

Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XV.

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No. 3

THE UNRECOGNIZED CHRIST.

(From Christian Guardian.)

(The following verses, read by the Rev. S. P. Rose, at the close of his General Conference sermon in the Metropolitan Church, made a very profound impression. We reproduce them for their poetic beauty and deep religious significance.—*Ed. Montreal Witness*)

"If I had dwelt,"—so mused a tender woman,

All fine emotions stirred
Through pondering o'er that life, Divine
yet human,

Told in the Sacred Word,—
"If I had dwelt of old, a Jewish maiden,
In some Judean street
Where Jesus walked, and heard His word,
so laden

With comfort strangely sweet :
And seen the face where utmost pity
blended

With each rebuke of wrong ;
I would have left my lattice, and descended,

And followed with the throng.

"If I had been the daughter, jewel-girdled,
Of some Rich Rabbi there,
Seeing the sick, blind, halt—my blood had
curdled

At sight of such despair ;
And I had wrenched the sapphires from
my fillet,

Nor let one spark remain ;
Snatched up my gold, amid the crowd to
spill it

For pity of their pain.

"I would have let the palsied fingers
hold me,

I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

'Foxes have holes'—I think my heart
had broken,

To hear the words so said,—
'While Christ had not'—were sadder
ever spoken?—

'A place to lay His head !'

I would have flung abroad my doors before
Him,

And in my joy have been
First on the threshold, eager to adore Him,
And crave His entrance in !"

—Ah ! would you so ? Without a recog-
nition

You passed Him yesterday ;
Jostled aside, unhelped, His meek peti-
tion,

And calmly went your way,
With warmth and comfort, garmented
and girdled,

Before your window-sill
Saw crowds sweep by ; and if your blood
is curdled,

You wear the jewels still.
You catch aside your robes, lest want
should clutch them,

In its imploring wild ;
Or lest some woeful penitent might touch
them,

And you be thus defiled.
O dreamers, dreaming that your faith is
keeping

All service free from blot,
Christ daily walks your streets, sick, suf-
fering, weeping,

And ye perceive Him not !

A PHYSICAL BASIS FOR RELIGION.

When the great Huxley wrote his essay on "The Physical Basis of Life," he called down upon himself a hurricane of antagonism. He only tried to show that vital force is a natural result of the properties of protoplasm and not an extraneous ferment, stirred in by the hand of Omnipotence as the cook stirs baking powder into her muffins. His doctrine is not received because the world fears that God will lose the attribute of Infinity thereby. It refuses to recognize the fact, that it requires just as great power to so endow the materials of protoplasm that they may

generate vital force as it does to issue an imperial edict creating a life germ.

We meet the same conflict of doctrine concerning religion. Is religion an inspired (breathed in) force coming down from the Father of Lights as has been so long taught, or is it an emanating force, generated by the proper adjustment of human activities and made possible by the divine essence with which the centres of these human activities are endowed

Huxley's question, applying to life, is a metaphysical one, since we are not concerned with the origin of life, but its cultivation. But the same question applied to religion is a practical one, for if we accept the view that religion is an emanation instead of an inspiration then we are the creators as well as the cultivators of our religious life—individual and universal. Its perfection and value then depend upon the manner in which we adjust the component forces which are to produce it. We thus place it directly upon a physical basis, and may develop, regulate and disseminate it according to physical laws. It has ceased to be an emotion, and has become a motive.

The musician, Gounod, in his *Memoirs*, says: "Morality is the incarnation of the good, science of the true, art of the beautiful," and it seems to me he might have added that the three combined make the incarnation of religion.

It is along these lines that I would proceed to establish a sound physical basis for religion. The old idea of an acquired religion implies an emotion externally produced and in constant antagonism with natural human tendencies. The struggle has always been to overcome the natural man instead of so adjusting his divinely endowed powers that their natural product will be a contribution to morality. This is not a difficult matter, for morality is almost wholly dependent upon physiological and hygienic conditions.

He has always been accounted

greatest in the spiritual kingdom who is most perfectly self-controlled and self-sacrificing. But, would he not be greater still if these qualities cost no effort; if his temper, his appetites, his faculties were so attuned from their inception as to be always in harmony with the good, the beautiful and the true? This may be more or less fanciful idealism, but I believe it has its practical side. We have been working from the wrong end—trying always to foster greater emotional force by which to overcome obstacles instead of reducing the size of the obstacle. If I am tired, nervous and irritable when I enter upon my day's work, it may be something of a virtue that I conceal the fact. That I do not allow my irritability to affect my associates, and that I do my work exactly as well as if my nerves and temper were undisturbed. But if I succeed in doing this, I do it under severe tension and at great loss of nervous vitality. I might have accomplished a far more perfect incarnation of good had I prevented my nerves and temper from getting into this condition. Whether the condition was due to an indigestible breakfast or a midnight revel, whether to watching by a sick bed or to an attack of Grippe; matters not. There is no excuse for wrong-doing. If I am not to-day, and every day, in the best possible condition of mind and body, I am responsible for that fact. I am not incarnating the good and hence not contributing my share to the incarnation of religion. We have long recognized intemperance, war, anger, falsehood, extravagance and the like as evils, but we have attempted to cure them by converting the wrong doer to Christ, (whatever that may mean) and expecting this new light to drive out the evil tendencies. I believe the millenium will come sooner, if we devote less time to reforming drunkards, and more to the observance of such simple laws as will create within ourselves not

clean hearts, but normal stomachs, which supported by the legitimate use and exercise of the other organs, will keep us always in possession of a healthful balanced appetite.

Committees, meetings, lectures and resolutions, in the cause of peace and arbitration, no doubt have their reward. But if, in attendance on these meetings, we so far overtax our strength and composure that we go home to arbitrarily assert and harshly maintain our right to an opinion, or to fly into a passion over some trifling annoyance, it profits us little. We have sown more of the potent germs of war than we have killed. For war is but the accumulated product of excitement and anger, and these must be, not overcome by an effort of the will, but uprooted by the removal of conditions which produce them. I have no time for further enumeration of instances in which we deliberately generate immorality by violation of the simple laws of health and sanitation. Our efforts along moral lines, however poor, have been persistent and have accomplished much as compared with what has been done along the other two lines. Art and science have scarcely been recognized as factors in religious culture.

