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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VII.

LONDON, ONT., EIGHTH MONTH, 1892.

NO. 8

WHERE HEAVEN IS.

Oh, Heaven is nearer than mortals think.

When they look, with a trembling dread,
At the misty future that stretches on
From the silent homes of the dead.

'Tis no lone isle in a boundless main,
No brilliant but distant shore,
Where the lovely ones who are called away
Must go to return no more.

No; Heaven is near us; the mighty veil
Of mortality blinds the eye
That we cannot see the angel bands
On the shores of eternity.

Yet oft, in the hours of holy thought,
To the thirsting soul is given
That power to pierce through the mist of sense
To the beautiful scenes of Heaven.

Then very near seems its pearly gates,
And sweetly its harpings fall;
Till the soul is restless to soar away,
And longs for the angel call.

I know, when the silver cord is loosed,
When the veil is rent away,
Not long and dark shall the passage be
To the realms of endless day.

The eye that shuts in a dying hour
Will open the next in bliss!
The welcome will sound in a heavenly world
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends
To the arms of the loved and lost;
And those smiling faces will greet us then
Which here we have valued most.

SERMON

DELIVERED BY ISAAC WILSON AT
MACEDON CENTRE, N. Y., ON
FOURTH-DAY EVENING OF
YEARLY MEETING WEEK
1892.

[Substance reported by Edgar M. Zavitz.]

"And a man's foes shall be those of his own household." We live in an age of much enquiry about religious truth and doctrines, and these questions are being measurably answered, not

only from the pulpit but also in the intelligent minds of individuals. But there is another inquiry that presents itself to my mind to night. If religion is so easy and practical where has originated all of the opposing elements, or whence come all the evil in the world, whence comes this devil—we may as well have it in plain words. I need no other testimony in answer than that I have uttered, viz. "A man's foes are those of his own household." The term devil is applied to the enemy of man's salvation. Men have had, and still have various opinions about it, but Jesus makes it very plain. We believe in the unchangeableness of God's nature and that all things He creates are very good. God is good, and yet he says through Jesus Christ that a man's foes are those of his own household. Nor does this refer to his wife and children, but to his own particular nature. There is no power outside of man that can save or destroy him without his consent and co-operation. The evil around us has no power over our lives unless we yield to it within us. All evil must have its origin within man. He, who was our pattern, went about amidst the evil and degradation doing good. We can be kept from the evil by the same means as he was. Sin could not touch nor taint the holy one, you say. But I hold it true that God never set a pattern before men so wonderfully superior in character that it would be utterly impossible to follow it. He is not so unwise and unjust. No, Jesus was a man tempted in all points even as we are, without sin, because by his faithfulness to the divinity within him he never allowed himself to give way or yield to temptation. In like manner man must to-

day resist the evil influences around him, then the devil (so to speak) will flee from him. By resisting temptation, by not yielding to the persuasions of evil, we overcome this world and gain for ourselves the better world, or heaven, or condition of happiness. Let us make an examination of ourselves with a view to solve this unsolved problem, for it is our bounden duty to have this question solved and once for ever, and never call in question again the all-sufficiency of God's indwelling presence which would keep us from all evil and preserve our souls in purity. It would banish from human life the evil desire and evil thought, but not the *possibility* to err so long as life lasts. We would become as God meant us, natural, good. It may be human but not natural to desire to do evil or wicked things. God is love and we are made in his image, in the image of love, and we should ever reflect in our thought and acts this divine love. I would not give the lightest down that flutters in the breeze for a man's belief if he does not live it out in practice. Jesus ever reflected in his life the love he attributed to God. And this is a wonderful thing—this love; it is the essence of religion. It is truly the essence of religion. It is truly the greatest thing in the world, and will make us if we practice it the most and best we are capable of becoming. But if we say we love God and hate our fellowman we are deceiving ourselves. The love we have for God would reflect on all God's creation. We have a right to look for this reflection and to judge by it, for a tree is known by its fruits.

When we say that God is love it covers the whole character of God, and if we practiced this love it would go to make this world an Eden like the heaven above. There is a 'lack on the part of man of self-examination. We are afraid to look within, to question our own souls. I know I have all I can do to attend to my own life to keep it anywhere near right, yet I am not com-

plaining of the task. It is because I felt this constraining love for my fellowman that I am here to-night. And it is from practical experience that I commend this life of love and goodness to each one of you. It is better than anything or all the world can give. We are individually different, but each one is to obey the laws adapted to his own characteristics to work out the evolution of his own native genius until it reaches perfection. If we keep the mind open to the revealings of God and yield implicit obedience to these inward impressions there is no power, as I said, outside of us that can rob us of our happiness. Obedience is all we are to render for Heaven. The price of eternal blessedness is but the giving up of our wills to the divine will until it becomes one with Him. This harmony of wills makes the heaven for the soul. But though we are safe in the present we may not be safe for the future. We are not so safe but what we are liable to transgress. Neglect or disobedience may break this harmony of feeling and jarring discord may creep in. We must watch and pray continually; watch over our household, our own natures and pray for divine assistance, and in order to carry out His designs in regard to us He asks our co-operation. It does not detract from God's power to ask or require our assistance in working out our salvation. He cannot take the family of man and make them what He designed them to be without their consent and help. He does not drive men into heaven or into Christianity. His heaven works only in the soul that is passive to its transforming power. O that you may bring yourselves into this condition, this submissive and passive condition wherein the divine goodness may operate. The result of this operation would be godly, sober and upright lives. If we do not see these fruits we may conclude that the will of God has been set aside.

I am a believer in original sin, in

this way that all sin that I am accountable for originated and originates within me. God never created it.

