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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV. LONDON, ONT., CANADA, SEVENTH MONTH, 1898.

No. 7

TO THE YOUNG FRIENDS' FIRST-DAY SCHOOL.

O, gather Young Friends in the dear old
house,
Each beautiful week's First-day
To worship the Spirit of love and truth,
Though in silence you watch and pray.

For in silence may wonderful thoughts
arise,
And wonderful things be done ;
The silence of Nature great work implies,
In darkness or glowing sun.

How swiftly the verdure of earth will
grow,
When scarcely a sound is heard ;
The brightest of flowers will bud and
blow,
Though hushed be the song of the bird.

Not often may silence be dead and still,
For out of it voices will speak ;
So clearly that any may listen who will,
And any may find who seek.

If we turn our thoughts to the distant past,
When this loved sect was new,
Their lives will speak who labored then,
Their works spring into view.

Their words will echo in youthful hearts,
And stir them to action bold,
Their thoughts will strengthen the grow-
ing mind
In ways that have not been told.

Take down from their place on the lofty
shelf,
Those dusty volumes of old,
And read of the warmth of their ardent
works,
When the world to them was cold.

Of the many sacrifices made,
And the martyrdom for truth,
The pain they suffered, yet obeyed,
The Voice within, O youth !

The voice within, yet from above,
That called and led them on,
To sweep the clouds from the darkened
earth,
And clear the rising sun.

You bask beneath its peaceful rays ;
Look out on poor earth now,
And see what longings fill her days,
What trials knit her brow.

Is the work done, *is it all done*,
That we should fold our hands
And eat the fruits once harvested,
While others tilled the lands ?

No ! Read those thrilling histories,
Those noble lives survey,
Study the texts they loved, then ask,
"What shall we do to-day ?"

And close your eyes to the outer world,
Look upward from within ;
Perhaps a struggling ray of light
Will show where to begin.

When once begun, by pushing it,
The work is sure to grow ;
You all know how to roll a ball
Of pure, unsullied snow.

I think I have read, in legends old,
How three men brave and true,
Determined they would worship God,
As suited best their view.

In reverence seated on a log,
They Meeting-house had none—
They waited the inflowing Word,
Then gave it, one by one.

Swift as the tide of years that passed,
Did the tide of faith increase,
'Till a Meeting-house stood where the
three had sat,
And many friends worshipped in peace.

So the power of a thought ever moves,
ever moves,
Sweeping on like the flow of the tide,
Then be true to thy thoughts in the journey
of life,
And thy face thou wilt never need hide.

But let thy light shine ! As the rays of the
sun
Seek out the dark places of earth,
So its light will illumine the shadows of
gloom
'Till they melt into joy with its worth.

Then ring out again the glad doctrine of
Peace,

'Till it touches the world's farthest
shore,

'Till the wild waste and ruin of blood-shed
shall cease,

And the earth shall learn war, nevermore!

JULIA M. DUTTON.

Waterloo, N.Y., 6th mo. 13th, 1898.

NOTES ON A SERMON BY ISAAC
WILSON, AT GENESEE Y. M.,
1898.

"As in Adam all die, so in Christ shall
all be made alive."

Let us take this passage of Scripture as the basis of individual study this afternoon, not that we wish to talk doctrine or to introduce any new doctrine by which the human soul may be saved, but that we may perchance make a new and a truer application of the old. This Adam, I conceive to be humanity—the human, and mark the present tense in our text. As in Adam all *die*, not all have died. Though God warned him that in the day he ate thereof he should surely die, the fact was that Adam did not die at all, physically, until many years after, so it must have been meant spiritually. So in Jesus, shall all be made alive, not through Jesus' physical life or the losing of it, but through the spiritual life, the divine life, the Christ. Neither is it true that the soul literally dies when it sins, because death means loss of consciousness, of sensibility, but I conceive that it simply means a loss of the characteristics of active life. Sin, it is said, is transgression of the law. It may be an omission to fulfill the law as well as an active violation of it.

