Laing said in schools made up of children not members with us he had noticed how eager they were to get the books and papers. Then we should try to supply that which teaches our principles, and place nothing there of which we might be ashamed. Isaac Wilson, Genesee Yearly Meeting, expressed the thought that we should bring in our homes what we want for our children.

The report from Baltimore Yearly Meeting First-day School Association was then read. The workers there seem truly interested and diligent in their work; a committee has been appointed to visit the different schools, encouraging in them what seems of most good. Allan Flitcraft queried if we cultivated the soul as much as the intellect? Do we feel the same interest in the spiritual as we do in the earthly? Each must answer for himself. If we were as anxious to lay up treasures in heaven as we are in gathering up earthly treasures our meeting houses would be filled. Friends were entreated to support and encourage Friends' publications such as

Friends' Intelligencer and Journal, *YOUNG FRIENDS' REVIEW*, *Scattered Seeds* and the *Schofield Bulletin*. George T. Powell, N. Y., asked why Friends' children stepped outside our own Society to join other orthodox denominations. We realize that it is because they have not understood our doctrines. But what is our doctrine? We have no creed; everyone can put his own construction on what he believes, but there should be a clear definition of the Divine Light and, I believe that it is wise for a broader and clearer interpretation of our principles; but avoid the danger of teaching doctrinal interpretations. We were reminded that whosoever should do the will of the Father will know of work to do.

A paper on the necessity of "Impressing Friendly Denominational Views in Connection With Our Teaching," was written and read by John W. Hutchinson, N. Y., in which he says if there is the necessity to-day as in the past, for Friendly teaching, how important it is that the teaching in our schools be of that character, not only to incite to a life of uprightness, but that our doctrines, testimonies and views may be so incorporated as to demonstrate and show wherein they differ from the creeds and doctrines of others. Some may say that this will lead to narrow bigotry. Not so. Quakerism in its purity is essentially liberal in its tendencies, grants the utmost freedom in the unity of the spirit, and recognizes differences in opinion.

SIXTH-DAY AFTERNOON.

Reports from Ohio, Indiana, Illinois Yearly Meeting First-day School Associations were read. Sarah Ann Conard said: I once feared the First-day School would take away the responsibility of early religious training of children from parents, but now I long for a clearer explanation of Friends' principles in the Lesson Leaves. "What are Friends' Doctrines?" was explained by Howard M. Jenkins; and John L. Thomas further said that

the "minding of the inner light" was the fundamental principle; on other points Friends were liberal in their views. Isaac Hilborn and George L. Maris, of George School, expressed the thought that the time had come when Friends should teach what we believe, rather than by telling what we don't believe. Marcia C. Powell wished the children might know that the life of Christ is more than the death. Howard M. Jenkins said, though perplexing to answer the question of "What Friends do believe?" it ought not to be. We should teach what is essential—the Divine will revealed to man—and leave a broad full liberty on non-essential points. Jessie Holmes hoped we might give thoughtful consideration to the questions of right and wrong of to-day.

We lay so much stress upon George Fox, Wm. Penn, etc., but where did they get their thoughts? Why do we not lead our children to look to the same source of knowledge and guiding power? were thoughts expressed by Cynthia S. Holcombe. Believe in the letter but be not a worshipper in the letter. We hold our First-day School and General Conferences that we may teach plainly our simple belief to our children. Annie K. Way says if our Heavenly Father directs the older ones, He is just as willing to teach and direct the young. Then, dear young Friends, do not hold back. There are many places waiting for you; then do not hold back just because you do not feel confident. Alice Hall desired that we might know what our ancestors did that we may profit by their successes and failures. Joel Borton uttered the prayer that we might do our duty as the life of Christ shows it to us. Some have gathered here who were not First-day School workers, but longed to have a taste of this love feast. Oh, my young Friends, build up a new covenant. Take a fresh interest; become true and earnest workers. Pray earnestly to know when we are taught by God; then will His work be done more

perfectly. Many feeling words were spoken in the memory of absent workers. Then, after a few moments of deep silence, the First-day School Conference closed, to meet two years hence, within the limits of Philadelphia Yearly Meeting, at such time and place as the Executive Committee think best.

SEVENTH-DAY MORNING.

The first session of the Friends' Religio is Conference opened in silent prayer, then our thoughts were vocally expressed in the words, "Oh be pleased to give us strength and ability to perform the duty required of us. Turn our hearts more and more unto thee our God."

Aaron M. Powell, New York Yearly Meeting, President, said in his opening address: "Dear young people, this conference is held for you, and I hope you will, out of the fullness of your hearts, utter in words that which is given you. To be a Friend is to be recognition on the part of each individual of the common human birthright in the capacity of knowing the revealings of the light in the human soul. This then,—the Inner Light—is, I consider, the main thing of a Friend. There came to George Fox from on high, first-handed, what he afterward found in his Bible. This source of Divine Illumination in ours to-day. With the Friend the one principle of obedience is held to be of far greater worth than any other. We are to keep the eye and ear open to receive the Truth from the inner soul. We should follow this line of instruction. Do the duty that lies nearest us. Spirituality of character is what the Father wants, and the world never needed it more than now, and it is the foundation of the Friend not only to believe it, but to teach it by example and daily life.