It is unquestionably true that beautiful surroundings help immeasurably in keeping the human instrument tuned in harmony with that which is good. The *New York Journal* furnished a fine example of a prevalent inconsistency when it published in its Christmas number the story of the Life of Christ, and issued that number in glaring dabs of color so flagrant, gaudy and inharmonious that it must certainly have rasped away from the reader's peace of mind far more than the History of Christ could possibly add thereto. The same thing appears in church services—the benediction from the pulpit is shattered by the curse of a profane bonnet in the pews. I use the words profane advisedly, for

which defies the laws of symmetry, grace and color-harmony is a profane thing making against the coming of the Kingdom of Righteousness, as surely and as potently as a worm at the root works against the perfect development of the rose. Our bill boards and advertisements generally, our household decorations, and our architectural crudities are all evils of the same category, silent omnipresent forces, eroding the sensibilities and holding us far below any possible conception of a perfect incarnation of the beautiful.

And what about the true? Our law givers incorporated a sound ethical principle when they decreed that I believe that a bonnet or a gown ignorance of the law is no excuse.

“’Tis not by sin the onward march
Of truth and right, O Lord, we stay;
’Tis by our follies that, so long,
We hold the earth from Heaven
away.”

It is the religious duty of every individual to see and to hear, to read and to know those things which will give him the broadest outlook upon human life and the firmest grasp upon human problems. The old question of whether it would be wrong to read fiction is but a fragment of this greater question, and so with amusements. Those things are right which are wholesome recreation or which stimulate to pure emotion. But recreation and emotional activity beyond the limit of the individual's need, contribute nothing to his ultimate best development and consume time during which he ought to be levelling down the mountain of his ignorance.

The limits of this paper do not permit an elaborated discussion of what there is to be done along these three lines of religious development, but I would maintain in short that every individual is responsible for such an adjustment of his powers and activities, his influences and environment along each line, as shall generate the greatest

possible amount of religious force for contribution to the general fund of universal religious life.

This heterodox view of religion and its basis, may, at first glance, seem to lack some of the essential elements which justify the use of the word. It seems, perhaps, not to involve much of worship, or of emotion; but work is worship and if it says nothing about love of God it distinctly implies *love of good, of beauty, and of truth.* It requires little of believing but much of doing. Its rites and ceremonies are our every day duties. Its altars and fanes our desks and workshops. Its priests our doctors, scientists and artists; and its ordinances the laws of nature.

MARY A. NICHOLS.

New York, Jan. 20th, 1899.

JESUS CHRIST AS A MAN.

Read by Bertie E. Parcher at the Union Y. F. A. at Coldstream, 2nd month 18th, 1899.

One mile from Bethlehem, on a little plain, under a grove of olives, stands to-day the bare and neglected chapel known by the name of "The Angel to the Shepherds." It is built over the traditional site of the fields where, in the beautiful language of St. Luke, "there were shepherds keeping watch over their flocks by night, when lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them," and to their happy ears were uttered the good tidings of great joy, that unto them was born that day, in the city of David, a Saviour, which was Christ the Lord. The associations of our Lord's nativity were all of the humblest character, and the very scenery of his birthplace was connected with memories of poverty and toil. Four events only of his infancy are narrated by the Gospels, viz.: The Circumcision, the Presentation in the Temple, the Visit of the Magi, and the Flight into Egypt. Of these, accounts of the first two occur

only in St. Luke; of the last two, only in St. Matthew.

The prophecy that the babe should be a light to lighten the Gentiles, may well have caused astonishment to his parents, from whom the aged prophet did not conceal their own future sorrow, warning the Virgin Mother especially, both of the deadly opposition which that divine child was destined to encounter, and of the national perils which would agitate the days to come.

In St. Luke we read, "and the child grew and waxed strong in the spirit, and the grace of God was upon him." A little farther on in the same Gospel we read: "Jesus increased in wisdom and stature, and in favor with God and man."

The direction in which he was growing is significantly indicated in the memorable utterance of the child: "I must be about my father's business." At the very least, the words of St. Luke imply that in some sense, the human nature of the man Christ Jesus advanced and ripened by gradual steps. We are apt to be blinded to this fact by the glory of his divine nature. But this is only one side of the two-fold nature of Jesus, and it cannot be right to allow the higher to conceal the lower or human side, and they indicate a four-fold growth, physical, intellectual, moral and spiritual. We find him growing, physically, in stature; intellectually, in wisdom; morally, in favor with man; spiritually, in favor with God.

The thorough surrender of his own will to the will of the Father was certainly one of the most remarkable things in the human life of Jesus. He deliberately entered on a mode of life in which he was to live out of himself, and beyond himself, as it were, regarding self neither as the rule, nor the end of a single act, or plan, or effort, but invariably aiming at pleasing and serving another.

This delight of Jesus in doing the Father's will, we see alike in what he

did and in what he suffered. It was the will of God that he should be subject to Joseph and Mary; that he should spend thirty years in the obscurity of Nazareth; that he should work as a carpenter, fashioning tables and chairs, spades and plows, for the rough Nazarenes, yet never a murmur escaped him at so long and humbling a servitude. He was subject to the ceremonial law. He was circumcized and baptized. He attended the Passover and other Hebrew festivals. He was subject to the moral law. He was meek under all manner of provocation, patient when goaded to excitement, kind when treated with harshness and cruelty. He was a man of more than common sorrows—he was a poor and homeless wanderer, the companion of fishermen, and often persecuted. He lived for the express purpose to suffer the penalty of the broken law, to be bruised by the sword of God; to have the treatment of an outcast and malefactor. Truly, no sorrow was like his sorrow, yet how beautifully all was borne. He was tempted alike as we, and yet he did not fall. No feature of our Lord's earthly career is more conspicuous than the tenderness of his feelings for the woes and sufferings of men. In the prophecy of Isaiah, lxiii. : 9. we read, "In all their afflictions, he was afflicted." It is true his life was not all sorrow. He had his fountains of joy, very sweet and refreshing, and at times he appeared to lose sight of his sorrows and be borne along by bright and happy thoughts, but a deep current of sorrow ran through it. And so, though outwardly calm, yet the nights spent alone and in prayer upon the mountains would be ample testimony of his distress.

"He withdrew himself into the wilderness and prayed."—Luke v. : 16. How many similar instances of this kind do we find recorded, showing him to be a man of prayer. We do not know when the shadow of the cross

fell upon Jesus, but we do know that during the latter part of his public ministry at all events, the thought of it haunted him like a spectre, and that it was necessary for him to rally his courage by agonies of prayer ere he was able to compose himself to bear it. It was this hour that showed Jesus in his noblest aspect; the revelation of character in this crisis of his life was wonderfully glorious. Never at any other time are we so constrained to say, "Thou art fairer than the children of men." It was no wonder that the human nature relieved itself with the cry, "If it be possible, let this cup pass from me." But hardly was it uttered when the beautiful, "Nevertheless, not my will but thine be done," was sent to recall it.