There is much speculation in the origin of sinfulness in human nature. Although a Friend, I am a firm believer in original sin, I believe it originates in the very soul that commits it. I do not believe in inherited sin, although observation forces me to acknowledge that the tendencies to

and effects of sin sometimes visits the children to the third and fourth generations; that these tendencies are stronger in the children because of the uncontrolled passions in the parents, hence the awful responsibilities resting upon parents to keep their own wills and propensities duly governed lest undue and abnormal tendencies be transmitted to the offspring. But whatever may be our inheritance, each human soul is responsible alone for its own acts, and if it feels itself weak in the face of fearful odds, it need only ask in faith of God for strength to overcome, and strength will be vouchsafed; man's work is a co-partnership. It is fatally erroneous to think that it is impossible for man to keep from sinning. We are a firm. Almighty power is the other partner. What God has joined together let no man put asunder. Jesus Christ is our example. The divine dwelling with the human! Humanity inspired! till it be said as of old, "here is God in the form of man," and I have never seen God in any better form. Where shall we find God if not in the human heart—in our own heart and in the hearts of those around us? I am sadly pained when I look into another's heart, especially in that of one who makes a profession of belief in Christ, and see there a great deal more of the human than the divine. The wrong partner is then at the head of the firm, and disaster will be the inevitable result. Rather let Almighty wisdom direct, everything will then move along harmoniously and successfully. Our part is simply obedience—an obedience not galling, but pleasing as born of faith. How obtained and maintained? *By doing what we know to be right.* By turning the course of thought and aspiration toward the higher and the better. By striving for that equilibrium of mind and poise of soul. Then will we know to live in Christ and Christ in us. Not in name only but in power, in experience, in sweet, soul-satisfying

reality. And we shall know of a child born and a son given, and on its shoulders shall rest the government of the world—the world within us. It was not the death of Jesus on the cross, but the life of Christ within the soul that saves us. No other power can do it. To be saved after long years of sinning is a good thought, but not the best thought—not the most comforting. It is better and more comforting to know that we are being saved every day of our lives. This is a comfort that no powers in this world or any other can deprive us of. But we have to work for it—not by dethroning the human reason or paralyzing a limb by self-imposed penance, but by using all our abilities and exerting all our powers in stemming the tide of sin and overcoming the sea of evil around us.

Let us minutely examine our lives, our every motive, thought and action, daily; be active in this co-partnership with the divine that has for one of its objects the saving of our soul and other souls around us.

It is with the leprosy of to-day that we want to deal, and His promised grace will be sufficient for us in every work we shall be called to do, and so near to us will He come that we can see Him, spiritually, and feel the impress of His love upon the soul, softening the heart and bathing the cheek in tears of sweet joy or that sweeter sorrow. Let God thus reveal Himself to-day. Let Christ come into the world of human mind to-day, and let us join hands with our fellowmen, making the world better by bringing it into a oneness with His own divine nature, that we may ever feel justified in the sight of God. I believe I have to-day been permitted, in a measure, to employ my own heart and lips to promulgate those same high and holy principles, commemorating those illustrious ones who, on former occasions, stirred the large assemblies in this vast building, but whose voices are now

silenced forever. May you and I and all continue the glorious work. Know that this human body of yours is God's tool chest. May you use each gift in its legitimate and designed work, redounding to the perfection of the soul and to the glory of God, and you will enjoy that perfect peace that you would not part with for this and a thousand worlds besides.

GENESEE YEARLY MEETING OF FRIENDS.

The old capacious Meeting House on the hill at Farmington, lately brightened up with paint, and given a feeling of security by a new roof, has been for the past week, a scene of religious activity and of spiritual zeal and life. The body of Friends called the Hicksites held their Yearly Meeting last week, which Farmington entertains every third year. In the other years it holds at Sparta and at Bloomfield, Canada. The chief speaker at the public meetings this year was Isaac Wilson, of Bloomfield, Ontario, Canada, who delivered a very impressive sermon First-day morning from the text, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Also other equally as good sermons, upon the individual, practical and daily application of the religion of Jesus Christ to our every thought and act in life. The hollowness of pretense was exposed and the importance of character exacted. The base and sinful side of human nature was to be forgotten and thus relegated to oblivion by the whole energy of the being used in welcoming and cherishing the good and the divine. Time and again was sounded forth those familiar words and phrases in Friends vocabulary, the "Inner Light," "which lighteneth every man that cometh into the world," "the still small voice," "the spiritual Christ," "the indwelling Son," the image and impress of God on the soul accom-

panied with the earnest entreaty to welcome this Heavenly visitant when it knocks for entrance into our hearts.