A paper on the "Inner Light" was written and read by Robert S. Haviland, New York Yearly Meeting, dwelling on the point of educating our own will to come easily in touch with the Divine. Discussion of this paper was opened by Lydia H. Price, Philadelphia Yearly Meeting, in which she

spoke of the various conditions of human souls, of the different degrees in which we receive this Divine Light into our soul, but obedience to our own known duty is all that is required. "Not all who cry Lord, Lord, but he who doeth the will of my Father."

A letter was received from Jonathan W. Plummer, Illinois Yearly Meeting, the originator of the thought which developed into the Friends Religious Congress held at Chicago last Fall, and the instrument through which this meeting was called. He regretted that his feeble condition physically would not permit his being present with us at Chappaqua. The spirit indeed was willing but the flesh was weak. A telegram was sent in reply from the conference to him and his wife expressive of disappointment at their absence, but hopeful for renewed health for further work. His paper on prayer was read by Wm. M. Jackson. Prayer does not change God but prepares us to receive that for which we ask. Prayer is an outpouring of feeling which words cannot express. The simple heart that freely asks in love obtains. The highest prayer is not a form, but the heart's sincere desire; not the asking for a change in God but in ourselves.

Anna R. Powell, New York Yearly Meeting, read the opening discussion written by Serena A. Minard. Prayer is only to be with the Father, to be in communication with him. There was much discussion on these papers and valuable thoughts expressed, a few of which are: They who depend upon texts alone cannot be in harmony, for all denominations read the Scriptures and differ, but he who depends upon the revealings of God in his own heart, lives in harmony with all. Allan Flitcraft expressed the thought by prayer with God all obstacles are removed and we come to understand how rejoicing it is to watch and to pray without ceasing, and we may be engaged in prayer anywhere. A sigh, a tear, often show more truly the feelings than well-turned phrases. J. Edward Harry

said he who reads the Scriptures and understands them must be divinely instructed, as the one who wrote them by inspiration. Anna Cooper Lippincott expressed her appreciation of Serena A. Minard's paper on prayer, saying that she knew the life of the writer to be a beautiful one of dedication and prayer. SEVENTH-DAY, 8 P. M.

A paper, "Mission of the Society of Friends to the Young," by Robert M. Janney, which included the thoughts, "We are a democratic body, therefore, we should feel our individual responsibility to revealed duties, but if our mission seems so small, let us remember they also serve who only stand and wait." The discussion was opened by Isaac Wilson, who said if he had been able to imagine himself before such an assembly as this, the human would not have been willing. We should individually set before the young an example of practical righteousness, for we should adorn our doctrines by the lives which we live. The lives of the parents in the homes are the sermons the children need to-day. No child should look in vain in the lives of its parents for that Divine inspiration that is intended for the offspring. The mission of the young of the Society to-day is a mission second to no other in the world; then lead them to that development for them as well as for their elders. Dispell the fears of the young who are about to live a religious life, who have felt the revealing of the Father, but who doubted and feared the mystery which often surrounds the thought of revelation. Let us who are older make it easy and simple and plain. A natural religion, second to no other, the attention to which will result in a natural growth that will result in a full grown man in Christ.

The individual mission to the Heavenly Father is that this three-fold nature become good like unto him. Following this was a paper by Jessie Holmes, of Baltimore Y. M., on the "Service of the young to the Society."

"The meeting is for work, not work for the meeting. It is a duty to take strength from the meeting, but it is also a duty to give strength to it."

Mary Travilla opened the discussion: I feel that the paper has been so full of suggestions, it needs but few words from me. If there is one plea that is dear to my heart, it is that the Young Friends of our Society give forth what is dear to them, and give it forth with all the fearlessness of conviction.

Ever since we can remember we have been counselled to "mind the light," until, as one young Friend expressed, she was tired of hearing it, but she surely could not have felt what she should or she never could have said it, although, at first, it had very little meaning for us, it has grown in importance until it has led us into new practical labors. The young will be called into new paths of life, into new services. If we feel that some of the old customs must step aside "where the spirit of God is there is liberty." It will not lead us all in the same direction, and if any believe us to be following a false light they must see by our actions and judge by our fruits. Let us spread the truth according to our own convictions, and let results take care of themselves. A general discussion of the foregoing papers was participated in by E. H. Magill, Swarthmore College; George T. Powell, New York; Allan Flitcraft, Philadelphia; Dr. O. Edward, Janney, Baltimore; and Elizabeth Lloyd, of Philadelphia. Abram Robinson, of Trenton, said he thought the paper by Jessie Holmes echoed the sentiments of the young people. Robert S. Haviland said when he was young he was taught to be seen and not heard, but this is a new era, and our older friends are beginning to know it. Howard M. Jenkins asked us not to be too critical. We too often do injustice to some very sweet speakers who speak under obstacles. It is the duty of some to vocalize the truth in the ministry, but there is also a class whose duty it is to make a practical application of these truths.