In the last moments of his natural life, he breathes a prayer for his accusers and persecutors, "Father, forgive them; for they know not what they do." And with a loud voice he cried, "It is finished!" and then, "Father, into thy hands I commend my spirit."

What a beautiful finish to so noble a life. Do we find that life manifest among us to-day? I believe we will—all around us, in the lives of others and in our own hearts, if we are willing to accept and obey the promptings and teachings of the divine Father and teacher—even as Jesus Christ did.

JESUS CHRIST AS A MAN.

Prepared by S. P. Brown for Union Y. F. A. at Lobo,
2nd mo., 18, 1899.

Jesus, born at Bethlehem, of Judea, nearly 1900 years ago, under the shadows of hardships, difficult circumstances, and discomforts: a stable the only shelter, and the manger of the ox the only bed or cradle; born of humble parentage of the lowly classes of the people, yet of the lineage of David, who was "a man after God's own heart."

But what of this? Why should such a birth, and the life which naturally

follows as a result of health, stand out so marked and memorable to the world, that these accounts have been handed down from generation to generation and preserved so sacred?

It is because of such *unwavering* and *unquestioning obedience* to those *highest* and *best* impulses and intimations which are implanted in the bosom of every human individual.

This birth was prophesied and promised to the nations of the world. God's people were not only prepared for the coming of Jesus but also to acknowledge this child as the subject and object of the prophecies of Isaiah. Others, who though knowing of these sayings of the Old Testament, had jumped at conclusions and possessed a somewhat clouded or mystified understanding of them, were ready at the announcement of the birth to acknowledge him as the King of the Jewish people, who as they understood it was to rescue from the Roman government, restore and establish again the kingdom of Israel.

Under these conditions and influences the child grew up, surrounded on the one hand by the spirit of God through the instrumentality of humble righteousness on the part of parents and the associations of Godly people, and on the other hand by the spirit of worldly human nature on the part of those whose whole anxiety seemed to be for the restoration of the kingdom of Israel.

These might perhaps be considered as the halo surrounding the life, the combined influences of which through strict obedience to the first—the spiritual influence—perfected his abilities to perform the great work that lay before him. It was these which surrounded him at the presentation in the temple; these followed him with his parents to the temple each year to partake of the Feast of the Passover, and led him to a discussion with the doctors at the early age of twelve years.

The godly influence and thoroughness of his parents in the early training of the child's mind make him thoroughly conversant with the commandments, and it seems that from the very earliest years of understanding the picture of the two ways of life ever stand vividly before his mental vision, and strong as his natural human passions and inclinations may have been, he knows the right and *earnestly seeks* for strength to do it. He receives that necessary strength, and at each step to the right new light is shown; duty calls him to the assistance of a playmate or associate, he responds in comforting with the healing oil of loving kindness as he ever does in after years. At each turn more strength is gained for future trials, and though he knows his life work well, he knows as well his duty to his parents, and the command, "Honor thy father and mother," restrains him from further argument upon the question of his mother, "Son, why hast thou thus dealt with us?" than "How is it that ye sought me; wist ye not that I should be about my father's business?" He submits to their desires and returns to Nazareth with them, for he was not to be a law-breaker, he was to be a true citizen; not that he could not, if he chose to do evil, but his intention was to do the right and fulfil both the moral and Mosaic law, and no citizen or statesman since has ever marked the eras of advancement.

"He was subject to his parents." His father was a carpenter, and he too learned the trade. He assisted Joseph in the general routine of work. Of his life in the shop we have no historic account in the Bible, but can we suppose that his work always went on smoothly? That there were no trials to contend with? No. There can be no doubt that he had difficult tasks, that the timber which he worked was sometimes knotty, sometimes twisty and cross-grained, which wonderfully augmented the difficulties. But in his

every day duties in the shop he puts into practical application the important lessons of the Scriptures, of which he was a constant student. He was thoroughly acquainted with the prophecies therein, and now as he is drawing near to the close of the years of his twenties the one of Isaiah xl., 3, "The voice of him that crieth in the wilderness, 'Prepare ye the way of the Lord,'" etc, claims his particular attention. His ever high resolves are stronger than ever before. He determined to take advantage of all the opportunities afforded to gain strength by precept and example. In the ministration of John the Baptist, Jesus is found in the midst of the multitude that come to be baptized of him. John recognized and testified of the superior qualifications of Jesus, and forbade him, saying "I have need to be baptized of thee, and comest thou to me?" And Jesus, answering from a full heart of manliness and true charity said unto him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

The fulfilment of all these various Scriptures gave him strength to perform the next successive duties, and at this time the reward of strength that comes upon him at once after his baptism and rests down upon him like the setting shades of restful night, speaks out the consolation, "This is my beloved son in whom I am well pleased."

But this is not all comfort alone. He is led into the wilderness, into seclusion, to be taught by Divine Providence and strengthened for the next step, and in his mental and spiritual excitement he partook of insufficient food to sustain physical demands. Human nature now appears with double force. The human and divine natures immediately set up a debate. "If thou be the Son of God command this stone that it be made bread," is human argument to satisfy the physical appetite. His consciousness that this

is not the purpose of this power puts this thought aside, and his trust for sustenance is stayed on that source from which this miraculous power came. The possession of the kingdoms of the world enter his human thought without effect, and the power that should "bear him up" under all difficulties, that he could cast himself down from the highest point of the temple and be protected from injury. But he was too thoroughly conversant with these old prophecies to risk such experiments. He needed not the proofs that did Gideon of old. It was not necessary to turn the fleece. He would not risk a leap from the temple tower to prove these promises—his faith is firm and his trust is stayed.

The temptations of general human life follow him throughout his short life of public activity. He is threatened and mocked, and driven from places where he felt an interest in the welfare of the people, and would like to assist them, but no murmur escapes his breath. He weeps over the erring, and his prayers for his enemies are many.

His last work was the preparation and partaking of the Feast of the Passover with his followers, imparting to them all the encouragement possible to give as an earnest leader and co-worker, entreating them to be steadfast in the faith and obedient to known duties, citing them to the one and only source of strength from which he drew all he possessed. Then passing out from supper, as he was accustomed, accompanied by his disciples, to the Mount of Olives, for quiet, secret prayer, he entreated them to "pray that ye enter not into temptation," while he goes on a short space to pray alone, earnestly asking relief from the seemingly inevitable outcome, but humbly submitting to whatever is the Father's will. He was then betrayed by one of his company, taken prisoner by the Jews, held till morning amid the most aggravating persecutions of mockery

and smiting, while another of his followers sits in the midst of the persecutors, denying any knowledge of the prisoner. Next morning he is brought before Pilate, amid showers of accusations, but by him no guilt is found. Arrayed before Herod, no ground is found for accusation. Again before Pilate the law says innocence prevails, but the multitude insist that Jesus shall be crucified and Barabbas released.