In an argument once with a minister I put the question: "Who made the devil?" The ready answer was "God Almighty." I dared not assent, for I knew that I had been the author of all the devil that had ever tormented me. The evil found in man originated in the man.

(Concluded next month.)

GENESSEE YEARLY MEETING, HELD AT FARMINGTON, N. Y.

By Julia M. Dutton.

REPORT OF PUBLIC MEETING ON FIRST- DAY.

AFTERNOON SESSION.

At four o'clock meeting again convened, and in silence solemnly impressive, waited upon the Lord, and were refreshed. Then arose Isaac Wilson, of Bloomfield, Ont., and delivered a beautiful sermon, beginning with the words: "If ye are the children of the light, as God is light, ye will walk in the light, and have fellowship one with another." "The religion of Jesus Christ is light. It is *always* light, and they that walk therein will never be in darkness. We are children of the light as we walk in the light, as we live in its beautiful harmony. Under this Divine Parent we are as children in the same family, and, being governed by His law, we should be willing not only to recognize this, but to *live* by principles of love toward all mankind. There is a kindred feeling in the human life and heart, not the heart of the physical life, but the heart of understanding. . . . To understand it, we may regard it, perhaps, as but a natural instinct, that leaps for joy, when it recognizes that kindred spirit of love in other hearts. Even the lower animals have a fellowship. What is *our* fellowship in this life? Have we chosen to ourselves a character in this light? Is it the light of God so per-

meating our soul that we feel we are the child of God? If we do *not* realize it, the fault is at our own door, because of some failure on our part, for God designed it to be so, that we all walk in the light, and have fellowship in the light. What is the character of our associates, our companions? What sort of light do we recognize in them? If right what is the result? Our lives will be brought into a perfect harmony. God is light and love; if we realize this we acquire a fellowship in light and love; if not, the failure is because our lives are not brought into that harmonious condition. He designed you and I, and *each* individual, to be the reflector of that Divinity.

He is the sufficiency of *all* Divinity; He is looking and watching men's lives, to see if they are true reflectors of that light. By their fruits ye shall know them. . . . We are taught not to judge, lest we be judged,—but we have a power of discernment as to whether men's lives are reflecting the true light; we see different reflections from different natures, and there *are* reflections directly opposite. For our companions we should choose the *best*, and be careful that *we* give not forth an uncertain sound. We are taught that God created man in His own image. . . . The likeness of the parent will always be found in the face of a child of God. (The same differing only in capacity.) . . . He will send them on errands of love and duty. . . . We can always be guided by the Divine Light.

He will never be unreasonable nor unkind with us. If we only have the little, and attend faithfully to requirements, it will be doubled. It will unveil religious growth and religious teaching that will enable us to be up and about our Father's business, etc." (There is much more of this sermon; space forbids aught but fragments of condensed meaning.) He explained how the Christ Child is born in our hearts, crowding out the selfishness of our own natures, and how, through the

power of God in our souls they may be brought into harmony with His divine law, leading in light, not darkness. "It was an honest invitation of a brother, though not of the same nationality." "Come and see Jesus of Nazareth." "Come to the individual Light in your own souls;" . . . It will be a reflection to other lives, helping to strengthen them. . . . We may look into *other lives*, and see what changes God has wrought for good therein. And what He has done for *one life*, in His love, in His impartial nature and His unchangeableness, He will do for *any life*. This wonderful power and light He is exerting to day, and we are to be co-operators. Let not moments, hours and days, too, slip by, when we may come *now* God is waiting for us, and we keep Him waiting sometimes until His hair is wet with the dews of the night; If thou canst see any work to do, do it *now*. Gather the sweet sheaves of peace, and reap the reward of "Well done." When we have been faithful servants, O, what a joy is ours! . . . We must care for those things which have been given us, and if we keep them in their proper places, they can never harm us. God will be with us, and we will never be ashamed to hear Him walking in the garden of our hearts, for there is nothing to make us afraid. Oh, how we love to mingle together in this divine fellowship. . . . We are all largely responsible for others' good. If divine love were carried out in our hearts, all things would be done to the glory of God. Yes, there *is* more of it. "The blood of Jesus Christ, His Son, cleanses us from all sin." Here the Divine Life is beautifully typified, the divine life of Christ in the soul, for "*blood*" means "*life*." This power of the God man is the Divine Life operating within us, that washes and makes clean; this is what it means to me. Jesus Christ; don't separate the two names, they must go together, the divine human, divine law and life. Let this come to be the manger

wherein to be born. . . .
 . . . I dare not, nor am I inclined to-day to question it. "Be ye therefore perfect, even as your Father in heaven is perfect." We will never have cause to regret the day or hour when we have to lay down our human wills subservient to His power, but may rather say, "I was blind, and now I see." . . . Disrobing ancient records of all mystery we find the same Christ; He may be lying dormant in the hinder part of the ship, but *He is there*.

John Onderdonk next spoke at some length, beginning with "Jacob's Well," and how the women of Samaria found there the Messiah, for whom they had been looking. He explained the true meaning of the word "Christ," as found in English definition, to be "One who teaches us all things." "A teacher who taught of God, and of the sons of God." He explained the necessity of following this great Teacher, and closed by saying: "When we come to know the true definition, then we can truly understand, etc." . . .

Isaac Wilson then explained some Scriptural terms, and their application to our present needs in following divine commands, after which the meeting closed.

SECOND-DAY'S SESSIONS.

Genesee Yearly Meeting, for 1892, began on Second-day, sixth month 13th. The select meeting on Seventh-day and the meetings for public worship on First-day being considered as preliminaries.