CHRISTIANITY.

As an interested observer of the progress and tendencies of our race, how fast it goes and whitherward, I have paid some attention to the religious movement. I find that the organs of all denominations, except the Catholics, express apprehensions of danger ahead and in view, and that some produce startling statistics showing what a very small proportion of the population of Christian countries ever attend religious worship at all, and how very small of those who so attend is the proportion of men. And the result of my reading and meditation on the subject is that the so-called Christianity of our age is doomed to early extinction, but also that this phase of Christianity is not the Christianity which Jesus taught. Archdeacon Farrar, a very eminent English churchman, says that after the first century the doctrines of Christ were buried under mountains of error and corruption, and that his conscience revolts against much that is taught as part of the gospel of salvation. [I quote from memory.] And St. George Mivart, a prominent scientist, and claiming to be a good Catholic, lately drew upon himself the censure of his bishops by declaring that he would rather be an atheist and believe in no God at all than in one who would punish people for not believing things of which they had never heard. His bishop, the Bishop of Nottingham, in opposition to this said that his church held that no human being could be saved unless he had received Christian baptism. My own conclusion is that many of the doctrines held by all Christian churches (so far I know of no exceptions) are so opposed to our advanced ideas, right and justice, that men would rather believe in no God at all than believe in one of whom such things are told. This feeling is certainly spreading. I know of but one sect that can, if any can, resist this tendency. I need not say I mean the Friends, and they, unfortunately, while

they repudiate the dogmas which are producing all the mischief, do not exhibit a satisfactory capacity to formulate doctrines which can be accepted as those of Jesus. Indeed all religious associations, conventions, assemblies and councils have failed in the attempt to do this, and it is not surprising that Friends have failed too; they are but men.

The essential doctrine of Friends, that on which every other rests, is that of the Inner Light, the direct influence of the Holy Spirit upon the soul of man. This doctrine, as understood by Friends, is, I believe, peculiar to Friends. We sometimes call the influence inspiration; but all the churches believe in inspiration. The Roman church, on all great occasions, invokes the presence and inspiration of the Holy Ghost, and truly no doubt believes in it. And I have heard it as strongly preached from the Episcopal pulpit as from the Quaker gallery. Nor am I able to say in what respect their doctrine differs from ours. But we lay far more stress on ours than others do on theirs. And that brings me to the point which I wish to place before the reader, that we, in order to enhance the importance of the doctrine, are in danger of exalting it too far above everything else. I have often heard it treated as of such consequence that nothing else was of any consequence, it was made the infallible guide, as infallible as the Pope himself. This is certainly not safe teaching. Carried to the extreme it would render all other teaching useless, the Bible and even Jesus himself. This error is, I fear, more than common, universal almost, and I think there are some things which, if Friends would reflect on them, would modify their language. The Inner Light is after all but a light, and light does not tell the bewildered traveller which of the two roads is the right one. He must know from some other source what are distinguishing marks of the right road, and if he has eyes, the light will enable him to discern

them. But without knowledge and without light the light does not help. Again Jesus told his apostles that they would be slain by people who would think they were doing God's service thereby. If they thought this, they must have been sincere, and if so, the Inner Light did not enlighten them. Again, on the cross Jesus prayed for his murderers: "Father, forgive them, they know not what they do." That can only mean they did not know they were doing wrong. And how can we be certain that we are always able to know whether we be doing right whenever we think so.

What share of the influence as a teacher should be ascribed to the Bible and to good and honest men and to general public opinion I am unable to say, but I am sure that more or less of influence should be awarded to all these, certainly to the extent of causing men to pause and consider well before going counter to them. We all believe that James Nayler did wrong in expressing himself naked in public, thinking it was his duty to do; yet here public opinion would have checked him, had he heeded it. My conclusion is that Friends should be careful how they treat this topic, more careful than many are.

JNO. D. MCPHERSON.
Washington, D. C.

By these things examine thyself: By whose rules am I acting, in whose name, in whose strength, for whose glory? What faith, humility, self-denial, and love of God and to man have there been in all my actions?—*Mason.*

Nothing more completely baffles one who is full of trick and duplicity than straight forward and simple integrity in another.—*Colton*

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor; and so shall thy labor sweeten thy rest.—*Quarles.*

Young Friends' Review

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Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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Our mother wishes us to inform, through the REVIEW, the many Friends who were at the Conferences and were anxious about her on account of her mishap at the Institute, that she journeyed home very comfortably, and is improving slowly, though not able to walk yet. Our father is also gaining. They send their thanks to all who so kindly and thoughtfully ministered to them, making everything so comfortable and pleasant.

