

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., THIRD MONTH 15TH, 1895.

NO. 6

IF.

If any little word of mine
May make a life the brighter ;
If any little song of mine
May make the heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of mine
May make a life the sweeter ;
If any little care of mine
May make a friend's the fleetier ;
If any lift of mine may ease
The burden of another,
God give me love, and care and strength
To help my toiling brother.

—Selected.

THE THINGS WHICH MAKE FOR PEACE.

BY EDWARD A PENNOCK.

Life, love and peace are the foundation stones of the new kingdom which the Prince of Peace came to establish nineteen hundred years ago. Love is the basis of life, and peace is the manifestation of love. Thus they are inter-related and interdependent. The latest teachings of science show that down through all the ages the main factor which has been working out the destiny of the whole created world has been the law of love, manifested in the struggle for the life of others. Progress has been slow toward the attainment of the Divine Ideal, but men are coming to grasp the great truth that as we all want life so must we all love ; that a civilization based upon selfishness cannot endure ; that to live is to give, and that as we give our best in loving service to humanity, we will have peace, individual, national and universal.

In asking what we can do to herald

the glad coming, let us consider first the basis of all activity. Is it not thought? Thought is the first principle—the impelling power of all activity. First, last, and always, then, let us think thoughts of peace. Let us hold our fellowmen in mind as all being sons of God, and remember that the only way we can raise ourselves is to help others to rise. Jesus taught us the great all-embracing essential of peace when he declared the thought of anger to be under the same condemnation as the act of murder. The hearts of men must come into harmony before we can have universal peace. If all men this night the world over could unite in love to God and love to man, when to-morrow dawned the whole world would be at peace, and arms and forts and all the destructive munitions of war could be converted into constructive, life-giving energies and instruments of peace.

Is it not our duty, then, to oppose everything which tends to foster and keep alive the spirit of war? Under this head would come the glorification of war and warriors which runs so largely through our history and literature. Children should be taught to look upon the glories of peace, and the heroisms of peace, and to regard war as inglorious, brutal and unmanly. It is easier to be a good soldier than to be a good citizen. It is easier to die for one's country in the enthusiasm of battle than it is to live for one's country amidst the subtle temptations and selfish ambitions of a time of peace. Every day of our lives brings opportunities for heroism. The world needs men of honor and industry and benevolence far more than it needs skillful soldiers. Art, too, has joined hands with literature in teaching the lesson of

military glory ; and paintings and statuary are made to serve this purpose. Let us meet this by making prominent in our Sabbath and week-day schools, in the press, from the pulpit and the platform, the grandeur and beneficence of peace. Let us have a series of peace days running through the year to mark different anniversaries in the progress of peace.

Another baneful influence to be vigorously opposed is the education of children in the use of firearms, both in the schools and in the church. It would be far better to organize boys and girls into choral societies, and drill them in voicing the highest and noblest sentiments of our nature as they find expression in the mighty power of song. Another excellent plan would be to organize the boys into fire companies, and give them practical drill in modes of extinguishing fires,—something which might be useful to them in any position in life. As to the pernicious influences of a military organization, B. O. Flower said recently, in the *Arena*, what the writer profoundly believes to be true, that "There can never be an approach to civilization so long as the child-mind receives military drill ; for the associations and ideals that follow in the wake of warlike instruction are so at variance with the ideals which alone can redeem the world from hate and injustice, that until children are taught to entertain a profound reverence for human life, human rights, and for justice in its broadest sense, humanity will not know what true civilization is."

Finally, then, as we oppose war and all that is behind it, let us by precept and example, favor peace, and assist in its maintenance by encouraging arbitration where differences arise between man and man, corporation and employe, nation and nation. As a fruit of the Pan-American Congress, the American republics have already entered into an agreement to settle all disputes by arbitration. Such a step is likely soon to be taken between Great Brit-

ain and the United States. Everything that tends toward a closer social unity of mankind, tends toward peace. Of this nature are international expositions, international commerce, international political, social and religious congresses. Let us give all these organizations our support and encouragement, and thus help along the inevitable sociological movement in which spiritual gravitation is drawing humanity to its true centre and unity in God, and making of one family all the dwellers upon the earth.

Let us this day consecrate ourselves anew to the cause of peace. Let us work and pray for "The parliament of man and the federation of the world." To be great we must be possessed by great ideas. We must ally ourselves to great causes. What can be greater than the promotion of peace, which is an expression of the fullest life and the freest love, under whose baptism men shall manifest themselves truly to be sons of God, and the voice of the Christ will once more say "Peace!"

Boston, 2nd mo. 22, 1895.

WHAT IS THE BEST METHOD OF DEVELOPING THE SPIRITUAL GROWTH OF THE INDIVIDUAL?

Paper read by Edward B. Rawson, at the Conference of Young Friends' Association in Philadelphia, in 1st mo., 1895.

There can be no growth of any sort without activity of the same sort. If we wish to develop the physical strength of the individual, we must set him at such work or at such play as will give exercise to his muscles. If we would develop intellectual strength we must afford exercise to the mind ; it may be in the competitions of trade, in the researches of the scholar, or even in the solving of puzzles. If it is spiritual growth we want, spiritual exercise is the price to be paid. There is work and there are plays that are physically exhausting, and that hinder rather than help the growth of the

body; there are intense mental activities that weaken and destroy, and do not build; so spiritual death may be the result of a forced and excessive spirituality.

The question is, then, what are the best spiritual exercises, and how can the individual be induced to take them?