After the minutes were read the following prayer was offered. "*Our Heavenly Father*, underthy overshadowing love, we are gathered to meet in sweet communion, and brotherly and sisterly love, to transact the business of our meeting, and our thanks go up to Thee, that so many are gathered in communion here, to cement the bond of peace. And wilt Thou strengthen us to do the work in fidelity to Thee, and Thine be the praise forever more. Amen."

In behalf of the meeting a touching

allusion was made to the places left vacant by death or illness, yet we recognized the hand of the Father, and, bowing in submission to him, those present were tenderly admonished: "Let us be found willing workers in the Father's harvest, for such labor is sure to bring a blessed result." After calling the names of representatives the minutes of our Quarterly and Half Year's Meetings were read.

Then followed a minute of unity for John Onderdonk, of New York Yearly Meeting. Louisa J. Roberts, of Philadelphia Yearly Meeting, and other visiting Friends without minutes were very acceptably with us. A committee was appointed to prepare Epistles to be sent to the other Yearly Meetings, also a committee to collect, compile and present to the meeting a summary of all its proceedings.

Then followed the reading of the Epistles from other Yearly meetings, and appreciative words from those present, attesting their helpfulness, bringing as they do fresh courage. "A great work is for us yet; fields are ripe for the harvest; there is no need for discouragement; strength will be given each day for its work; seeds will be sown to blossom after our heads are laid low, and our spirits have been wafted to their eternal home. Help given to brethren and sisters in the labors allotted to them, will be as "bread cast upon the waters," and will return in helpfulness "*After many days.*" . . . As in all new denominations or efforts of Christian life, even as it was in Paul's time, there are those who grow lukewarm, and need constantly to be reminded in little matters. Let us ever be vigilantly attentive to the smaller requirements, as well as to those of more magnitude. Let us more and more cherish this branch of our Christian work, and be encouraged one with another in the gloriousness thereof, keeping always at heart that men and women should learn to know the right and *love to be with it.* . . . At this point arose one who had

asked to be united with the Society, and in tender humility referred to the need we have of Christ in our hearts, and his earnest desire to hold out faithful in the work his Master has assigned him.

Suitable remarks followed by S. P. Zavitz, also John Onderdonk, in which he said: "We have not to bring Christ down from height, nor up from depth, for *He is ever with us.* This is our belief," and finished with thanksgiving and praise that there is a Mediator.

The remainder of the Session was occupied with business that strictly concerned the Yearly Meeting.

An excellent repast was served at the meeting-house, (and on each succeeding day also).

At 3 o'clock meeting opened in the interest of the First-day School Association.

The reports from the various schools were very interesting, and called forth remarks and incidents from many.

We were reminded of words once spoken by Sarah Hunt: "Let the whole purpose of the First-day School work be to bring the children to Christ, and there leave them."

Much encouragement is indicated by the work of the First-day schools. In many instances where both house and Society seemed to be in a dilapidated condition, the establishment of a F. D. school has added new vigor, and resulted in the remodeling of the house and the re-establishing of the meeting. The zeal and progress of the children renew or strengthen the faith of the parents. Children outside the Society love the Friends' First-day school.

The question was asked: Are First-day schools a nursery of the church? Do any seek membership?

J. J. Cornell answered in the affirmative. A meeting in New Jersey, nearly extinct, has now thirteen applications for membership.

J. Onderdonk said that in F. D. school held at New York the teachers become members. He told of one

ADULT CLASSES.

meeting, nearly extinct, that was re-opened by one not a member. She asked of a member the privilege of opening the house, and holding Friends' meeting. She was asked: "Who is there to attend it?" and replied, "*I will attend it.*" Neighbors not members said *they* would attend. She returned home and opened the house, and that Meeting-house has since been opened continuously for fifteen years. The First-school business came into her mind; she said, "John, what does thee think of First-day school? There are no children to come," he said. "Spread word that a school will be opened, and the children will come out of the woods and stone fences." She did so, and children came from the mountains, whose parents were unable to sustain schools for them. These are words of encouragement; good fields are ripe, and reward of labor will come. After remarks by some others, Louisa J. Roberts proceeded to answer the question: "What has the First-day school done for the Society?" Then came the reading of epistles, and a Committee was appointed to reply.

The word from the Central Committee is: "There is much to encourage. Every one in Meeting should belong to the First-day school, prepare for the work, and trust to inspiration to guide them. We believe this great work is gaining ground; In some schools temperance exercises form a bright and interesting feature.

From Tennessee: "The impressions made upon the little ones must bear fruits of good or ill in after life. The words of the teacher are echoes in the hearts of the little ones.

Their echoes roll
From soul to soul.

May you win the blessing that is never withheld.

The Association adjourned to meet on Fourth-day, at four o'clock.

(To be continued).

To the pure all things are pure.

A paper read by Lydia J. Mosher on First-day evening during Yearly Meeting week at New York, at a meeting held in the interests of First-day School work.

As this subject was brought before me as one chosen for discussion, my first thought was that I could say nothing about it. My reason may seem strange to some, but it is this: Although at present teacher of an adult class myself my greatest interest in First-day Schools work has always been in the juvenile classes. It always seemed to me that the little ones claimed the very best of our thought and care, and had a right to demand the very best the school had to give. But as my mind turned to adult classes in general I thought of the momentous queries and ceaseless questionings which now agitate the world of religious thought. I am not prepared to speak on these questions, as I have never made them a study. But if the adult class is to advance in religious growth it has God to meet and overcome all the obstacles those questions present. There are those who, laying claim to higher knowledge than others, would dissect the Bible, and when they put it together again would leave out such portions as their higher knowledge suggested. Then, on the other hand, we meet with those who insist on a literal interpretation of every word and sentence in the book, and sometimes they demand also that we accept their own or someone else's explanation of the same. Now, between the quicksands of the former and the shoals and breakers of the latter, how is our class to steer its course? I don't know if in the adult classes of any other church there is such perfect freedom of thought and expression as in our own First-day School. This freedom should never be made use of for any unworthy purpose, but used rightly it must tend to broaden the mind of each individual in the class.