Persons wishing to know our rates for clubs of YOUNG FRIENDS' REVIEW for use in First-day Schools will be informed by writing us.

BORN.

ZAVITZ—To Charles A. and Rebecca E. Zavitz, Guelph, Ontario, on the 19th of 8th mo., a son, whom they have named Raymond Wilson.

HAIGHT—At Sparta, Ontario, Canada, 7th mo. 27, 1894, to Granville H. and Agnes Haight, a son, who is named Granville Morford.

QUAKERISM IN ITS APPLICATION TO CHILDREN.

The old creeds teach us that the tendency to *evil* is inherent with man; that because of the sin of the first parent, all children are born under the ban of sin, and that through no power of his own will can one choose to seek Truth and pursue it. Quakerism teaches that the tendency to *good* is inherent with man, that no child is born foredoomed to sin, but that everyone can choose to do the right and keep his soul pure. Thus fundamentally and diametrically Quakerism differs from the so-styled "Evangelical forms of faith," and there can be no reconciliation between the two doctrines, — for it is an essential part of the "Evangelical" theory that "the whole human race is involved in moral ruin; guilty and sinful; incapable of willing what is good." And it is an essential part of Quakerism that every child is endowed with an attribute of the Divine that enables him to distinguish what is good and what the All Father requires of him to enable him to grow in the knowledge of Truth.

The old theology assumes that the human race started in a perfect man, without blemish—physical or moral, and that he fell from his innocent state into a condition of sinfulness that involved thereafter with hopeless sin the whole human race from infancy onward. Quakerism teaches that every human being begins life in a state of innocence, even as the first man, and free to choose, as was he, between good and evil, and that, moreover, this is not a blind choice, but that the law of God in the soul reveals the good and directs

unto it. It teaches that the Holy Spirit has throughout all ages revealed to man a knowledge of God's will, and that today there dwells in the hearts of all mankind a spark divine that inspires the whole human family to seek the good and true,—to shun the false and base. Thus in the characters of children we find that which is as "the Kingdom of Heaven," in an impulse to develop,—a longing for knowledge and a willingness to be taught. The seed of goodness is in them, and as a flower needs but the sunshine with the developing influences of the soil and air and cloud to enable it to mature according to its inner law of life that alone can make it grow. So the spiritual character of a child, fostered by the love of parents and instructors who work with God, will develop *according to an inner law of life* toward "the beautiful, the true and the good." Fortunate indeed is the child whose parents and teachers are wise enough to assist in this work of development. Blessed indeed is the parent that is discreet enough not to stand in the way of the free operation of the Divine leading in the soul of the child by a presentation to him of the broken cisterns of the Evangelical creed.

Theodore Parker tells us of a childhood experience of his that well illustrates the action of a wise and good mother: One bright, sunny morning when he was a very little boy he strolled into the fields adjoining his home to spend an hour in play. Around, all nature was beautiful in its spring attire of verdant grass, myriad tinted flowers and blossoming trees. The air was vocal with the songs of birds and the heart of the boy was filled with joy and gladness. Presently he noticed a bird's nest in a clump of grass in which was a brood of tiny birds. Nearby the mother bird fluttered on the ground unmindful of her own danger in her anxious care for her young. Thoughtlessly the boy threw a stone at her and, by chance, it hit the bird and killed her. Almost instantly, realizing what

he had done, and reflecting upon the consequences of his act, an entire change of feeling came upon him. He was a glad and happy boy no longer. The beauty of the sky and field and tree no longer brought joy into his heart. The merry song of birds no longer cheered him. Slowly he turned his steps homeward, but had not gone far when he remembered the nest of helpless birdlings that his thoughtless act had rendered motherless. The thought of how they would watch for the parent bird's return until at length a lingering starvation would end their little lives brought anguish to the heart of the boy. Rather than this should happen it would be better for to kill the helpless things at once, and so with a great ache in his heart he turned again to the nest and, twisting the necks of the little birds, he completed his work of destruction. And now, step by step he retraced his way to the house from which, less than an hour before, he had started out a merry, happy boy, but now so heavy hearted that he came into the presence of his mother sobbing with grief. To her he related the entire story of his wretched work, telling her of the sorrow that replaced the happy feeling with which he had started out. Placing his hand upon his breast, "Mother," he said, "what makes me feel such a pang within my heart, I never felt so bad in all my life before?" And then the mother, with a wisdom born above, replied: "My son, you are standing face to face with God! That is the way your Heavenly Father speaks to you. Never forget, my child, when experiences such as these come to you that it is the voice of God that chides you." Thus the wise mother enlightened the mind of her boy to a consciousness of the Divine Life within him. Would that all boys and girls could have the advantage of such spiritual training, such an awakening to the method of God's revelation to His children. Not in some mysterious way, some strange and supernatural experiences, but in the

gentle pleading of the sense of duty that makes us feel we *ought* to follow in its leadings, comes the visitation of the Spirit. When we learn to *love* to do the things we feel we *ought* to do, we are bringing our hearts near to God. When, better and nobler than this, the feeling of obligation changes to one of desire to live a life of service, intuitively following the Spirit's teaching, so that we earnestly seek for the Divine revealings then we have attained the perfect life, the highest attainment in religion.