But first, what do we mean by spiritual growth? I take it that a spiritually developed person must be moral and reverent. He must be free from all taint of selfishness, and must feel and acknowledge a power not himself that makes for righteousness. And this expression of Matthew Arnold's gives us a word that to my mind expresses what I mean by spirituality better than "spirituality" itself. The *righteous* man with a clear head and a sound body, this is the ideal; and how to keep ourselves healthy in body, mind and soul, is the common question.

The interdependence of these three parts of man is being more and more generally recognized. Other things being equal, it is easier for a healthy person to be righteous than for the diseased. Other things being equal, righteousness is a surer accompaniment of wisdom than of foolishness; of knowledge than of ignorance. Say first, then, that the best method of developing spiritual growth never overlooks the needs of the body and of the intellect. The righteousness of the recluse who starves or mutilates himself for the glory of God is not the righteousness queried after. A high degree of spirituality may undoubtedly be attained by those who are not strong and well, physically and mentally; but the cause is somewhere else than in their weakness.

I have said there can be no growth of any kind except as the result of activity of the same kind. To develop righteousness we must practice righteousness, and any exercise or any work, to produce the best results, must be pleasurable or at least not distaste-

ful. Perfunctory gymnastics or unwillingly performed work is quite as likely to be hurtful as beneficial. The doing of good deeds or the saying of prayers on compulsion will hardly develop a high morality or a spirit of devotion. There must either be an earnest desire on our own part for righteousness, strong enough to make us true to our convictions of duty, or the exercises set for us must be interesting and pleasant. One must be already pretty well developed, spiritually, to desire to do right merely for the sake of doing right, and we need not concern ourselves about the spiritual growth of such a person. It is the one who needs to have exercises set, who needs to have the desire of righteousness awakened, that we must consider.

The most powerful agency at our command for the accomplishment of our end is *Example*. Few of us can furnish enough of this either in ourselves or in our friends; but history and fiction are at our service. There is a bad way of setting a good example, and that way should be avoided. What effect, think you, would the example have of a parent, however correct, who should continually say to his son, "I am a good man; behold me; admire my virtues, and go thou and do likewise?" And what effect must the stories have, whether from history or from fiction, which say in effect the same thing of their heroes?

Be worthy of the child's love and emulation, and he will find it out. Show him the noble characters that have lived on the earth or in the imaginations of great writers, and leave him to recognize them for himself as sons of God.

It may very often be necessary, however, to direct the attention of the child to the traits of character we would have him notice. It may be well at times, even to preach. And perhaps *preaching* may be placed second as an agency at our command.

But, as there is a bad way of setting a good example, so there are some ways of preaching that are not good. We can tell a child to be virtuous and show him forty ways of exercising his virtues; but if we have not aroused within him the desire for goodness, our preaching has been in vain. The man of Athens was tired of hearing Aristides called the just, and so voted for his exile. The men of Athens, when they came to know his justness, recalled him to the service of the State.

The foundation of righteousness—is self-denial, and attractive self-denial may seem a paradox. But I think we all know something of the pleasure of foregoing pleasure, and will agree that if the path of duty must be rough, we must somehow be led to prefer roughness. That is the task of the preacher, and he who tells us to be good because we shall thereby gain happiness, wastes his words. Let him say, rather, that righteousness is a pearl of great price, and that he who would possess it must be willing to make the necessary sacrifice.

Here, again, if we or our ministers cannot furnish enough of the right sort of preaching, we have an inexhaustible fund to draw upon in general literature.

Example and precept, then, from persons and books, not thrust upon the individual to the point of weariness, but made terribly attractive, will promote his spiritual growth.

Work.—Good, hard, manual labor is an important help to spiritual growth; not only indirectly, as it strengthens the body and keeps it well, but directly, if willingly done. Work, cheerfully performed, is essentially moral, in that it involves the giving of an exact equivalent in effort for results obtained. Poor workmanship is repaid with poor results. Faithfulness is rewarded with increased power, and soon or late with good productions. And productive work of any kind, when honestly and lovingly done, brings, like Wordsworth's flower, "Thoughts that do often lie too deep

for tears." To work successfully one must keep himself in harmony with the Master Mechanic of the universe, and know and obey His laws. He who labors to make two blades of grass grow where one grew before, or to build a ship or a corner cupboard, or to make a dress or a loaf of bread, and who understands and loves his work, comes as near to God in the doing of it as he can approach by any other road.

The habit of doing things for ourselves rather than depending upon service from others is conducive to spiritual growth. Many a child, many a husband, and many a wife have been spoiled and dwarfed in spiritual development by being waited on. Excellent spiritual training it may be for the self-sacrificing members, but death to the victims of the undue solicitude. Everyone should, of course, be encouraged to work for others; that is better than working for oneself; but he who cannot or will not help himself is not likely to develop any great amount of righteousness in the service of his fellows. It is the habit of expecting and receiving from others—even though they be paid servants—more than can be given in return that has always made it so difficult for a rich man to enter the kingdom of heaven. Idleness, more than anything else I can think of, is to be avoided by those who would grow in grace.

Almost any work is better than none. But it is not enough to do the work; we must be taught to love it and to understand thoroughly whatever operations we perform. All this is just as true of mental labor, and he who does not know the sweets of both head-work and hand-work is at a disadvantage in his efforts for spiritual culture.

What I have said about understanding our work, and knowing to some purpose the laws of the universe, suggests another powerful agency in spiritual development, namely, *Science*. If "the undevout astronomer is mad,"

what about the undevout chemist or electrician? I do not believe any man can pursue any science, with his heart in his work, without experiencing a high spiritual development. Great scientists are not apt to be great theologians, nor are they likely to be bound in by the limitations of church membership; but I am taking it for granted that we know the difference between theology and religion, and that spiritual development is not to be measured by prominence in the church. We draw nigh unto God as we grow familiar with the wonders of His universe, and the inexorable truthfulness of His immutable laws.