If every officer and sailor on board a vessel attempted to enforce his own

ideas and wishes regardless of the captain's authority we would expect nothing but shipwreck for that vessel. So it is with our adult class, if individuals obey not the voice of the "Captain of their salvation" then, no matter how much intellect, no matter how much ability there may be in that class, it must suffer shipwreck and never attain the high ends in view when it organized as a class. But if each member of the class is truly led, not only during the class hour but daily, by the unerring Guide which is given to all, then the Bible we study, I hesitate not to say the *whole* Bible, will be made plain and clear to our minds, and while we may avail ourselves of the many "helps" to understand the written word, at the same time we are free from all narrowing influences as to its interpretation, for the Holy Spirit which is given us will "lead us into all truth."

If we thus perform our duty to the class and to each other is all that is required of us? I think not. These things indeed we should do but is there not something else we are in danger of leaving undone which the Master will surely require of us? In philanthropic labor in its broadest sense, our Society has always done and is, I believe, still doing its duty faithfully, and I am glad to see that that subject is receiving greater attention from us as the years roll by. But there is another subject which presents itself very forcibly to my mind in connection with our schools. If we fully believe in religious truth as set forth in the doctrines of our Society, why do we not let the world know more about them? If our religious belief is not only a comfort to us but a life giving power in our souls, ought we not to hand forth of that which we have received, not only to those who are members of our Society but to those who know nothing of our belief and teachings.

I have read religious books of different denominations,—books giving forth the best thoughts of some of the best of authors, and I have thought that

books of our own Society, those which set forth clearly the truths we believe in, will compare very favorably with any of them. And I trust I shall not be thought narrow minded when I say that I have often thought while reading the books of several well known authors, and of others not so well known, that the best and deepest thoughts I gathered were those which were in closest accord with our own religious ideas.

It seems to me that out of the chaos of conflicting ideas which have convulsed the world of Christian thought for so many centuries, and which in later years has taken a more enquiring form, there will be envolved a religion at once reasonable and practicable, one which can be comprehended by the simple child-like mind, and which will also satisfy the loftiest intellect. Who that understands our doctrines and teachings can say that this coming faith is different from our own? And if this is true, how necessary that we should put ourselves in an attitude to show to the world what has been the life sustaining principle of our Society for over 200 years.

I believe there is no way in which we can better show forth our views than through the First-day School, and in the adult classes, where every member is qualified to illustrate some phase of religious truth, there is surely great opportunity afforded for spreading our doctrines provided, of course, we invite others to come in, and when they do come, make them truly welcome. Thus it appears to me the adult class in our First-day School may be made a mighty instrument for good, not only within our own borders, but to the multitude of enquirers to be found in all classes who are seeking after a more perfect way and a closer walk with God.

A Vassar girl, who lost a button from her shoe, remarked. "There has been an inadvertant elimination of the prehensile attachment with a perforated ferruginous protuberance, necessary in fastening the integument of my pedal extremity.—Ex.

Young Friends' Review

A MONTHLY MAGAZINE,

Published in the interest of the Society of
Friends at

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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TERMS—Per Year, 50c. Single Numbers, 5c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont., and should be in by the 1st of the month. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

We invite the attention of Friends to a careful consideration of the subject opened up by our Friend Wm. G. Brown, in an article in this paper in reference to establishing a Friend's School in Toronto. It is a consummation devoutly to be wished, and we hope those who are interested in the scheme will find substantial and sufficient encouragement to move forward in the laudable undertaking until the desired object become a reality. A Friends' school situated in the Athens of Canada, under the pure and beneficent influences of the Society of Friends, conducted by devoted and energetic members. Oh, what a power for good to our Society and to the world.

Pelham Half-Yearly Meeting is held this year at Sparta, on the 20th and 21st of this month. Norwich Monthly Meeting is at the same place on the 19th.

N. B. ERRATA.—In the report of the morning session last month, the words "God of the Jews" was made to read "God of the Jesus." Also, in the memorial poem entitled "The Souls' Ideal," the word "unto" was made to read "until."

FROM OUR CANADIAN POETS.

A REASSURANCE.

With what anxious eyes, oh sparrow,
Thou regardest me,
Underneath yon spray of yarrow,
Dipping cautiously,
Fear me not, oh little sparrow;
Bathe, and never fear;
For to me both pool and yarrow
And thyself are dear.

Archibald Lamphman, in Youth's Companion.

WHY?

Why are children's eyes so bright?
Tell me why!
'Tis because the infinite
Which they've left is still in sight,
And they know no earthly blight,
Therefore 'tis their eyes are bright.

Why do children love so true?
Tell me why!

'Tis because they cleave unto
A familiar, favorite few,
Without art or self in view.
Therefore 'tis they love so true.

—*Thomas D'Arcy McGee.*

THE FARM AT DUSK.