Thus deep down within the innermost nature of man, as Quakerism teaches, is this Divine gift; an endowment from his birth; his by inheritance from God; as naturally his as is the life that animates his physical being; his to cherish; his to use for the ennobling of his soul, for the perfection of his being. To the child it is the Monitor even as it is to the man, and were there no false teaching, no leading of the gentle, teachable nature of the child away from his innocent trust in his intuitions, but, instead, if parents were true ministers of the Divine message, keeping their own hearts open to the Inner Voice, great would be the increase of righteousness in the world. As Whittier says:

We need love's tender lessons taught,
As only weakness can;
God has his small interpreters,
The child must teach the man.
Of such the kingdom! Teach thou us,
O Master, most Divine,
To feel the deep significance,
Of these wise words of thine!
The haughty eye shall seek in vain
What innocence beholds;
No cunning finds the keys of heaven,
No strength its gate unfolds.
Alone to guilelessness and love,
That gate shall open fall;
The mind of pride is nothingness,
The childlike heart is all!

WM. M. JACKSON.

8th mo. 23rd, 1894.

INTEREST IN FIRST-DAY SCHOOLS.

"How can we retain the young people in the First-day School, when they have reached manhood and womanhood?" is a question frequently asked by those interested in the well-being of the Society, and upon its actual answer depends not only the success of the First-day School, but the very existence of both it and the Society of Friends. A problem more vital, yet with a solution more logical and apparent, has never been presented to any organization or denomination. I say the solution is both logical and apparent, because of the fact that it lies directly along the same road which it was intended that the Society of Friends should follow, and is founded upon the same principles upon which the Society achieved its success, and to which it owes its very existence. Moreover, its solution is eminently in accord with the true philosophy of success, and with the best thought of the day, because of the fact that it is founded upon the truth of to-day.

The First-day School was organized with a grand and noble purpose well in view. Its end and aim, as conceived by the early promotors, was such as to inspire to a large degree enthusiasm, energy, persistent and tireless effort on the part of those who have the well-being of mankind, the promotion of truth, and the highest and best in life ever at heart. That it should ever serve as a tributary, a mere feeder to supply members to the "organization" of the Society of Friends, was a wholly secondary consideration, and one not to be considered except in that wherein the Society stands for that which is noblest, grandest, truest and purest in life and religion. The object of the beginning is, or should be, the object of to-day. The mission of the First-day School is not to produce Quakers or Friends merely, but to cultivate noble thought, to develop high character, to produce noble men and noble

By examining the tongue, physicians find out the diseases of the body; and philosophers, the diseases of the mind and heart.—*Justin*.

women. This, then, is the *first* consideration, the end and aim, and the only excuse which it has for its existence. All other objects, all other purposes are insignificant and unworthy in comparison; and it must needs be so if it is to be a success, if it is to retain the young people, if it is to accomplish the purpose for which it was organized. Reduce it to the place of a mere preparatory school for young Quakers, and its usefulness is at an end.

But how shall it fulfill its mission? What methods shall be adopted? What course pursued? It is impossible to prescribe any *detailed* course, or indicate any *particular* methods as a panacea for existing ills, or as a guide for future conduct, which may be applied indiscriminately to individual or particular cases. Yet, as all mankind are one as a whole, though differing as individuals, so may certain general rules be observed and applied *intelligently* which are sure to be beneficial, and to produce a given general result. We have only to review the general principles which have distinguished the Society of Friends from its foundation, and in which we so fondly *believe*, but seldom *practice*, to observe nature herself, who has laid down these principles as in a manner not to be misunderstood, and the teachings of the lowly Nazarene, promulgated nearly nineteen hundred years ago, and apply them intelligently to the conditions of to-day, in order to deduct therefrom conclusions which will prove the solution of the problem. And what are those conclusions? We may consider a few of them which stand out prominently, and possess the merit of being the most practical and applicable to present conditions.

The divine injunction, "neglect not the assembling of yourselves together," carries with it not only the command to meet together, but, it seems to me, implies an unseen and not altogether appreciated source of strength, derived

only from mingling together freely in social unity and good fellowship, thus giving strength, encouragement and aid to one another. It entails with it certain duties to be performed, and certain responsibilities to be incurred by someone. Why should these not be incurred by the young? Why should they not be considered? Never in the history of the world have the young assumed as much of the responsibilities of life as at this day. Let us take this point into consideration. The young people are ready for the responsibilities,—place them upon them; not pass them by as merely something to be talked about, sighed over, wished for, but neglected. Give them an interest, and they will take an interest. Place them where there is responsibility, not where they can but serve as mere figure-heads to be counted only. Give them *work* to do, and in the majority of cases, it will be well done. Take them into your counsels, advise with them, and then let their advice and their counsels count. Show them that they are appreciated,—not tell them so merely.