The awe and reverence that at times must flood the soul of every true scientist, are the very essence of poetry, and an appreciation of the poets may take us as near to God as can scientific knowledge.

The *True* and the *Beautiful* seem to some of us to be indissolubly linked, and we should say that since the love of Truth is an evidence of spiritual growth the love of Beauty is an important help in its development. Everybody knows that many worshippers of Beauty, both in nature and in art, are pre-eminently unrighteous; and as Friends we need not look far to see examples of severe righteousness achieved at the expense, apparently, of all enjoyment of the beauty of beautiful things. The beauty that leads to destruction, however, is seen with partial vision. A broader view shows beauty of face without beauty of character to be inherently ugly; shows the highest art when dealing with unworthy subjects to be unutterably low; shows the beauty of fitness and of truth to be the only complete and perfect beauty. To appreciate and love such is to be spiritually developed to a high degree.

A love of music—a love so deep that it will not endure to see its object defiled by improper use—is an evidence of spiritual advancement. Music, dancing, poetry, all forms of rhythmical expression are helps, not hinderances,

when given their proper places in the complete development of the man.

But example and precept, work and study, nature, poetry, music and art, are of little avail if we omit to educate the mind to habits of reflection. "The wise man," says Emerson, "does not search for truth, he listens for it." The spiritual growth of the individual is a development, and we must never forget that we are not building, but are feeding the soul, and that time for assimilation must be allowed. It is possible to force growth, but always at the expense of vigor. The best development requires frequent periods of silence and of solitude, and he who is too busy to observe frequent pauses even in the best of works will fail of attaining to the highest spiritual development.

But what shall we say of the church? Has it no part to play in our spiritual development? It is for this very purpose of developing the spiritual growth of the individual that the church exists. But it can do nothing more than furnish opportunities for the exercises that are necessary to make us strong. Good examples, good precepts, work to do for ourselves and for others, the means of cultivating a love for the true and the beautiful, an appreciation of music and poetry, and a knowledge of nature and nature's laws,—these things the church can supply, and as far as they are supplied the church fulfills its mission. It does not follow, however, that all these things should be made features of our First-day meetings, for they cannot all be enjoyed at once. Let the meetings be given up to silence and to preaching, but let the church, through its schools and auxiliary organizations, see to it that the other items are not neglected.

I know of no church that is doing all I think it should for the spiritual development of its members. All emphasize some points and totally neglect others. The Society of Friends is no better than the rest; it differs only in that it puts stress upon points generally neglected by others, and

neglects entirely some things that they deem more important. But the greater flexibility and wise liberality implied in our fundamental doctrine of immediate revelation is the basis of my belief that we may one day see our Society fulfilling its promise and affording the best means of spiritual development for the individual.

To the YOUNG FRIENDS' REVIEW.

A JOURNEY TO EL PASO, TEXAS

El Paso, 2nd mo. 17th, 1895.

It may seem quite late in the day to write a description of a journey taken in 2nd mo., but I feel sure we have many friends who will be pleased to hear of that which gives us so much pleasure. We know that we are always glad to hear from our friends through the REVIEW, and wish more would respond to the invitation of the editors. We often wonder what has become of the various correspondents that we hear from so few. No doubt we have much more time for writing now than many of you, but we do so much of it we really get tired and think when we get back to the old home we will lay our pens aside and let them have a good long rest.

We left Lincoln, 11th mo. 7th, for Kansas City, where we were met by relatives who entertained us until the next afternoon, when we took a sleeping car for El Paso, nearly 1,500 miles away. The journey westward, though rather monotonous was still fraught with interest to us, who have known so much about the drought and had heard of the deserted homes in Western Nebraska and Kansas. The scene from the cars was desolate indeed. This vast tract of country is beautiful when there is sufficient rainfall, but it was then brown and bare. The most of the farms seemed deserted. We saw a little live stock, but wondered how it could live, for even the prairie grass failed to grow last season in most places. We saw a few fields of corn that had come up and grown a few inches and then turned

brown. It must have taken a great deal of courage and determination on the part of the settlers to make a home on these wind swept prairies. So many have been obliged to leave and lose all that has cost them so much labor and privation, and was home to them, although it might be only a sod house or a board shanty with only the broad prairies all about over which the winds of winter sweep the snow or make it sift and creep along like fine white sand. I think the rolling prairie is beautiful when it is covered with verdure, but winter, always hard on the poor, seems doubly cruel here. The second night overtook us while we were on the arid plains of New Mexico. We were in the country of dove houses when we awoke the next morning. About noon we had our first glimpse of the mountains. Pike's Peak, the goal of many a gold-seeker in the sixties, loomed up in the distance, and in the same direction, but much nearer, shone the snow-covered Spanish Peaks. Although many miles away they made a lovely picture against the clear blue sky. We were rapidly approaching the Ratone mountains, and at Trinidad our train was divided, each section having two large engines, and there we began the ascent. As we stood on the rear platform of the last car the scene was grand. We were going very slowly, and just before we reached the highest point we saw the old switch back as it is called when the road wound about the mountain top, ere it crossed over and descended on the other side. All at once we were in utter darkness, and when we emerged from the tunnel, we saw the great hole in the mountain, and the enormous rocks on both sides of the track, where they had been thrown by blasting, on each side, toward the great rocky strangers, making a scene of wild grandeur never to be forgotten. Darkness soon compelled us to forego further sight-seeing, but we went out for a few minutes later on to see the effect of the bright moonlight on it all. The next morning found us as eager-