When milking time is done, and over all
This quiet Canadian inland forest home
And wide rough pasture lots the shadows
come,
And dew with peace and twilight voices fall,
From moss-cooled watering trough to foddered
stall
The tired plow-horses turn—the barnyard
loam
Soft to their feet—and in the sky's pale dome
Like resonant chords the swooping night-jars
call;
Then while the crickets pipe, and frogs are
shrill
About the slow brook's edge, the pasture
bars
Down clatter, and the cattle wander
through—

Vague, pallid shapes amid the thickets—till
Above the wet gray wilds emerge the stars,
And through the dusk the farm-stead
fades from view.

—C. G. D. Roberts.

HEAT.

From plains that reel to southward, dim,
The road runs by me white and bare ;
Up the steep hill it seems to swim
Beyond, and melt into the glare.
Upward half way, or it may be
Nearer the summit, slowly steels
A hay-car, moving dustily
With idly clacking wheels.

By his cart's side the wagoner
Is slouching slowly at his ease,
Half-hidden in the windless blur
Of white dust puffing to his knees.
This wagon on the height above,
From sky to sky on either hand,
Is the sole thing that seems to move
In all the heat-held land.

Beyond me in the fields the sun
Soaks in the grass and hath his will ;
I count the marguerites one by one ;
Even the buttercups are still.
On the brook yonder not a breath
Disturbs the spider or the midge.
The waterbugs draw close beneath
The cool gloom of the bridge.

Where the far elm-tree shows flood
Dark patches in the burn'd grass,
The cows, each with her peaceful calf,
Lie waiting for the heat to pass.
From somewhere on the slope near by
Into the pale depth of the noon.
A wandering thrush slides leisurely
His thin revolving tune,

In intervals of dreams I hear,
The cricket from the droughty ground,
The grasshoppers spin into mine ear
A small innumerable sound.
I lift mine eyes sometime to gaze ;
The burning sky-lime blinds my sight,
The woods far off are blue with haze,
The hills are drenched in light.

And yet to me not this or that
Is always sharp or always sweet ;
In the sloped shadow of my hat
I lean at rest and drain the heat ;
Nay, more, I think some blessed power
Hath brought me wondering idly here ;
In the full furnace of this hour
My thoughts grow keen and clear.

—Archibald Leitchman.

The thirteenth chapter of First Corinthians is the inspired hymn of love. The eleventh chapter of Hebrews is the sublime epic of faith.

A FRIENDS' SCHOOL IN TORONTO PROPOSED.

The usefulness of Friends' schools where established is admitted, and incidentally does as much probably as any other agent to perpetuate an interest in the Society of Friends.

One pausing for a moment cannot fail to be impressed with the thought of the noble and generous influences these schools are daily capable of laying about the present and future lives of those within its reach. What the ultimate benefits of a carefully guarded training in these schools has and will have upon society at its many points of contact cannot be estimated—that education and the character established in youth shall have a mighty influence upon the future history of the world goes past saying. The receptive mind of youth all religious societies recognize ; and it is not beneath the dignity and the principles, but it is the duty of Friends to take advantage of this, and imbue not only their own but others' children with high ideals of life and with the practical qualities of virtue, even in the pursuit of "an education to fit them for business."

There are ways innumerable of reaching the heart. It has been practically demonstrated within our own Society that it is not alone by preaching, for to our sorrow it must be admitted that the Society has not always flourished in those localities most generously and excellently favored in that respect.

Our Public schools are admirable in many features, and many points there are in their favor as against Denominational schools. There are phases of it which naturally give ruggedness to character, and so on ; but with all its accompanying governmental uniformity of regulation, its examination machinery, its too great tendency to collective instead of individual instruction, the inducement for teachers on account of examination records and standards to advance the bright and neglect the dull

pupils, the broad object of a school is seldom attained.

Again, learning that does not leave its kindly impress upon character is a failure. Scholarly attainment alone, is, after all, a barren thing, if without application, and is capable of as much mischief as good. The manner of its acquisition is of greater importance to most individuals than the acquisition itself. The discipline it gives the mind is largely the measure of its usefulness. Knowledge gained with a view to its discipline and under influences of a Christian character, tends to the development of the highest and only real education. To be able to *read*, for instance, is of a low order of usefulness, unless the pupil is induced to drink at the wells of truth and get an inspiration to continue through life a love for the perusal of that which is good and noble rather than be satisfied with that which is pernicious. The cultivation of mind and heart, as these terms are generally understood, amidst the associations of school life is the highest object of a school education. This, in a word, is the building up of character; and when we see the forces which are at present too frequently in operation in the political and economic fields, we must deplore the so great absence of that essential element in our education, namely, character.

We need not boast ourselves too freely in this 19th century. The world needs more of the leavening influences of the Society of Friends, with its wealth of noble and humanitarian principles—principles which, if put into the practical issues of public and private affairs, would solve many problems of the age, and grace mankind with a becoming Christian dignity and brotherhood. Nor need we consider *ourselves* in a sufficiently happy possession of them. If we were, a greater effort would be manifested in sharing with the world the rich inheritance which we believe has been handed down to us. This should not be confined to one country any more than education,

or culture, or character, should be confined to one country. Those principles should, first, be sown where they will take root; and, secondly, have *an influence with the influential*. No more effectually may it be done than in an association of young enquiring minds, and that in a well governed and well-influenced school. That school, for missionary and other reasons, should be established in the intellectual and influential centre of the community. It should be in the midst of what goes on in the world, good or evil, so that character is developed, not by ignorance of evil, but by comparison, by meeting it and being taught how to meet it, and becoming strengthened through restraint, resistance and victory. It is not the timid escape from the evil of the world so much as the intelligent, manly resistance to the evil that makes for a healthful and vigorous character.