Pilate's poor, weak human nature, not stayed and established on the Rock which Jesus stands, fears the disasters which may follow a lawful act in the preservation of Jesus' life, yields to the desires of the mob, and he is delivered into the hands of his persecutors, and, with two thieves, he is crucified. These, in their agonies of spirit and body, call on him for help, and amid all his physical torture he speaks comforting words to them, "To-day thou shalt be in Paradise with me," and then with a loud voice he commended his spirit to his Father and creator, and life passed calmly from its earthly habitation.

Let us remember the teaching of this life—Pray! Pray! Pray!

Watch and pray, lest ye enter into temptation. This was the *watchword* of that human life—in his boyhood, in the workshop, and in the trials of his manhood days. Surely the prophecy has been fulfilled to the letter. "He shall give his angels charge over thee to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And why may it not be in every human life?

WORSHIP.

Read by Florence E. Pound, at the Y. F. A.,
Sparta, Ontario.

What is worship? It is the act of paying divine honors to the Supreme Being, or adoration paid to God.

Do we not all believe that God is

complete without man? Then all the reverence or adoration we may pay to Him will be of no benefit to Him; hence if any benefit shall come to any it must be to the one who offers the worship; and such worship to be beneficial must be performed in spirit and in truth. In the 4th chapter of St. John and 24th verse, we find the words, "God is a spirit and they that worship Him must worship in spirit and in truth." 1st. What is it to worship in spirit? It is to turn our thoughts from all that is formal and pleasing, to God, believing Him to be an ever present spirit. 2nd. What is it to worship in truth? It is to lay every thought and desire of our hearts open before God, and seek to be guided by Him in all the actions of our lives.

It is a recognized fact that those with kindred views or aspirations should mingle together for each other's comfort and enjoyment, and from this arises the desire of gathering together for the purpose of unitedly worshipping God.

Different classes of minds have adopted different methods in which to offer their devotions on these occasions. Friends have endeavored to dispense with much that is formal and merely dependent upon the human abilities, and to institute a more simple and at the same time efficient mode to accomplish the purpose designed. Hence Friends have a testimony in favor of silent worship, believing the meeting should be a time of silent waiting in order that each individual mind may be turned from what may have claimed its attention outwardly, whether it be business cares, sorrow or suffering, and in this quiet listen to the revelations of Christ within us. This does not imply that Friends should hold all their meetings in silence, but only that they should be thus opened, that each individual might be drawn to God in spirit.

Believing, as I have related before,

that God is a spirit, who that truly expects to hear the voice of God can do otherwise than bow in silence before Him?

From the depths of that stillness words do from time to time rise. This is what is meant by being "moved by the spirit," a phrase so often used in reference to Friends' worship.

We find in the history of the Prophet Elijah, when he was in the cave on Mt. Horeb, that he was commanded to go forth and stand upon the mountain before the Lord. And behold the Lord passed by, and a great and strong wind rent the mountain and break in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And it was so when Elijah heard it that he wrapped his face in his mantle and went out and stood in the entering of the cave. And behold there came a voice unto him and said, "What doest thou here, Elijah?" Thus it appears Elijah knew that the word of the Lord was not to be heard in the noise and confusion of the outward elements, but as soon as he heard the still small voice he wrapped his face in his mantle and listened to the Divine Monitor. We have no reason to believe that this word of the Lord which came to prophets was conveyed in sounds to the outward ear, for God is a spirit and the soul of man is spiritual, therefore, the word by which he speaks to the soul is spiritual.

There is no place to be found in the New Testament where any order or command is given as to the form of worship, but simply to follow the revelation of the spirit, save that there should be a meeting together, and then we have the gracious promise Jesus gave His disciples, "Where two or three are gathered together in My

name, there I am in the midst of them."

We read that the primitive Friends were mostly people who had made a profession of religion in other churches. They had experienced the unsatisfying nature of ordinances and worship performed in the will of man, their hearts longed for a nearer communion with God, and this they found in the silent worship. George Fox frequently instructed them to "hold their meetings in the power of God." With this purpose they sat down together in silence, endeavoring to withdraw their thoughts from all earthly objects that they might distinguish the voice of the true Shepherd from that of the stranger.

In conclusion, we want a greater willingness to perform this spiritual worship, that it may have effect on our everyday lives, giving evidence to those with whom we come in contact that it purifies our lives, enables us to control our passions, and makes us more kind and loving to our fellow men.

TAKING THE OATH.

(Hamilton Herald.)

Isn't it about time to consider whether it would not be well to abolish the use of all Bibles, English and French, Protestant and Catholic, in the law courts of Canada? Does anyone seriously believe that the kissing of the book makes the average witness more careful to give truthful testimony? Perjury would still be perjury if a simple affirmation were substituted for the customary oath. The use of the Bible in court is a mere fetishism, a relic of mediæval superstition, and it is about time to dispense with it.

One reason why people backslide is because there are so many of the Lord's sheep that have been raised on goat's milk.—*Selected from Ram's Horn.*

Young Friends' Review

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BY S. P. & EDGAR M. ZAVITZ

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We stated last month that some important changes in the management of the YOUNG FRIENDS' REVIEW were likely soon to take place. Satisfactory progress has been made in the work of completing arrangements, but some of the details are yet to be adjusted. The REVIEW will be edited, probably after this issue, by an Association composed of members of New York Young Friends' Association, and the present publishers of the paper.

There is a broad and interesting field for the REVIEW in our Society—among its young people—and we have no doubt but that the new arrangement will make the paper a power for good in the world far beyond what the present managers could hope to make it.

We feel that all our readers will receive a much abler paper in the

future, and will be the gainers by an early renewal of their subscriptions.

Lobo Monthly Meeting, and Pelham Half Yearly Meeting, held at Coldstream on 2nd mo. 17th, 18th and 19th, were favored and profitable meetings. The cold wave which had settled over our land for two or three weeks previous had spent its force, and moderately mild and favorable weather prevailed. The meetings were fully up to their usual size, and full of interest. Besides our usual business, isolated members, educational matters, and aid for the Doukhobors claimed serious consideration.

YOUNG FRIENDS' ASSOCIATIONS.

The Union Meeting of Yarmouth, Arkona and Coldstream Young Friends' Association, was held at Coldstream, 2nd mo. 18th, 1899.