eyed as ever. We did not lose sight of the mountains again, and about noon we entered El Paso, where we were met by my brother and conveyed to his home in the valley of the Rio Grande. It is so different here from what one would naturally suppose a valley to be, that one can scarcely form a correct idea of it. It seems more like an old river bed, and I suppose that is what it was many years ago. The river has changed its channel once at least since this country has been known to white men, and the old town of Ysleta, four miles further down, was once in Mexico, now the river flows on the other side. We have visited the old river bed several times, and yesterday we crossed it and saw the Rio Grande for the first time, except as we saw it from the car window where we entered El Paso. We sat down on the bank, in the sand, and oh, how warm and pleasant it was to bask in the bright sunshine. The current is very swift and the water thick and muddy. As we sat watching it, we saw that it was rising rapidly, and that it was full of ice. An icegorge had formed a short distance above and had just given way. How strange it seemed to be watching this old stream rush past, which made us feel at times as though we were moving rapidly up stream, while the river seemed stationary. We are having the loveliest weather you can imagine, not lazy weather as they have in Florida. The air is cool and invigorating, and the sunshine is bright and warm as a day in early June at home. We had some very unpleasant weather the first of this month, when everyone staid in doors by the fire, but such times are very unusual here. This fine weather is the rule, the other the exception. It is customary here for men to work out of doors, without coat or vest, all winter, but they wear flannel underwear, for the nights are always cool. One would naturally suppose that the summers would be hot, but such is not the case. Those who have lived here a number

of years tell me that the summers are much pleasanter than in the north. And such fine fruit as they raise here. It makes one's mouth water to think of it. But unless you grow it you are likely to go without, for it is dear in the market. I intended to give a description of the adobe houses, especially the one we live in, and to add a few lines on the fashions for the benefit of our lady friends, but find I must defer it till my next letter. It will make no great difference, however, as I notice the styles do not change here. The Mexican women seem to wear the same garments the year round. I wish to add as a postscript, that while we sometimes are very tired of writing, we never weary of receiving letters. Our address is

FANNIE C. LOWNES,
El Paso, Texas. Box 507

THE SCHOFIELD AND LAING
SCHOOLS OF SOUTH CARO-
LINA.

In response to the appeal for a contribution to these Schools from every member of the Society of Friends, through their respective Meetings, the following amounts have been sent to me:—

Plainfield (Ohio) M. Meeting . . .	\$ 4 00
Fall Creek (Ind.) M. Meeting . . .	70 00
Rochester (Gen.) Ex. Meeting . . .	15 00
Little Britain (Balt.) M Meeting . .	15 00
Baltimore Monthly Meeting . . .	100 00
Richland (Ohio) Preparative Meeting	5 00
West Lake M. Meeting (Gen.) . . .	2 25
Farm. and Broad Creek Prep. Meeting (Balt.)	5 15
Hopewell M. Meeting (Balt) . . .	2 75

Total \$219 15

This money has been forwarded to the two Schools—one-half to each. The Schools are both full, and doing a grand work this winter.

ANNA M. JACKSON.
Superintendent.

Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.

EDGAR M. ZAVITZ, B. A., Coldstream, Ont.

ISAAC WILSON, Bloomfield, Ont.

SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*

S. P. ZAVITZ, *Treas. & Bus. Correspondent*

TERMS—Per Year, 75c. Single Numbers, 4c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. 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 express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

The proposed Conference for First-day School and Philanthropic Work among western Friends, which is mentioned elsewhere in this issue of the REVIEW, opens up a new phase of the Conference question. We are not surprised at the announcement, for we have been well aware that the General Conference, *with its present methods*, was not meeting the needs of the western Yearly Meetings. We hope for a speedy change in many of the details of the General Conference, by which the smaller Yearly Meetings may enjoy the full benefits of the General Conference, which is now enjoyed by the three eastern Yearly Meetings. It is well known that but few from the west can attend the General Confer-

ence when it is held in the east, and when, as at present, it is held in the east three times in succession the all but entire membership of the west is deprived of the Conference for eight years. Long enough, surely, to lose much of the interest which should centre in these Conferences *from our whole membership*. Such auxiliary Conferences as the one suggested in the west would no doubt stimulate an interest in the good work coming within its scope, and to some extent take the place of the General Conference. But although the movement has our *heartly* sympathy, and shall receive from us due encouragement, we shall continue to contend for the placing of the General Conference upon principles and methods which shall meet the needs of our whole Society better than it is doing to-day.

ERRATA.—In the death announcement in the last issue, the name, Thos. Shotwell, was omitted.

SAMUEL JEANES.

At Yearly Meeting time those of us who gather together cannot fail to mourn the absence of the familiar forms of dear friends whom we have been accustomed to meet at the time of our annual gatherings.

“But it matters little at what time o’ the day
The righteous falls asleep. Death cannot
come
To him untimely who hath learned to die.”

The late Samuel Jeanes, of Philadelphia, was in every sense of the word an honest man. He was likewise an enlightened man, and in his philosophy, led him in the faith that the knowledge of a Divine principle in man was the verification of the truth that *human nature* has received the stamp of sonship to God, and hence as an Orientalist, for his knowledge was very large herein. He sought for *resemblances* in the religions of the world, and he found them described in substance in the different Bibles of mankind. Few

English scholars were better informed than he in regard to Buddhism, Braminism, Mohamedism, etc., etc. In his reading, he found described, a people of very many thousands, in India, who met together as Friends, in stillness and silence of thought, seeking thus for the knowledge of the Spirit of God.

Such a life as our beloved friend lived, and such a faith as he possessed, are as the high thoughts which men think and the deeds which they do, that live after them.

Samuel Jeanes was one who sought to assist in the attainment of the material good of our humankind, but he did not stop here as he was also deeply concerned in behalf of man's spiritual enlightenment in right reason and common sense in those things which pertain to his eternal advancement and salvation.