Accordingly, some of us, and we trust many, desire a representative institution in the influential and educational centre of Ontario. In Toronto, clustered around its somewhat celebrated university, are the colleges of the principal religious denominations. Outside of these are many brilliant students inclined to liberal views, and holding much in common with Friends without knowing it. Many become apathetic because they are not and cannot be in sympathy with and are not at home in the societies represented. There is a large class of students and others whose interest may be aroused and whose influence may be wonderfully felt in the interests of our Society and mankind. Many there are, too, who need to discover that religion and Christianity are not necessarily synonymous with orthodoxy. That it can flourish even where orthodoxy may deny. The practical, tolerant, generous, character-forming principles of Friends should be more felt as such in university life and in the life of the nation. In Canada our branch of society has no representative institu-

tion. It will thus be seen that what some of us desire is an institution both *educational* and *missionary* in its objects, wherein is felt not rigid discipline but the gentle restraints of ennobling influences—wherein men and youth may meet frequently—the high-minded and the liberally educated of all denomina-

tions. Toronto is the headquarters of the Educational Department, the seat of the Law Courts, the Law School, Normal School, School of Pharmacy, Colleges of Music, Elocution and Oratory. Language Schools and Art Schools are here. Clustered in and around Queen's Park are the Provincial University and the Provincial Parliament Buildings, Schools of Practical Science, Theological Halls and Colleges, the Gymnasium, etc.

University College has not at present an adequate residence for young men ; one is also required for young women. The number of the latter in attendance last year was 120. A residence in which pervades a genial and home like influence would commend itself readily to non resident parents and students. Much could be done in such a residence in an unobtrusive way to benefit those taking up residence therein, and to impart a knowledge of our Society and extend its influence.

A Lecture Hall in connection with it, that would serve to attract the liberal culture of men and students and give an opportunity of meeting from time to time the more gifted of our Society, would be a practical way of advancing the culture of the school and extending those principles we hold to be so essential to right living among those who occupy and shall occupy the positions of influence and trust in the nation.

This project is undoubtedly beyond the means of Canadian Friends alone to consummate. It is of interest to the whole Society of Friends. Not only does it mean a larger recognition and a greater extension of the Society, but it means a species of self-respect

and encouragement to many Canadian Friends. There is no need to discuss why the Society has declined in Canada. In most localities it is a fact, and in a time too when culture is readier to accept its principles. The Society of Friends in Canada, we regret to believe, in this period of advance in some respects and decay in others, has less influence as a Society than it once enjoyed. Appeal to individual duty is a theme important as ever, but some, heroic effort it may seem to some, must be made to command the respect of this active age, if we wish our influence to extend. The task should be no more difficult for us than for others. It is lamentable if we possess neither the ambition nor the ability. We ask the attention of all Friends to this matter, for the enterprise depends entirely upon the interest Friends will take in it. Shall we jog on till we die out, "with our light under a bush 1?" or make a further effort in this part of the world to advance a higher civilization? We trust the Friends of two nations will be equal to the occasion.

What we wish then, Friends, to consider is the financial assistance they are disposed to render towards the establishment

1st. Of a school in Toronto for pupils of all grades, wherein a practical and literary education may be acquired in an atmosphere of influences that makes for refinement culture and noble character.

2nd. A residence for University and other students under the restraints of the same ennobling influences.

3rd. In connection therewith a hall for divine service and lectures on morals and the practical issues of the times, political economy and government, peace principles and international arbitration, historical development and the evolution of society, the history of Friends and their principles, etc., etc. The field is broad and we think should be broad.

To make the idea an established fact we think can be most easily, practically

and efficiently done by an Incorporated Company of Friends rather than by the Society as such. All Friends being at liberty to take shares of \$10 each paid up.

To preserve a representative character and the rights of subscribers, to have twenty-four directors, or four (two men and two women), chosen by the shareholders within the jurisdiction of each yearly meeting. These to elect one of their number as the President, who shall be a resident of Toronto; to select an efficient and devoted Friend and his wife to preside over the domestic and devotional affairs of the school; to select the principal teachers of the staff, who shall be Friends so far as practicable, and for the other purposes common to School Boards. The Executive Committee to consist of the President, Principal, House Director, and the four Directors living within Genessee Yearly Meeting. We do not suggest here any further details.

Now the extent of the undertaking entirely depends upon the response made by Friends. There are few who cannot afford to take some financial interest. We trust that the subscriptions will be of that liberal character as will make the contributions an investment. We advocate the practice, which has many illustrious examples among our American Friends and other philanthropists, of not waiting till the approach of death before endowing a worthy enterprise, but being the happy personal participators in the development of the same.

Friends children in attendance would be few possibly in comparison. Rates of tuition and board to them of course would be reduced. A Friend subscribing a certain number of shares should be entitled to nominate a pupil for free attendance. Endowments to the institution, no doubt, some Friends would be disposed to make for general and special features. A Friends' library would be of service, and literature setting forth Friends' principles for distribution might be provided, and many other things easily suggested.

I have outlined but imperfectly I fear the proposal. It now remains with members of the Society to consider. I would respectfully invite correspondence at an early date, with a statement of views, and about how much the correspondent would probably subscribe to an undertaking of the kind proposed. Address

W. G. BROWN,
85 Metcalf St., Toronto.

PRACTICAL LIVING.