The question is sometimes asked, "What shall we teach, and how shall we do it?" From the very nature of the case there can be but one logical answer. Teach anything that is consistent with the results sought to be obtained, only remember to always use the *best*. Remember the injunction of George Fox, "Mind the light"—the new light, the light of to-day, for the light of yesterday is not sufficient for the present. Life is a growth, a progress; we must either progress or retrograde. There are new developments, new conditions; the truth of yesterday has ceased in part to be the truth of to-day, because it must be differently applied to different conditions, and unless we keep well abreast, we cease to be useful and become stumbling-blocks. Therefore miss no opportunity, use every means which presents itself; teach anything

which will enlarge, develop, ennoble and purify. Only, again I say, use the best, and use judgment. It will not do to adopt the methods of Johnnie, who wanted to help the chickens hatch. But shall we not teach Friends' principles? Yes, by all means, but it is not necessary that we should confine ourselves strictly and wholly to these as generally accepted. But do *not* teach doctrine. The Society of Friends has no creed, and therein is its merit. Teach them how to live, rather than how to die. Teach them to think for themselves, to reason, to search for the truth. "He who abandons the personal search for truth, under whatever pretext, abandons truth."

"And why not teach them doctrine; we certainly want our young people to be orthodox?" We certainly want nothing of the kind. There is a tendency in orthodox communities, first to exalt orthodoxy above all other elements in religion; and secondly, to make the possession of sound beliefs equivalent to the possession of truth. Says Drummond: "There is no worse enemy to the living church than a propositional theology, with the latter controlling the former by traditional authority." In theology truth is propositional, tied up in neat parcels, systematized, and arranged in logical order. The Trinity is an intricate doctrinal problem. The Supreme Being is discussed in terms of philosophy. The atonement is a formula which is to be demonstrated like a proposition in Euclid, and justification is to be worked out as a question of jurisprudence. There is no connection between these doctrines and the life of him who holds them. They make him orthodox but not necessarily righteous. "Is this a plea then for doubt?" Yes, for that philosophic doubt which is the evidence of a faculty doing its own work. It is more necessary for us to be active than to be orthodox. To be right is what we wish to be, but we can only truly reach it by being honest, by being original;

by seeing with our own eyes and believing with our own hearts. "An idle life," says Goethe, "is death anticipated." "Better far be burned at the stake of public opinion, than die the living death of Parasitism. Better an aberrant theology than a suppressed organization. Better a little faith dearly procured; better launched alone on an infinite bewilderment of truth, than perish on the splendid plenty of the richest of creeds. Such doubt is no self-willed presumption, nor, truly exercised, will it prove itself, as much doubt does, a synonym for sorrow. It aims at a life-long yearning, prepared for any sacrifice of will, but none of independence, at that high progressive education, which yields rest in work and work in rest, and the development of immortal faculties in both, at that deeper faith which believes in the vastness and variety of the revelations of God, and their accessibility to all obedient hearts." Follow out the true Friends' principles; ignore all hindrances of dogma or form. Seek to develop the highest and best, build character, ennoble humanity, and then not only will you retain the young people in the First-day School, but you will draw thither the best intellects, the noblest minds, and the truest hearts, while the Society of Friends will become a power in the world.

A. O. ROBINSON.

Trenton, N. J., Sept. 7, 1893.

For the YOUNG FRIENDS' REVIEW.

DOCTRINE.

While spending the winter of 1892 with my son William, in Colorado, he told me how much he was pleased with the report in the Philadelphia *Ledger* of an interview with the distinguished clergyman, Herbert Newton, of New York, in which he set forth the simplicity of the creed of the Episcopal Church, and quoted that of Abraham Lincoln with great approbation. It seems that he had given the reason to a friend that he was not a church mem-

ber was because he would be required to subscribe to so much that was repugnant to right reason and common sense, and added that when he could find a people who subscribed alone to the simple doctrine of Jesus' love to God and love to man, with that people he would connect himself with all his heart and mind.

Before going to Colorado a prominent "orthodox Friend," who had been there, advised me to attend their little meeting, to which my son was in the way of going, adding that the issues which caused the separation of 1827 were "*even now dead issues.*" These differences might be stated thus: that our Friends do not believe in salvation by Jesus without us, historically by means of documentary evidence, *for there is nothing else, for propitiation of our sins, occasioned by the fall of Adam in the Garden of Eden.* Not only in a "declaration" published in 1828, but also as late as an "Address, etc.," published in 1883, is this doctrine of *propitiation* set prominently forth as the true faith and doctrine by the above-mentioned Friends; and here, no doubt, is the issue to which my Friend alluded to as "a dead issue."