DAVID NEWPORT.

PROPOSED CONFERENCE

FOR FIRST DAY SCHOOL AND PHILANTHROPIC WORK AMONG WESTERN FRIENDS.

At a meeting of White Water F. D. S. Quarterly Association, held at Greensboro, Ind., 3rd mo. 2nd, 1895, Mary G. Smith, of Illinois, introduced a proposition to consider the propriety of holding a Conference of members of the three western Yearly Meetings (Ohio, Indiana and Illinois,) in the interest of First-day School and Philanthropic work.

Much interest was manifested in the consideration of the fact that many Friends in these Meetings are unable to attend the General Conferences in the East, on account of the great distance to be travelled, and it is hoped that by this measure, the working forces of the West may be brought more fully into unity of purpose and action.

The Meeting appointed a Committee to formulate a plan to present to the several Associations in the limits of

these meetings, for the purpose of asking their concurrence and co-operation.

This Committee proposes the following plan: The chairman of each Yearly Meeting's Philanthropic Committee, and of each Quarterly F. D. S. Association is requested to bring the subject to the notice of its members, for their judgment as to the propriety of the movement, and if it is united with to appoint from three to five persons to act as members of an Executive Committee to co-operate with the Committee appointed by White Water Association in arranging a programme for a proposed Conference to be held at Richmond, Indiana, just before Indiana Yearly Meeting in 1895. The names and post office addresses of the members of this Committee to be sent to the chairman of Committee of White Water Association.

This Conference shall be auxiliary to the Philanthropic Union and General Conference, and shall meet in the intervening year.

It is desired that the chairman of each Association will act promptly in order that the replies may be submitted to White Water Association, to be held in Sixth month.

The Committee directs that copies of this plan be sent to *Friends' Intelligencer* and YOUNG FRIENDS REVIEW for publication.

B. F. NICHOLS, Chairman,
White Water Committee,
Huntington, Ind.

Y. F. A. OF NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn was held First-day evening, 2nd mo. 24th, in the Library Room of the New York Meeting-house.

The Committee to nominate a Correspondent, proposed the name of Ella B. McDowell, which was approved by the meeting.

In the report of the History Section, a review of the first chapter of Sewell's

History of Friends, was given by Leah H. Miller. The report of the Literature Section followed. An article from the *Friends' Intelligencer* and *Journal*, entitled, "A story of a Plain Bonnet," was read, and selections from an article in the *Outlook*, in which W. D. Howells gives his views of marriage, and praises the customs of Friends' in regard to it. The reading of a poem, "No Sect in Heaven," closed the report.

Franklin Noble reported for the Current Topics Section. He spoke of the National Council of Women, recently convened at Washington, and of the death of Frederick Douglass, whose life is an example to all of us, showing what can be accomplished under the greatest obstacles. Mention was made of the arbitration between Brazil and Argentine Republic, concerning the possession of a large tract of country.

The report of the Discipline Section was given by Amy Scantlebury. Those portions of the advices regarding plainness of dress were read from the Disciplines of the different Yearly Meetings.

The subject of the evening was, "Have Friends' still a Testimony to bear in regard to Plainness of Dress?" It was opened by a paper by Helen S. Harris, read by Elizabeth Hallock. The animated discussion which followed its reading took up the remainder of the time. B.

BELIEFS OF FRIENDS.

For the YOUNG FRIENDS' REVIEW.

The following paper was prepared and read by Amy J. Miller, of Brooklyn, at the Young Friends' Association of New York and Brooklyn, held on First-day evening, 1st mo. 13th, 1895, at Brooklyn Meeting-house, and is, I think, worthy of publication, and, with the writer's consent, I send it for your paper. I have often thought, and heard it expressed by others, when reading the Secretaries' notes of Associations in different places, and the

subject of papers read therein, that those who are not privileged to attend such Meetings would be much benefited if they were published in either or both of our Friends' papers.

ESTHER H. BARNES.

Purchase, 2nd mo. 28th, 1895.

"RELIEFS OF FRIENDS."

My aim has been to give on different subjects the views or beliefs of the founders of our Society, as well as of some more modern writers. It seems to me that the fundamental principle or principles of the true Friend to-day are the same as at the rise of the Society. The answer very often given to the question: "What do Friends believe?" is "The Inner Light or the immediate revelation of God in man." These being phrases we who are members hear repeatedly, would seem to need no further explanation, although at a recent meeting of a Young Friends' Association almost a dozen ideas were given of this Inner Light. This being the foundation principle of Quakerism—I think all Friends grant this—all the beliefs, views or what would, if written and adopted by the Meeting, form a creed, must necessarily hang thereon. To formulate a creed, though, for a Friend to recognize would be an infringement of his rights (so to speak) as freedom of belief has always been a stronghold with the Society. Therefore, what might be written as a creed of the authors I have consulted may differ a little from what some others may say, although I think, upon the whole, they pretty generally unite. Friends believe that the immediate revelation of God in the soul of man has been from the beginning, and continues to the present day. In the Old Testament, God communicated with the Jews in the Holy of Holies. In the New Testament one finds corroboration of this in such verses as "If any man have not the Spirit of God, he is none of His," and "For as many as are led by the Spirit of God, they are the sons of God." Many of the ancients, as

Augustine, and Clemens Alexandrinus, give evidence of this belief in their writings. I quote, "It is the inward Master that teacheth, it is Christ that teacheth, it is inspiration that teacheth." Again, Gregory the Great says, "That unless the same Spirit is present in the heart of the hearer, in vain is the discourse of the doctor."