The meeting opened with a few minutes of silence, then Ethel Cutler read the Scripture reading, a portion of 1st chapter of John, whence arose the question, what do we understand by "The Word?" the answer being, "The voice of God speaking in the heart."

The minutes of the last meeting were read and adopted.

The roll of each Association was called, and responded to with sentiments, each Association was well represented. Then followed the regular programme:

The subject chosen by the Arkona Y. F. A., was "Jesus Christ," which was divided into three parts, namely:

"Jesus Christ as a Man," taken up by Arkona Y. F. A.

"Jesus Christ as a Minister," taken up by Yarmouth Y. F. A.

"Jesus Christ as a Saviour," taken up by Coldstream Y. F. A.

The first paper was "Jesus Christ as a Man," written by Alberta E.

Parcher. She gave a clear account of His life, stating that His aim was to keep serving the Father and doing His will, even while helping in His father's carpentering work. He attended passovers and was subject to the moral laws. We also learned that He suffered much and was tempted as we, yet did not fall.

S. P. Brown read the next paper on the same subject, and endeavored to show clearly how much His human nature resembled that of any life. He was born nearly nineteen hundred years ago under shadows of discomfort among the lower classes of people. His life has been handed down to us because of the unwavering of His work. A motto for us to follow is, "Pray, pray, pray; watch and pray that ye fall not into temptation."

The subject "Jesus Christ as a Minister" was well treated in a paper read by J. Allen Oille, mentioning that He preached to save the world. His ministry was thorough, and while preaching He always had faith in the Divine Guidance. The result of His preaching is the Christian Church of to-day. The closing thought was to do our part willingly.

The last subject "Jesus Christ as a Saviour" was well covered by two readings. Mabel H. Zavitz read a portion of one of Sunderland P. Gardener's sermons, beginning with the quotation, "Every spirit that confesseth that Jesus Christ is come in flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Then went on to show that Christ is "the true light that enlighteneth every man that came into the earth."

A. Roy Marsh then read Whittier's poem, "Our Master," in which is brought out the thought that our Master is not found in high places nor in the depths of the earth, but in our hearts, ending with the words, "Our service is to follow Thee."

After a few minutes of silence,

during which Edgar Haight and Silas Zavitz spoke a few words, the Association adjourned after a very profitable evening.

SPARTA Y. F. A.

The Sparta Young Friends' Association met 1st mo. 29th, 1899.

The meeting was opened by the president reading a portion of Scripture, followed by the usual silence and roll call, 12 members answering to their names, some with sentiments. The minutes of the last meeting were read and approved.

Two letters were then read from Arkona and Coldstream Y. F. A.'s concerning the union association to be held at Coldstream during the Half-Yearly Meeting time. Allen Oille was appointed to prepare a paper on "Jesus Christ as a Minister," the subject assigned us.

The paper for the day was prepared and read by Florence E. Pound.

Florence Bailey then read a short selection entitled, "Incompleteness of Life." The secretary then read the programme for the next meeting, and after the usual silence the Association adjourned.

FLORENCE E. POUND.

Cor.-Sec.

EXTRACTS FROM LETTERS.

In Eleventh Month last, Lobo Monthly Meeting appointed a committee to correspond with our isolated members. About eighty letters were sent out, and so far a large number of replies have been received. Only two have reported that they have joined other churches. Many of the replies are of considerable interest, and though many of the persons have been long away from Friends there remains a strong love for the Society, and faith in its principles. The following extracts have been handed us by the committee for publication.—*Eds.*

To Lobo Monthly Meeting of Friends:

Dear Friends,—I am well pleased to be so kindly informed that I am still held in remembrance by this Meeting, and that you all have such a loving care over me. And to receive such a beautiful letter thrills my soul with Christian fortitude, and I am very glad to have an opportunity of answering all enquiries concerning my spiritual welfare.

I do feel a loss in not having the privilege of attending Friends' Meetings and my mind has often been led in remembrance of the sweet influence of such meetings. I do not wish to be dropped from membership. I have never felt it my duty to unite with another church. I work with them and let the light shine that my Heavenly Father giveth me, and the influence of His love has been with me all the way.

They call me a Quaker and own me as a Christian brother and I can hardly ask for anything more of them. My dear Friends, it is my humble prayer that we may all be governed by the same Divine spirit, and that all our words and actions may be according to the will of our Heavenly Father.

Dear people, may the blessings of Heaven be showered upon you.

J. D. M., Imlay, Mich.

It is some years since I have been able to attend Friends' Meetings. I would love to meet with them in the worship of God, and although I am not thus privileged my heart is with you; I feel as if I can hear the words of our Saviour saying, "Be of good cheer, sister; I am with thee always." I felt thankful for the letter which I received; it seemed to open a channel of love, showing that although absent we were not forgotten.

S. C. M., Forest. Ont.

I have often felt the presence of my Heavenly Father near and in all my work, if it is not done it destroys our happiness. I have been blest and felt it good to be a member and feel that

I am drawn nearer, for I feel my love extending to you all, often think of the mid-week meetings, as well as those of First-days, though not there in bodily presence.

L. S., Riverside, Ont.

I am striving in my feeble way to live close to Christ and work for Him. I have never had a desire to turn back, but always a desire to go on and upward in this noble cause; I praise God for my early training, of a Christian home, mother and grandparents.

M. C., Oakfield, Wis.

Having lately received your Christian remembrance with wishes expressed to hear from me, I feel to respond with a grateful heart for the interest and counsel extended to me, with love for the Society of which I am a member.

H. B., Flint, Mich.

Your kind letter which I have just received comes to me like a message from my old home. I appreciate the loving remembrance of which I am assured by Canadian Friends, though many of those whom I once mingled with in Monthly Meetings have long since departed from this life of action, the dear ones still hold a place in my memory which time cannot efface. While I mingle often with other religious denominations, none meets my approval better than Friends. Their principles taught me from childhood to womanhood by my dear parents has made an indelible impression. With much love to Lobo Monthly Meeting of Friends, which I hold dear.

L. W. B., Avenel, Md.

We enjoy the blessings of a bountiful Father, both temporal and spiritual, according as we live close to His revealed will. I should have enjoyed much to have lived closer to Friends and mingled with them. As it is we have become more or less interested in other churches. May the Lord be with us and bless us in whatsoever he has for us to do; though we do not

meet to worship exactly the same way yet it is the same God and Father whom we love and serve.

O. F. B., Kingscourt, Ont.

We read with care and consideration your letter which contained so much for our benefit and encouragement, which seemed to impress our minds afresh with our dependence upon that power, which alone is able to direct our thoughts aright, and to harmonize them to the upbuilding of God's kingdom in our hearts, and we feel to express our faith in that belief. We do feel to thank you very much for your kind and loving remembrance towards us.