In a recent number of the Philadelphia *Ledger* was an article on the subject of a New Era and Epoch, "B. A." (before Adam). It being well established now that our race has inhabited this earth *at least* for 150,000 years, Prof. John Fisk, of Harvard, says 500,000 years, and that at the time Adam was said to have lived in Asia 6,000 years ago, the first man upon the earth, that there was quite an advanced civilization in Egypt at that very time. And in *Scribner's Magazine* for the 1st mo., 1887, page 81, will be found an engraving of the seal of Sargon I., 3,800 B. C. This is only one of the very many specimens now in the British Museum. Sargon was a Babylonian king. In regard to the great antiquity of Egypt, A. H. Sayce writes in his work "The Ancient Empires of the East," that shafts were

sunk in ninety-six different places at Memphis by Hikekyan Bey in 1851-4, and a fragment of pottery was found at a depth of 39 feet under strata of soil "which had been covered by sand from the desert. As the statue, which was erected in the fourteenth century, B. C., is now ten feet below the surface, it would seem that the deposits have been increasing at the rate of 3.5 inches in each century, and consequently the fragment of pottery is 13,530 years old."

Surely the time has come when all by the name of Friends should be willing to assist in the burial of issues which were so potential in 1758 that the Society could at that date have been guilty of the disownment of the gentle and learned botanist, John Bartram, "for disbelieving the Saviour." Surely now all can subscribe to the couplet which still is to be read legibly, cut in a stone, remaining in the eastward front of his house, now in the Philadelphia Park. It reads thus:

It is God alone, Almighty Lord,
The Holy One, by me adored.

JOHN BARTRAM. 1770.

Certainly all now by the name of Friends know that the Son did not set up rival claims in the hearts of the people in his day: but that he was a Saviour to them only by reason of his oneness (harmony) with "his Father and our Father too." "Christ is the Saviour," says Isaac Pennington, "as he is one with God; and he is not a foundation, or the corner-stone distinct from God. It is the Spirit; the life which was revealed in that man (by which he did his Father's will) which was and is the foundation."

In judging of the motives of our ancestors in their actions towards John Bartram and Hannah Barnard, we should remember that at the time of their disownment that the great mass of the Christian world were firm in their belief in the fall of man through the fault of our first parents. They did not then know that our race had arisen from a low and degraded con-

dition to our present civilization, and the idea that the Almighty needed to be propitiated by sacrifices of some kind or other was the very common thought of humanity the world over—an idea, the heredity of which is often painfully apparent at the present day. To correct this tendency we need *enlightenment*, so that the day may come when the creed of Abraham Lincoln shall become the creed of Christendom.

DAVID NEWPORT.

Abington, Pa.

FROM LINCOLN, NEB.

Young Friends' Association of Lincoln, Neb., met 7th mo. 29, 1894.

The association was opened by responsive reading of the 6th chapter of Matthew. As we read thus, one of the most beautiful chapters, I was impressed with its beauty more than ever; almost every verse seemed to contain a sermon.

A well prepared paper, reviewing the 16th chapter of Janney's History of Friends, was given by Nellie E. Lownes. It spoke of the rise of the Society in Ind., Va., and some places near there. It told with what kindness the Indians treated the Friends. In the comments upon this paper special attention was called to the respect that the Indians have always showed Friends and do still, and it was attributed to our treatment of them.

The review of the lesson in the Lesson Quarterly was given by Mary M. Coffin. Special attention was called to the verse: "If any man cometh unto me and hateth not his own father and mother, etc." It was thought that it did not mean hate in the sense in which we generally understood it, but that we are to love Christ above all else.

The reading in the discipline was on "Rights of Membership." It was thought that the custom of not allowing children who have one parent a member to have a birthright in the Society is a detriment to us, and that several who would have been valuable members have been just left out of the Society.

Nearly all responded with texts containing the word "Disciple."

A poem entitled, "A Little at a Time," was recited by Frank Martin. Also one by Martha Garlock.

Our meetings seem to be growing in interest, and we think benefit all.

HAMTONETTA BURGESS, Reporter.

THE CHURCH OF ROME AND THE LIQUOR INTEREST.

The fight is on between the Catholic Church and the liquor interests.

The bombshell that Mgr. Satolli, the Apostolic Delegate in America, recently threw into the liquor camp by upholding a decision of Bishop Watterson, of Ohio, adverse to liquor dealers being admitted to membership in Catholic societies, has burst. The effect of it may not now be calculated, but it will of necessity be great and far reaching.

Dismay was the immediate effect of the Apostolic Delegate's decision. At least two-thirds of the liquor dealers in the country are Roman Catholics. Surely, the new decree would never be carried out. Liquor men refused to believe that Archbishop Corrigan would even dare to enforce it. And that is how the bombshell burst.