Christianity consists not in formula, or language, but in the performance of known duties. They may be different in each individual, yet all have obligations, if heeded and obeyed, blessings accompany such service; because the spirit clothes the intellect, wherein we "behold the tabernacle of God with men." God visiteth his own, and "as many as receive him to them, gives he power to become the sons of God." Each one of His children personally knows the operation of the spirit at the reception; wherein the letter or mythology hath no part in man's attaining salvation, for man is God's own book, wherein he records his law, in his own time, by his own hand, in his own peculiar language (so to speak), and witnesseth for man that it is the truth. This is the testimony of the devout down through the ages, and our own personal knowledge of these facts: that he opens to us the pages of his own councils, producing contentment and happiness. Every individual has his or her reward for well doing, a law universally known, and is the fundamental principle governing and regulating mankind, constituting them the children of God. A religion that does not save men from unholiness is entirely unlike the religion established by Jesus—that thinketh no evil; wherein the divine mind controls the mind and heart of man, lifting him out of a degenerated condition into the field of purity. The carnal lose control, and man becomes clothed and in his right mind. The devil (so to speak), the

deranging spiri', having been cast out by the Physician, man is healed and made whole. Love has become the predominant incentive. His sun has risen and he beholds its beams in spiritual sanity gathering wisdom in the higher life. For of ourselves we are destitute, obedience is essential to make up the void, for we are dependent and must conform to the law to obtain the lack that maketh whole; leavened into the nature of this predominating principle producing the oneness in divine order, enjoying the highest privilege known to man. For he is as cognizant of the monitor, the supreme universal Teacher, as he is of any physical fact; without it he is powerless to do any good thing, but when the spirit of love predominates, self is renounced and he enters the avenue of enlightenment and the saving effect realized by the recipient of spiritual presence, coming not only to the historical chosen, but witnessed by all who receive Him, of every nation, kindered and tongue, testifying from visitations of the Light that he does his work in us, transcending history, because dispensed by the Divine mind immediately to man, qualifying him to understand the things of God. It is necessary for man to live in harmony with the Divine to enjoy life. Robed by the eternal unchangeable God in the spirit of love, practically understanding the relation of Parent and children throughout civilization, for the testimony of God's presence in man is universal, procuring rest for him, he finds salvation at hand. The creaturely yoke is laid aside on entering the promised land, where smoke, fog and mists have cleared away, and that which slaved and bound has been removed and man made free; realizing God to be the beginning and ending of the church through personal transactions between God and his own subjects, possessed of the knowledge of his never ending prerogative in whom the church of the redeemed is established by and through his own administrations; for he has put his law in

the hearts of men, that all may know him from the least to the greatest. We can't depart therefrom without transgression hence the individual accountability of man to his Creator, who rewards or witholds as each may merit.

H. G. M.

RESTING IN GOD.

[By J. E. Rankin, LL.D. From the German of C. J. P. Spita.]

In God my soul finds perfect rest,
And stills her lamentation;
He does the thing for me that's best,
Whate'er my lot or station.
He is my Lord, his servant I,
He rules my life in equity,
His way is my salvation.

Bitter the cup? I drink it still,
And feel no trepidation;
If but it be my Father's will,
I'd have no alteration.
Past finding out are of his ways,
And call for wonder, love and praise,
And not interpretation.

One asks, "And wherefore that or this?"
Or smothers inward curses,
As though God spilled his cup of bliss
And brought him sad reverses.
"God does not treat him as he ought;
What mortal ever had such lot?"
And then his woe rehearses.

Events occur, God silent waits,
Nor offers explanation,
Till he at length throws wide the gate,
And shows love's consummation.
Then, when the time of praise is past,
We wear the garb of shame at last.
Instead of exultation.

Therefore, my soul, rest thou in God,
And songs of praises raise him;
If he in wisdom sends the rod,
Thou must not cease to praise him.
However strange may be thy fate,
He yet will show that mercy great
To which his love arrays him.

A few more years of patience here
Will close life's little story;
For every day is bringing near
The destiny before thee.
The crown of all will surely be
A long, a long eternity,
To give to God the glory.

—Sunday School Times.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerable small ones.—F. W. Robertson.

THE HARVEST FIELD OF LIFE.

What are we gathering in to-day
 From the harvest fields of toil?
 Are we binding together in sheaves of truth
 Golden grains from the world's turmoil?

What use to keep binding from day to day
 If we never gather them in?
 They must surely lose their brightness exposed
 And become but sheaves of sin.

But if bound together from day to day
 And duly each sheaf garnered in,
 Shall we keep them fast in our granary then
 Bright grains as they once had been?

Shall we keep them there in our storage bin,
 Shut out from the rays of light?
 Retaining their brightness for self alone
 Would that not be causing their blight?

The farmer binds and gathers and toils
 To shelter these golden grains,
 And this work done divides his spoils
 Which bring to him ample gains.

And so in the harvest field of life
 May we gather and bind and toil,
 And reward be meted to everyone
 As they shared and divided their spoil.

And the sheaves we are binding day by day
 May be golden or tarnished grain,
 Our life work be what we've gathered in;
 Do we try not its brightness to retain.

For the little deeds in life we do
 Though ever so small they be,
 May be compared to these little grains
 That yield so abundantly. —E. E.

HOME INFLUENCE.

FOR YOUNG FRIENDS' REVIEW.

What delightful associations are connected with our early childhood, and do not thoughts often crowd around us, when memory recurs to those bygone years of pleasure that are now buried forever in the stream of time; who cannot look back to the period when our mothers were watching over us with tender care, endeavoring to train our infant minds, and prepare them for the great battle of life's duties, its cares, and responsibilities, that future years would undoubtedly present to us, while we were enjoying childish sports, unmindful, in a great measure, of a fond mother's gentle influence, but as time rolled onward, and we began to leave our accustomed

pleasures to find higher duties to perform as we advanced to more mature years, what has been our experience in the discharge of our allotted duties. Many of us have had to remember our early training, and appreciate the kindness of beloved parents, for their deep interest in our future well being.