Following down we find some of the primitive reformers taught that every true Christian hath the Spirit of Christ. We can see here that the doctrine did not originate with Friends, but was only revived at that time.

A modern writer, Caroline E. Stephens, says in "Quaker Strongholds": "The one corner-stone of belief upon which the Society of Friends is built is the conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of the breath of His own life; that He never leaves Himself without a witness in the heart as well as in the surroundings of man, and that in order clearly to hear the Divine voice thus speaking to us we need to be still; to be alone with Him in the secret place of His presence; that all flesh should keep silence before Him."

"From these revelations of the Spirit of God to the saints have proceeded the Scriptures of Truth, which contain:

1. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them.

2. A prophetic account of several things, whereof some are already past, and some yet to come.

3. A full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences; which, by the moving of God's spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors

Nevertheless, because they are only a declaration of the fountain, and not

the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty, for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that guide by which the saints are led into all truth; therefore, according to the Scriptures, the Spirit is the first and principal leader. Seeing, then, that we therefore receive and believe the Scriptures because they proceeded from the Spirit, for the very same reason is the Spirit more originally and principally the rule."

This—on the Scriptures—is a quotation from Barclay's Apology, and I believe it represents the feelings of most Friends on this subject. Some of our ministers of the present day have expressed their usefulness as being in proportion as they are read in the same spirit which gave them forth.

Friends professing as they do to be led by the Spirit of God, believe in a worship in which the intercourse between God and man is unobstructed by forms, so that the individual can wait upon God by retiring out of his own thoughts and imaginations, and thus be in a condition to feel the Lord's presence. In this silence, not only of the body but of the mind, a Friend thinks he can obtain strength; hence the objection to a formal worship where one is apt to depend on a particular person or persons to lead, instead of on the immediate actor—the Spirit of God. Right here let me say that I think an individual may be dependent in a Friend's meeting.

One of the early Friends, in writing upon this subject of worship, says: "The duty of man towards God lieth chiefly in these two generals:

1. In an holy conformity to the pure

law and light of God so as both to forsake the evil and be found in the practice of those perpetual and moral precepts of righteousness and equity.

2. In rendering that reverence, honor and adoration to God that He requires and demands of us.

There is a wide divergence of feeling between Friends and other Christian bodies concerning the ministry. We do not think it necessary for a congregation to be placed under the care of a pastor, which must necessarily follow from what has already been said on immediate revelation, but as there is a diversity of gifts some are qualified to preach. One Friend says: "The ministry is free in several senses:

1. It is open to all.

2. Its exercise is not subject to any pre-arrangement.

3. It is not paid."

That the one essential qualification is the anointing of the Holy Spirit, thus a purely spiritual gift beyond our control

The outward observance of baptism and communion has always been omitted by Friends. One fact noted in one of our member's writings is that the term "sacrament" is not found in the Bible, but is a term borrowed from a heathen language.

In the time of Moses, God prescribed many ceremonies and observations to serve as types and shadows of the substance. They consisted mostly in outward purifications, which were to continue until a more spiritual worship could be set up. Some of these practices have been continued as a type of the true baptism. Friends contend that where one has the substance, he has no need of the sign, using in corroboration the testimony of John: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I; He shall baptize you with the Holy Ghost and with fire." And later, he says, "He must increase, but I must decrease."

As to communion, Barclay says: "The communion of the body and

blood of Christ is inward and spiritual, which is the participation of His flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which things the breaking of bread by Christ with His disciples was a figure, which they even used in the church for a time, who had received the substance, for the cause of the weak; even as abstaining from things strangled, and from blood; the washing one another's feet, and the anointing of the sick with oil; all which are commanded with no less authority and solemnity than the former; yet seeing they are but the shadows of better things, they cease in such as have obtained the substance." And further, "that the flesh and blood of Jesus Christ is the heavenly seed, the divine spiritual, celestial substance through which He communiceth life to men, and salvation to as many as believe in Him, and receive Him; and whereby also man cometh to have fellowship and communion with God."

The doctrine of perfection is dealt with in many Friends' writings. I will quote from Isaac Pennington. "Is it not the will of God that His people and His children should be sanctified throughout, in soul, in body, in spirit? Is it not the will of Christ that His disciples should be perfect, as their Heavenly Father is perfect? Did He not bid them pray, 'Thy kingdom come, Thy will be done in earth as it is in Heaven?' And would He never have them believe and expect that it should be done in earth, as it is in heaven? Will God dwell in an unholy temple? Will He dwell where sin dwells? He may indeed be to such as a wayfaring man that tarries for a night, but He will not take up His abode there." And further,— "Can any man that hath his heart made upright by the Lord keep that integrity and sin? Is not every sin a departing from the purity, from the integrity? He that abideth in Christ, doth he sin? Can he sin? Doth not he that sins depart out of His light, out

of His life, out of His power, into the darkness, into the death, into the temptation of the enemy? Is it not promised, 'I will put My fear in their hearts and they shall not depart from Me,' while the fear which God puts into the heart abides there can that man sin? Doth not the pure fear cleanse the heart and make it clean that the conscience may be void of offence toward God and man?"

I will conclude by stating the five main points of our faith, as taken from Howard M. Jenkin's paper read at the Congress of Religions: 1. Recognition and worship of the Supreme Being, whose attributes are goodness, love and mercy. 2. The Divine Immanence, God's direct self-revelation to our perceptions. 3. The Scriptures as confirming that immediate Divine revelation. 4. The Divinity of Christ. The Divine nature, the Christ-spirit, the Word, dwelt in Jesus in unparalleled and infinitely immeasurable degree. He is "the highest possible manifestation of God in man." 5. The Christ-rule in daily life.