J. A. and L. H. H.,
Elmwood, Mich.

Your letter of the 21st I gladly acknowledge, and I thank you for your kind consideration of me. I find I have drifted away considerably from my early teachings, though my folks say there is much Quaker in me yet.

T. G. L., South Omaha, Neb.

Received your welcome letter, which I enjoyed very much and was glad to know you remembered me in that way. Our Methodist minister here asked me some time ago what church I was a member of? I told him the Friends. He said if I was a good Friend that was enough; there was no better class of Christians on earth than the Friends. Love to all.

H. M. K., Detroit, Mich.

LIFE OF LUCRETIA MOTT.

Read at Yarmouth Y. F. A. by Agnes Haight.

Lucretia Mott was born on the Island of Nantucket on the 3rd of 1st month, 1793. Her ancestors had lived on the Island since its first settlement by white men in 1659, and had been people of standing in every generation. Through her father she was descended from two of the original purchasers of Nantucket. The house in which

she was born is not standing. She could remember but a single incident connected with the old house—that it was struck by lightning one day while she was left in charge of her baby sister, and that a neighbor came in and took them both home with her. All the associations of her childhood were with the new house, into which the family removed in 1797. It still stands in good preservation, on Fair street, in Nantucket town. The house was the scene of many happy gatherings, and it was little Lucretia's place on these occasions, while the elders were at tea, to watch the wood fires and draw the chairs into a sociable circle about it. This naturally grew to be in her mind an essential feature of hospitality. How often, in after life, when she became so feeble that she could not sit during the whole tea-time at table with her guests, has she slipped away into the parlor, and, tired as she was, before lying down to rest a few minutes, pushed the chairs into a close circle around the fire, ready, as she felt, for the evening's conversation. Side by side are the two pictures, the little girl in Nantucket and the dear grandmother at "Roadside," arranging the chairs in the time-honored way. The habits formed in those early days distinguished her through life—simplicity, moderation, temperance and self-restraint in all material things. These, together with an abhorrence of falsehood and injustice wherever shown, consecrated her to that gospel which annoints to "preach deliverance to the captive and to set at liberty them that are bruised." At the age of thirteen she was sent with a younger sister to the Friends' boarding school at Nine Partners, N. Y. It was while there she became acquainted with her future husband, James Mott, who was a teacher in the school. At the age of fifteen she was made assistant teacher, and at the end of the first year was promoted to the position of regular teacher. In appearance she possessed

more than ordinary comeliness and great intellectual promise. She was short of stature, quick in her movements, impulsive and vivacious in manner. She had a keen appreciation of humor and was fond of a joke, even at her own expense. Combined with these lighter qualities were those elements of spiritual fervor and strength which ripened into the revered character of Lucretia Mott. She was married on the 10th of 4th month, 1811, in Pine Street Meeting House, to James Mott. Three years later we read of the first incident in her career as an abolitionist, when Moses Bradley, of Charleston, bequeathed six slaves to the Society of Friends in Philadelphia. In 1815 Lucretia and her husband, owing to great depression in business, were obliged to sell out at considerable loss. She then went to live with her mother, while her husband went to New York and accepted a position in a bank. In 1817 he returned, and Lucretia opened a school under the care of Pine Street Monthly Meeting. In 1818 she gave up her position as teacher, as her husband's business was in a prosperous condition. It was in this year, when she was 25 years of age, she spoke for the first time in public; this was in the form of a prayer. In 1830 her interest in slavery was renewed, when, through her influence, her husband gave up a profitable trade in cotton to face again the doubtful chances of a business with which he was unfamiliar. But it will be interesting to know that the venture proved successful, as it is related he retired from business in 1852. Henceforward L. M.'s life was not only devoted to the abolition of slavery, but also to the elevation of woman, the cause of temperance and the promotion of peace. In the latter part of 1833 she spoke at a National Anti-Slavery Convention in Philadelphia. This is the first account of her speaking in public for the cause of slavery. She said but a few words, but these

were spoken so modestly and in such sweet tones that no one could fail to be pleased. After this she travelled through New York State and as far south as Virginia, visiting many meetings, always bearing testimony against the sin of slavery. Five years later a mob of slave-holders and their friends burned Pen. Hall, only three days after its dedication "to Liberty and the rights of man," and marched through the streets threatening an assault upon the house of James and L. Mott. Through the aid of a friend, who, joining in the cry "on to Mott's," led the gang in another direction, they escaped for the time. On another occasion, at a meeting of the Anti-Slavery Society in New York, the hall was broken into by rowdies and some of the speakers, as they left the hall, were roughly treated by the mob. Seeing this, L. M. asked the gentleman who was escorting her to leave her and help some of the other ladies, who were timid. "But who will take care of you?" said he. "This man," she answered, quietly laying her hand on the arm of one of the roughest of the mob; "he will see me safe through." Though taken back for the moment by such unexpected confidence, the man responded by conducting her respectfully through the tumult to a place of safety. The next day she went into a restaurant near by the place of the meeting, and recognizing the leader of the mob at one of the tables, sat down and entered into conversation with him. When he left the room he asked a gentleman at the door who that lady was, and on hearing her name, remarked, "Well, she's a good sensible woman." In 1840 L. M. and her husband were appointed delegates to a convention of the British and Foreign Anti-Slavery Society, held at London, England. While there their company was much sought after, and the visit proved both pleasant and profitable.

(To be continued.)

Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION

MEETINGS FOR WORSHIP.

- NEW YORK—East 15th St., cor. Rutherford Place. First-days, at 11 a.m. and 3.30 p.m.; Fourth-days, at 10.30 a.m.
- BROOKLYN—Schermerhom St., bet. Boerum Place and Smith St. First-days, 11 a.m.; Fifth-days, 11 a.m.

FIRST-DAY SCHOOLS.

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

YOUNG FRIENDS' ASSOCIATION.

- BROOKLYN—Second First-day of the month, 8 p.m., in Meeting House, Schermerhom St., bet. Boerum Place and Smith St.
- NEW YORK—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St.

CALENDAR.

Third Month:

- 4th. New York Monthly Meeting, 2 p. m. Supper 6 p. m. Public meeting of Philanthropic Committee, 7.30 p. m. Subject, "Capital Punishment."
- 8th. Young Friends' Aid Association, New York, 8 p. m.
- 9th. Lecture on "War: and the Economic Position of Women," by Mrs. Harriet Stanton Blatch, for the benefit of Swarthmore College, Library Room, 226 E. 16th St., New York, 8 p. m.
- 12th. Young Friends' Association, Brooklyn, 8 p. m.
- 12th. Friendly Hand, at close of Brooklyn morning meeting.
- 26th. Young Friends' Association, New York, 8 p. m.