A mother's influence is truly something never to be forgotten, although we may depart for a season from her wise counsel and admonition, to wander far away upon the barren mountains "of self-conceit," yet her gentle influence will come before our vision, even in the stillness of night, when all is silent save our own thoughts. Then it is we can visit in imagination our early childhood, and pay a tribute of respect to those who watched our infant years. This life is indeed fraught with change, and few of us pass along its road without some degree of sorrow, as well as joy. Our Merciful Father designed that his children should be happy in this beautiful world. He has placed much at our disposal to make us thankful for, and also given us the power to choose between good and evil, and if we fail to accomplish the object of our mission here, the fault will be our own. Neither is a Father's care buried in oblivion, for he, too, watched our early years and taught our footsteps to steer a proper course. What a charm rests upon that endearing name consecrated to domestic love, that golden key of human happiness, without this, home would be like a temple divested of its ornaments—there loved brothers and sisters dwelt, the companions of our early days. Truly, if there is aught that is lovely it is "home, sweet home." The passing of our days may be painful, and our path may be checkered with sorrow and care, yet when memory hovers over the past, there is no place in which it delights to linger as the loved scene of our childhood's home, and its surrounding influences. In the shadowy past there is one sweet remembrance which the storm of life cannot wither—it is the recollection of home.

ELIZA H. BELL.

AT SUNSET.

It isn't the thing you do, dear,
It's the thing you've left undone.
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way.
The bit of heartsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for,
With troubles enough of your own.

The little act of kindness,
So easily out of mind ;
Those chances to be angels
Which every mortal finds—
They come in night and silence—
Each chill, reproachful wrath—
When hope is faint and flagging
And a blight has dropped on faith.

For life is all too short dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late,
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

—Margaret E. Sangster.

"THE CHORD FOUND."

"Then said I, Amen, O Lord!"—*JER. xi. 5.—R. V.*

"Seated one day at the organ,"
I played a well-known strain ;
And as I pondered the meaning,
It seemed to become quite plain :
For the thought was borne upon me,
And haunts my spirit still,
That the "Grand Amen" was surely
"Amen" to God's holy will.

'Tis this which alone can comfort
In sorrow's dreary hour,
Which can still the throbbing pulses
With quiet soothing power.
This note in our life's sad discord
Resolves it to harmony ;
Brings order out of confusion,
Sweet concord and unity.

No discord can be in heaven,
For the angels care too well
To do the will of the Father,
And evermore to tell,
In sounds of the sweetest music,
His love so pure and strong :

And the "Grand Amen" is ever
The climax of their song.

Yet on earth we must learn the lesson,
Must learn that song to sing :
If we would learn the chorus
Which angels are uttering ;
We must catch the "harmonious echoes"
Which come from the throne above,
Till our hearts can grasp their meaning :
Submission—and peace—and love.

A. M. P.

SOUL IMMORTALITY.

"I believe in soul Immortality. I am an agnostic only in the true meaning of the word. I don't know what comes after death any more than an unborn child knows about the quotations of corn on the Board of Trade, but I believe there is a post-mortem existence, even if I cannot speak from actual knowledge of it. Now, I am not a visionary man. I am a chemist, a specialist, an anatomist, and I declare that the studies of materialism, through these means of research, have only strengthened my belief in soul immortality. Go as far as you will in scientific delving, invariably you come to a point where you must stop—the point where materialism ends and where that subtle, impalpable, blind grasp into futurity is attempted. It is impossible to comprehend soul truth through materialistic agencies. It requires the exercise of the soul function, and then one believes. The very failure of materialism to satisfy proves that there is something beyond it—Soul immortality."—*Sir Edwin Arnold.*

The colored sunsets and the starry heavens, the beautiful mountains and painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber.*

Every event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of his thought ; and the great stream of human history is God's endless revelation of himself.—*Rev. J. H. Ecob.*

SIMPLICITY.

A lady in one of the papers relates a sweet little instance of a child's delicate thoughtfulness: She says, "I asked a little boy last evening, 'have you called your grandmamma to tea?'" "Yes," he replied, "when I went to call her she was asleep, and I didn't know how to wake her. I didn't want to hallo at grandma, nor to shake her; so I kissed her cheek, and that woke her very softly. Then I ran into the hall and said, pretty loud, 'Grandma tea is ready,' and she never knew what woke her."

For all that God in Mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For every thing, give thanks.

—Ellen Isabelle Tupper.

At the New York Chautauqua, when Dr. Henson came to lecture on "Fools," Bishop Vincent introduced him thus: "Ladies and gentleman, we are now to have a lecture on 'Fools,' by one of the most distinguished"—there was a long pause, for the Bishop's inflections indicated that he had finished, and the audience roared with delight, so that it was some time before the sentence was concluded—"men of Chicago." Dr. Henson, who is a ready wit, began his lecture when silence was at length restored by saying: "Ladies and gentleman, I am not as great a fool as Bishop Vincent"—and here he stopped, apparently through with the sentence, while the audience again wildly applauded, finally concluding—"would have you think."

Dr. Bashford preached in the morning on the necessity of education, of the great advantages it offered to those possessing it, and the difficulties under which those must labor who lack it. Though college men are only about one-fifth of 1 per cent. of the people of this country, yet they furnish 35 per cent. of our Representatives in Congress, 45 per cent. of our Senators, 50 per cent. of our Vice-Presidents, 60 per cent. of our Presidents, and 70 per cent. of our Supreme Court judges. He afterwards privately disclaimed any

intention to increase the attendance of the Ohio Wesleyan or Syracuse by his address, so rival college men forgave him.—Express.

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