PRAIRIE GROVE QUARTERLY MEETING.

FOR YOUNG FRIENDS' REVIEW.

Prairie Grove Quarterly Meeting met at West Liberty, Iowa, on Seventh-day morning, 3rd mo. 2nd, 1895, the meeting of ministers and elders being held at 9 30, and the Quarterly Meeting at 11 o'clock. The heavy snow had disappeared, leaving the earth bare and the roads in bad condition, so that, though the day was beautiful as could be desired, the attendance was not very large; still a fair proportion of the membership of Wapsienouoc Monthly Meeting was present. Nathan Edsall and Elizabeth E. T. Woodward, members of Marietta Monthly Meeting, and Theodore and Ernest Russell, of Prairie Grove, were in attendance.

David Wilson, of Wenona, Illinois, a member of Illinois Yearly Meeting's

Visiting Committee, was very acceptably with us, encouraging us not alone by his presence, but by his words of kindly counsel and admonition as well. Reports from our meetings, embodying answers to the 1st, 2nd, 4th and 8th queries, show a favorable condition of our Society, and called forth much expression.

Seventh-day p. m. the Philanthropic Committee held its meeting. Two papers were presented on the subject of "Lotteries, Gambling and Kindred Vices," and their reading followed by discussion of the subject. There never was greater need for earnest consecrated labor than now, when this hydra-headed monster is claiming its victims at such alarming rate.

On First-day morning the attendance was, perhaps, better than on Seventh-day, though the weather was not so favorable. Our visiting Friend and some of our members bore loving testimony for the Master, whose cause we serve.

The First-day School Conference held an interesting session on First-day afternoon. The attendance was quite large. The programme consisted of recitations, selections and papers, so arranged as to give a pleasing variety to the exercises. The first paper, on "The Usefulness of the First-day School," set forth, in a convincing manner, the needs of our membership for the advantages provided by a good First-day School. The other three papers were on "Silent Worship." After the reading of these the thought was expressed that if all were faithful to the light that is given them, very few of our Meetings would be silent ones. A Friend said the great forces of nature furnish an example of the value of silence. Noiselessly the trees put forth their leaves and blossoms. Sun, moon and stars perform their revolutions in obedience to the directing hand of Omnipotence, and no sound breaks the great silence. A member of another Society said "our thoughts and feelings and religious experiences comes

to us in silence, but we are to tell them to our brethren and sisters that they, too, may know how good the Lord has been to us."

J. T. H.

BLUE RIVER QUARTERLY MEETING.

FOR YOUNG FRIENDS' REVIEW.

In striking and pleasing contrast to the time when, twenty-four years since, Blue River Quarterly Meeting was first held at Benjaminville, was the weather now. Then cold, stormy weather, and muddy, almost impassible roads, requiring four horses to a "big wagon" to convey residents and Friends from a distance to the Meeting; now, weather mild, balmy and beautiful almost as spring, and good roads. Then, to "greet our coming and speed our parting guests," we were obliged to travel twelve miles through the mud to reach the nearest railway station; now, three or three and a-half miles is as far as we have to go for that purpose. Both our friends and ourselves appreciate this change for the better, yet I believe we made more of our Meetings, when laboring under such difficulties, than we do now, that circumstances are more favorable.

Our Meeting's sessions were held on the 22nd, 23rd, and 24th of the Second month. That for Ministers and Elders on the afternoon of the 22nd, and the Quarterly Conference of F. D. S. the same evening. In the former pertinent counsel regarding criticism of the ministry by the Elders was given—that they be careful, knowing *all* are fallible, and that, *perhaps*, owing to this fallibility one person's judgment may be at fault as much as another's. Interesting exercises pertaining to subjects affecting the First-day School were held at the Conference, and we hope the sentiments expressed and the thoughts aroused, may bring forth fruit. Seventh-day,—the prevailing concern seemed to be that we might be earnest seekers after truth, forsaking tradition. Seek for the light of Divine Truth,

which is always the same, and which, when we live in it, will bring us out of all discord, and into all harmony. The hope was expressed that the time was coming when we will leave formalism, take up living issues, and promulgate our principles among others beyond our membership. On First-day morning there was quite a large attendance of members and others. The general trend of thought among the speakers was toward character-building, showing that in forming a grand, noble character, every component part must be perfect if we would have a complete whole. True worth consists in *being*, not *seeming*; in doing *well* the little things that come daily to us, not dreaming of great things to be done by and by; for the *present* only is ours, and we should use it wisely, and not dwell too much in the past. A desire was expressed that we should prize these opportunities and feel thankful for them, in which the best element in us has been called forth, and our spiritual strength renewed, and we be brought nearer to the Divine principle of life than ever before, and be aroused to the responsibility resting on us for the furtherance of the great truths which have been testified to, at this time.

Two sessions of the Committee on Philanthropic Labor were held, in which reports of work done in all the lines claiming consideration—except two or three—were given. The subjects of "Corrupt Literature and Social Purity," and "Educational Interests," seeming to claim the most prominence, free expression being given to the topic: "Military Training in Public Schools," which was condemned as being opposed to the Christ spirit, and not conducive to good citizenship. In addition to our representatives, from four Meetings, including our own, there were in attendance two visitors from Indiana Yearly Meeting, and one from the Half-Year's Meeting of Nebraska.

After a delightful season of social and religious intercourse, we separated, feeling that our lines had indeed been

cast in pleasant places, and that it had been good for us that we had been there.

ELIZABETH H. COALE.

Holder, Ill.

FOR YOUNG FRIENDS' REVIEW.

Lincoln Executive Meeting was held at Lincoln, Nebraska, in the Y. M. C. A. hall, corner 13th and M. streets. It was well attended, although we missed the presence of some who were prevented through indisposition.