Of the scholars enrolled in the New York First-day School all but four or five are pupils of Friends' Seminary, and not more than half are Friends or the children of Friends. Whether any of those who are not Friends ever will be, no one knows; but that all of them are being influenced by their contact with Friends, no one can deny. Several who seem to us to be too young to choose for themselves permanent church affiliations, are in the state of mind most favorable to the advances of the recruiting officers of the churches. We deprecate the urging of children to join a church; we hesitate to receive into membership on his own request a child of fourteen.

Such a one, if taken in, might find that he had made a mistake; and so, to avoid the chance of having a disappointed member we throw away the chance of having an interested and faithful Friend. Toward a thoughtful young person who believes he would like to be a Friend, we would unconsciously assume an attitude of self-defence, fearing lest he should prove unworthy, or unfaithful, or unobservant of our pet formalities; but we receive with open arms, at the parents' request, unthinking urchins who may never care enough for the Society to honor it with their resignations. The acceptance of a minor into membership may in any case be a step that will have to be retraced. But is it not safer to take the step in the light of the child's own conviction than in the twilight of some other person's convictions concerning him? Surely we are a peculiar people!

Someone has said that all social questions are becoming religious questions, and it is no less true that all religious questions are becoming social. An entertainment such as that given by the New York First-day School on the evening of the 17th of last month was on the face of it more social than religious. Mrs. Jarley's wax works and the wriggling Ruggleses of "Bird's Christmas Carol," have little of the old-fashioned "Sunday School" flavor; but that the children who participated in these and similar performances the other night are made thereby more firmly attached and therefore more available subjects for the ministrations of the teachers cannot be questioned. It is well that Friends are awakening to the importance of "first catching the hare;" for while it is a grand faith

to believe one's religion is so manifestly true that it will of itself appeal to all who are worthy to hold it, is it not grander to have a religion that one cannot help being eager to instil into all the minds he can bring within his reach?

The question of how to make a First-day School successful is not difficult to answer if one has had experience. But the trouble is that the one who has had that happy experience is not the one who is looking for an answer to this question; and the one who wants to know is working under such different circumstances that the other man's experience helps him little. The suggestions made by John Satherthwaite, of Trenton, at the Conference in New York just before Quarterly Meeting, are valuable and may be helpful; but under the peculiar conditions that obtain in New York some of the important factors of Trenton success are here wholly inoperative. Not that a successful school is impossible in New York, but success comes to those who are able to adapt themselves to circumstances rather than to those who follow directions.

It is a little humiliating to contemplate the fact that there is nothing that will draw people together like a dinner—unless it be a supper. Wherever Monthly or Quarterly Meetings have instituted the custom of providing lunch for all comers, the comers have become more numerous. When lectures that cost nothing fail to draw, dinners that cost much will attract a large company. We neglect the lecture, not because we have so many lectures, but because there is so much else we like better; we attend the dinner not because we get so few good meals, but because there is so little we enjoy more than eating. We may say that the social part of the dinner is more attractive than the menu, but the social part by itself fails to draw us

out. And though it is true that the dinner without the diners would lose its charm, for some of us, the fact remains that the social part is more attractive when it keeps company with a good dinner than when it goes with the intellectual feast alone.

Even college men and women have this preference for matinal food, as witness the supper of the Swarthmore College Club of New York and vicinity at which nearly a hundred Swarthmoreans assembled. Dr. Magill, Dean Bond, President Birdsall and Aaron M. Powell were the guests and principal speakers. Dr. Mary Willets, Mary W. Albertson, Dr. W. L. Baner and Harry S. Wood responded to toasts. The singing was not hearty. The older ones present wondered why the songs selected were not the ones they used to sing, and the younger ones wondered why everybody didn't know the songs that everybody sings. The success of the dinner is gratifying, and augurs the establishment of an annual banquet for the Swarthmoreans of New York and vicinity.

It is a little surprising to learn that at the Swarthmore dinners in Philadelphia there have yet been no joint sessions. For the sons and daughters of a co educational college to have anything but co-educational dinners seems like breaking with the traditions of the institution. New York has begun right, although some of the men who cannot enjoy a dinner without smoke found the restraint imposed by the presence of women somewhat irksome, the chances are that New York will go on as she has begun.

That the students' relations with Friends' Seminary are not severed at graduation was pleasantly manifest at an entertainment recently given by the class of '98.

A series of tableaux made Queen Elizabeth, Joan de Arc, and other

historic characters very real. Each character had evidently been intelligently studied, and genuine artistic talent was manifest in the arrangement.

To the casual observer, the educational value of such impersonation might seem slight. When one realizes, however, what the intelligent, sympathetic rendering of a living portrait means, one wonders if society might not be benefitted by more frequent attempts to reproduce ideal heroic characters.

We are frequently exhorted to be what we would seem. Is not the endeavor to seem one step towards being? The child "plays" papa or mamma, and in the impersonation grows towards his ideal. Later in life we content ourselves with worshipping our heroes from afar.

A philosophy applicable to every condition and circumstances of life; a social organization based upon that philosophy; a universally respected ancestry; these are the heritage of every Young Friend.

The Young Friend who sells his birthright nowadays can hardly plead ignorance to its value. Neither can the faithful steward of such a heritage neglect to cultivate the gift that is in him. To square life with the principles of such a philosophy, to perpetuate as its expression such an organization, and to deserve such a reputation, every Friend must double the talents entrusted him. Membership exacts nothing, but the privileges of membership once realized should stimulate growth.

At the Educational Meeting held at Quarterly Meeting time, the subject of Child Development was ably and earnestly discussed. Without attempting to review the discussion, the writer desires to call attention to one point in it. This was the confession made and agreed to by several parents that *all theories for child training are de-*

molished by practical experience This confession from the lips of intelligent and apparently most successful parents, has a depressing effect upon the would-be-successful parent whose experience is yet a matter of the future. Is it true that there are no underlying principles to be used in the guidance of children? Is it of no use to have a broad outlook, depth of experience, cultivated judgment and breadth of culture for the profession of parenthood? The trend of the above mentioned confessions would lead us to answer "yes;" for if "what succeeds with one child fails with another," if "the best judgment proves fallacy when applied," if "the best educational parent can not compass and understand and direct the sympathies and activities and disposition of the child," and if "children are not amenable to the highest kinds of environment," then, indeed, is it useless to make any systematic effort to prepare for the duties of parents. Here is crushed the hope of the immortality of our best selves through the medium of the lives of our children and children's children. This attitude seems to me most demoralizing in its influence and pessimistic in its tone. *Sound theories are practicable*, even in dealing with children. The parents who testify to the contrary must have erred in one of two points. Either they have all been trying false theories, or, as is more probable, they have failed to distinguish between the essence of the theory and the details of its application. All theories of education must make allowance for the personal equation. It is the failure to do this which has stamped so many of them as worthless. But though our theories must be flexible, beneath and throughout them the eternal verities do remain. There are truths upon which the process of character building depends, and the more diligently we seek the more such pillars shall we find. If experience demolishes a theory we may be sure either that the theory was unsound or

that we have failed in our understanding and application of it.