In its last issue the *Wine and Spirit Gazette*, a leading organ of the liquor interests in this section of the country, boldly declared that the new principle would never become a policy. It went further. It openly defied Archbishop Corrigan to enforce it. And now the Archbishop has spoken. He does not evade the issue or mince matters. Recently he replied to the defiance of the *Wine and Spirit Gazette* by a brief and pointed letter to its editor.

In this letter he says that he "loyally accepts the principles laid down by His Excellency Mgr. Satolli, both in the spirit and the letter." He adds that no Catholic can refuse to accept them. He acknowledges the apparent threat in the tone of the *Gazette's* utterances by saying that he has "yet, thank God, to

learn what fear is in the discharge of duty."

St. Paul, Minn., Aug. 2.—Archbishop Ireland, speaking before the convention of the Catholic Total Abstinence League, which opened here yesterday, referred to Mgr. Satolli's ruling on not admitting saloon keepers to Church Societies, commending the course of the Papal Delegate. The Church, the Archbishop said, has now taken a firm stand for the cause of temperance, and it now remains for the members to do their duty.

St. Paul, Minn., Aug. 3.—The National Convention of the Roman Catholic Total Abstinence Union to-day chose New York as a place of meeting in August, 1895. The resolutions praise the recent action of Mgr. Satolli and Bishop Watterson, on the saloon question. They continue: "The scandal of a preponderating number of Roman Catholics in the saloon business is a disgrace. Whatever the cause of the fact, a new day is at hand. The convention rejoices that Roman Catholics are now aroused to the great evil and the great disgrace of intemperance and dens of intemperance among Roman Catholics. Let saloon keepers be excluded from membership in all Societies of Catholics."

A cable message was received from the Pope and a telegram from Mgr. Satolli, endorsing the objects of the Society.—*Exchange.*

AGAINST MILITARY INSTRUCTION IN THE HIGH SCHOOL OF PHILADELPHIA.

Now comes special action for military instruction even for the good old democratic school of Philadelphia, where it was supposed a pure, moral and intellectual education could be had, where Quaker, Mennonite, indeed all religious sects, could attend and never be compelled to go through forms contrary to conscience or faith; where the power of mind should supersede that of physical force; where republican principles would prevail,

and there should be no tendency to the worst phases of military customs of monarchies. But the announcement has been made that the Boys' Central High School Committee of the Board of Education will ask the Board to request the Secretary of War to detail Captain E. E. Gilbreath, U. S. A., as military instructor at the High School.

It was last month that we attended the meeting of the Associated Alumni of the Central High School and protested against this action. We showed the impropriety, the danger and the error. When it was suggested that in the late war some of the High School boys went into the army, we said we would not question their conscientious feelings; but there was a higher plane, and it was for the school to teach it, and to introduce the study of arbitration and to practice it; that there had at that time been no military drill in the school, and hence it was proof that it was not necessary to make the school-boy a fighter to defend his country; but that there were many instances where military education did not make for loyalty, and the very instruction received was turned against us.

How will it look in the school-room to see guns and swords stacked, and to have an hour for drilling how to maim, destroy and kill! Why educate the boy with all the ability of this noble High School, and then by war have him cut off in his prime, and all his education lost to the world! Is not a school a place to so develop the great powers of true humanity that the learning there received shall save the nation and save mankind? The discussion was animated—but who can stem the tide? Our motion was lost.

Happy were we to receive the following from E. J. Neher, of Florida, a few days afterwards:

"I have read and reread the reply to ex-President Harrison and the advocates of military instruction in schools, contained in May *Peacemaker*. It is certainly encouraging and soul-cheering to know that God has a people who

have the faith and courage to defend the principles of peace and of right—'the faith once delivered to the saints.'"

—*The Peacemaker.*

A MIRAGE AT BUFFALO.

The citizens of Buffalo, N. Y., were treated to a remarkable mirage between 10 and 11 o'clock on the morning of August 16. It was the city of Toronto, with its harbor and small island to the south of the city, Toronto is fifty-six miles from Buffalo, but the church spires could be counted with the greatest ease. The mirage took in the whole breadth of Lake Ontario, Charlotte, the suburb of Rochester, being recognized as a projection east of Toronto. A side wheel steamer could be seen traveling in a line from Charlotte to Toronto Bay. Two dark objects were at last found to be the steamers of the New York Central plying between Lewiston and Toronto. A sail-boat was also visible and disappeared suddenly. Slowly the mirage began to fade away, to the disappointment of thousands who crowded the roofs of houses and office buildings. A bank of clouds was the cause of the disappearance of the mirage. A close examination of the map showed that the mirage did not cause the slightest distortion, the gradual rise of the city from the water being rendered perfectly. It is estimated that at least twenty thousand spectators saw the novel spectacle.

This mirage is what is known as a mirage of the third order. That is the object looms up far above the real level and not inverted, as is the case with mirages of the first and second class, but appearing like a perfect landscape far away in the sky. —*Scientific American.*

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