Elders, overseers, clerks, treasurer, and recorder were appointed.

All the queries were read and considered.

The subject of pernicious literature, mentioned in the third query, was discussed. We were cautioned to extend a watchful care in regard to the literature we introduce into our homes and schools

In answering part of the sixth query, the question was asked, are we bearing a testimony in favor of free Gospel ministry, when we attend the places of worship of those upholding a paid ministry, which elicited much discussion.

In regard to the payment of our debts and fulfillment of our engagements, some said, owing to the failure of crops, it had been impossible to meet all our engagements. But the best way to do was to go to the parties we owe and state to them the exact truth; it will be better for us.

We were admonished to be up and about our Master's work, to be diligent in extending a watchful care over our members, especially the young, that we hold and interest them in our Society. We should visit the families, mingle with them, and become better acquainted, make them feel we need them, and our meetings will be better attended.

A young man was received into membership with us, by convincement.

A committee was appointed to correspond with Isolated Friends, and invite them to attend our Half-Yearly Meeting in Fourth month.

CATHARINE ANNA BURGESS.

College View, Neb.

Trenton, 3rd mo. 3rd, 1895.

FOR THE YOUNG FRIENDS' REVIEW.

The regular meeting of the Trenton Friends' Association was held at Friends' meeting-house, 2nd mo. 25th, with about the usual attendance. The vice-president in the chair. After a short silence, the secretary read the minutes of the last meeting. The History Committee reported a very interesting paper, written by Henry R. Fell, entitled: "How does the Ministry in the Society of Friends of the Present compare with that of Fifty Years Ago?"

The Literary Committee reported a paper on "Essentials and Non-Essentials" by Jeremiah Hayhurst, of Lambertville, N. J. This was an excellent paper. The writer took as a motto: In Essentials Unity, in Non-Essentials Liberty, in all things Charity." He also states that many things that were considered as essential by our Society many years ago, have now become non-essential.

The reading of each paper was followed by general remarks from several persons.

After the announcing of the subjects assigned for the next meeting, adjourned, to meet 3rd mo. 25th.

M. W. F. MOON, Secretary.

MARTINEAU AND MERRIAM.

In James, Martineau's treatise on "Theology, Materialism, and Religion," he does not regard any historic opinion as the essence of religion, but the inward witness of the spirit, and draws his arguments from the inward experiences of men and the reality of the inner life, rather than from any outward evidence.

In Merriam's "The Way of Life," he says the Evangelists' story of the resurrection of Jesus is generally regarded as literal truth, or as being credible. His view is that after His death, a profound assurance came to His disciples that He "still lived." He was present to their spiritual consciousness.

Out of this imaginative, oriental structure of their minds grew the story of the resurrection. They, contributing

to the idea, sayings, and bodily presences. "The moral value," he adds, "that I attach to this view, the natural, as distinct from the supernatural, is, that it brings whatever is most vital and precious in Him, into familiar regions of human Life." "I should be the last one," he continues, "to seek the foundation for a right life here, on any mere historic study or discussion of the soul's destiny." There is but one way that leads unto life, that is to be resolutely faithful to the highest good we know.

E. AVERILL.

West Vienna, Oneida Co., N. Y.

LEAFLETS—No. 1.

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

CHAPPAQUA MOUNTAIN INSTITUTE.

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for business or college. Healthfully and pleasantly located near the Harlem R. R. One hour from New York City. For catalogue address SAMUEL C. COLINS, Principal, Chappaqua N. Y.

FRIENDS' ELEMENTARY and HIGH SCHOOL

McCulloh and Preston Sts., Baltimore, Md.

This School admits students of both sexes and of every grade, and trains them for business, for a profession or for college or university. It has a thoroughly equipped gymnasium, and affords excellent physical training under well qualified directors. The 31st year began 5th mo. 19, 1894. E. L. M. LAMB, Principal.

FRIENDS' ACADEMY. LOCUST VALLEY, LONG ISLAND.

A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English Education. This school was opened Ninth month 8th, 1891. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address FREDERICK E. WILLITS, Secretary, Glen Cove, Long Island, N. Y.

GEORGE SCHOOL

NEWTOWN, BUCKS CO., PA.

Under the care of Philadelphia Yearly Meeting of Friends. New buildings, with all modern conveniences; extensive grounds; ten teachers, all specialists; three courses of study, the Scientific, the Classical, and the Literary; chemical, physical and biological laboratories; manual training. Special care will be given to the moral and religious training of the pupils by teachers who are concerned Friends.

For circulars and other information, address

GEORGE L. MARIS, PRINCIPAL.

NOTICE.

To the Members of Illinois Yearly Meeting:

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

EDWARD COALE, Chairman of Com

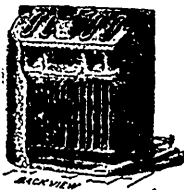
PATENTS

CAVEATS, TRADE MARKS
COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free.

Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.



THE BACK OF THE JACKSON VENTILATING GRATE forms an air chamber in which outdoor air is heated. The latter can be sent to room above if desired.

A HEAT-SAVING CHAMBER surrounds the back of the JACKSON VENTILATING GRATES so they give over four times the heat of ordinary open fires.

OUTDOOR AIR is heated in the back of the JACKSON VENTILATING GRATE, and this warm, pure air will heat the room above.

INDIRECT HEATING is effected in the JACKSON VENTILATING GRATES, as they have a heat-saving chamber in the back, so that the grates can heat the room above.

SEND FOR CATALOGUE.

EDWIN A. JACKSON & BRO.,

50 BEEKMAN ST., NEW YORK