YOUNG FRIENDS' ASSOCIATION.

On the evening of 2nd mo. 12th, while the severe snowstorm swept our eastern coast, a small but interesting meeting of the Young Friends' Association was held in Brooklyn.

Because so many were absent it was thought best to postpone the reading of the written report of the history section, and the paper of the evening. For these there was substituted a lively discussion upon "The Advantages vs. the Disadvantages of a College Education."

One member stated that in his opinion a young man who contemplated a business career lost valuable time in the pursuit of a higher education, and too often returned from college or university with an exalted sense of his importance, which seriously handicapped him in his later development.

It was also asserted that the college and university tend to develop men of theory rather than of practice, hence it would be better for young men to devote their early years to the mastery of their profession and for young women to direct their thoughts and efforts to the highest art, that of home making, leaving the finishing touches of history, literature, art, music and language to the self-education of their mature life.

In answer to these charges several points were made. It was urged that the conceit of young men of moderate attainments may furnish an illustration of the adage, "A little learning is a dangerous thing," but in no way impeaches education, which is the awakening to activity and the continued development of all the powers and faculties of the soul. The truly educated are the most humble, for they have many points of contact with the vast realm of knowledge, and by it can better measure their small store

While it is true that the college of the past has but dimly understood its mission, and in most of the educational institutions of the present there is needed a revolution in both aims and methods; statistics prove that a majority of the positions of responsibility and trust are filled by college-bred men.

It was further urged that although every person should be so trained that he is capable of earning a livelihood, the utilitarian is not the only point of view.

The things in life which are most worth striving for have no commercial value. There is a higher atmosphere which sweetens toil, a broader view which makes drudgery impossible, and it is largely to the college and the university that we owe this enrichment of life.

The increasing prominence of college men in the domain of science, in the educational field, and in the business world, is pledge for the truth of the current saying: "The college man is the man of the future."

HELEN KELLER AGAIN.

SHE WRITES TO A CANADIAN FRIEND

(Conclusion.)

(From the Montreal Witness.)

Wrentham, Sept. 10, 1898.

My Dear:—It has been a dreadfully long time since you have heard from me, or I from you. I have often thought of writing you this summer; but somehow or other the time has slipped from me.

It is never easy to write in summer, especially when one has access to a large, beautiful lake, only a few steps from the house, and to woods everywhere. But I want to tell you what a delightful vacation I have had; so I will let the boat, the canoe, the tandem and everything else wait while I write to you.

Teacher and I were away in Pittsburgh for nearly two weeks last July.

Then we made a little visit to some friends at Sparkhill, on the Hudson River. A more beautiful place we never saw! We would often sit on the verandah of the mansion where we were staying, and watch the great river rolling along in all its majesty and beauty. We could look across the river to Tarrytown, and distinguish the red roof of the house where Irving once lived. In the distance rose the Catskills, old in song and story. My excited imagination flew back to the days gone by, when the Hudson rolled between vast forests, and the Indian dipped his paddle in the clear wave, and the deer stopped on its rushy bank to drink. I saw Henry Hudson and his men sailing up the river, and heard the clash of Dutch arms as the pioneers strove to gain possession of the whole region in Holland's name. I saw, too, the quaint Dutch towns, and the fast dwindling villages of the poor Indians. I fancied that the bosom of the river often heaved with sorrow for the red men, who had 'wasted away, like April snow before the pale race.' Forests, Indians and Dutch are now gone, but a mere look at the rugged Catskills brings them all back to one's mind with startling vividness.

Since our return, I have been constantly out of doors, in the woods, or on the lake; or in it. I have ridden a good deal on my tandem. I have just come in from a long ride of over twelve miles! I rode on a rough road, and, bless you, I fell off three or four times! But the weather and the scenery were so beautiful, and it was such fun to go scooting over the smoother part of the road, I don't mind the falls in the least.

I have really learned to swim. I can swim away out to the raft, and leap off, and float, and do almost anything I please, without fear of getting drowned. Isn't that fine? Now it is almost no effort for me to row all around the lake, a distance of about three miles. So you can well imagine how strong and brown I am!

Autumn is here again, full of freshness and splendor. The days are deliciously cool, with gentle breezes and soft skies. The trees are donning their autumnal tapestries of gold and scarlet. The hills and fields gleam with golden-rod, cardinal flowers, asters of the richest purple, and many other beautiful flowers. The lake, too, has its share of the universal loveliness. Often, when we are rowing in the early morning, we see a soft mist floating above the water, and hiding the hills from our sight. A little later, the sun illumines it, until it shines like a silvery veil. Beautiful, is it not?

But I am glad my vacation is nearly at an end; for I am eager to take up my studies again. I shall probably begin work here, and teacher will make new arrangements later, if necessary. Although I have been quite idle, yet I have tried to make this year's work as easy as possible by reading some of the 'Anabasis,' and 'Æneid.'

Teacher is very well, indeed, and sends her kindest love. This letter is very heavy with love for yourself, dear

— from,
Your affectionate friend,
HELEN KELLER.

A deed from William Penn came to light in Chester, Pa., a few days ago. It is dated 1702, and, owing to its great antiquity and excellent state of preservation, is an object of much curiosity. An interesting feature in connection with the deed is that the original grant of land conveyed by Penn was made to Thomas Minshall, and the property is now held by Thomas Minshall, a descendent, the deed never having passed out of the possession of the Minshall family. The grant is in Middletown township, Delaware county, and consisted of 753 acres of land. The parchment is a huge affair, and connected with it, by a piece of blue string, is the seal of red wax, four inches across. The face bears the inscriptions: "1699. Truth,

Peace, Love and Plenty." In the center are three ears of corn and a vine. On the reverse side is inscribed: "William Penn, Chief Propriator and Governour of Pensilvania." These words are in the center, while at the top and bottom are the words "Mercy" and "Justice." The seal is carefully preserved in a round tin box.

Young Friends' Review

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