The activity of the Society in the various avenues for humanitarian work was very manifest at the session of the committee for "Philanthropic Labor."

Interesting written and verbal reports showed work having been done during the past year, especially in the line of temperance, aid to the colored schools, for the prevention of gambling, lotteries and kindred vices at our fairs, in prison reforms and for the promotion of peace and arbitration. Other evils which the Society are called upon to aid in correcting are capital punishment, the use of tobacco, social impurity and demoralizing publications. Thus we see they are actively engaged in the great and glorious work of uplifting our more unfortunate brothers and raising the plane of our civilization. Perhaps if more of the energy given to private envyings and open aspersion between different religious denominations was united in this universal humanitarian work it would not only better the condition of the unfortunate recipients needing such care and love but would no less bring comfort and joy to the giver.

A very thoughtful paper was read at the meeting by Sara Fritts, presenting an earnest appeal for equal suffrage for men and women as being the most effectual means in bringing about prohibition of the liquor traffic. The sentiments were approved without a dissenting voice.

The zeal manifested in the First-day school work showed a spirit fully alive to the best interests of the youth and of the Society. At the last session an interesting paper was read by Anson Gardner, son of the noted minister, and an original poem by Julia M. Dutton, each calling forth much comment and approval.

Lunch was served in one room of the Meeting House between the two sessions of each day, which allowed

favoréd opportunities for social intercourse, and the happy countenances of all showed that it was fully appreciated.

INFLUENCE.

Influence is the invisible power which one body exerts over another. This applies to everything.

"No stream from its source
Flows seaward how lonely soever its course
But some land is gladdened. No star ever
rose
And set without influence somewhere."

It was not of the material world, however, on which I was asked to write, but only of man's influence over his brother man.

Every person has an influence, a strange mysterious power, over the thought and action of another, but because it is invisible few are conscious of its force, or of its direction, whether it be for good or evil. We cannot estimate how much we have to do with the sin of others, better for us that we cannot or we would be drawn backward with remorse. We cannot know what we have to do with the good deeds of our fellow creatures. Great wisdom planned this also lest we might be tempted to think ourselves quite good enough. If we could fully comprehend the strange power we hold in our hands we would be weighed down with our responsibility, it would be almost impossible for us to steadily forward with the common duties of life, our backs would break 'neath the heavy burden, we would faint and fall by the roadside with our work but partly done.

Then since we can have no real idea of our own influence let us look at the effect other lives have that we may order ours to secure the best results.

As children we felt the power about us though all unconscious of its meaning, as, when after some petty wrongdoing we would say, "It was not my fault, he told me to." Perhaps this is a weak excuse, but how often when we

no longer children, have been tempted and have fallen, we have wished to lay the blame on this subtle power and have cried out within ourselves, "It was not my fault, he told me to."

We must avoid, therefore, since it has an effect on our actions every evil influence, and more carefully still must we resist a magnetism which we vaguely feel to be wrong. If it were pronounced evil we would turn from it at once but it only manifests itself in a slight restlessness of our passions, a slight numbing of our morals. Let us be careful that our lives have no such effect on others but strive to reach the heights of the lives in whose presence all our thoughts are pure and all our actions full of righteousness.

The influence of evil is as the deadly typhoon sweeping to destruction and blighting all those who happen in its awful path, but the influence of a good life is like an Arabian perfume filling the lives of all around it with delicate sweetness while its fragrance is so penetrating that even those afar off, who cannot discern its source, marvel and are helped by its beauty.

We can be either good or bad; influences may be cast about us but they need not determine our lives; still no one can say that he has no influence or that he has never been influenced. Dr. Chalmers has said, "We are either the sower that sows to corrupt, or the light that splendidly illumines and the salt that silently operates, but being dead or alive every man speaks."

Influence is not dependent upon the presence of the person who possesses the power over one. Often we think when in doubt about a certain line of action, "Would my friend like me to do this?" and though the friend will never know, the course will be decided by the answer we give to that question. Influence does not end with death. Years after the life of a great person, yes hundreds, even thousands of years, the influence it once had it has still, diffused and scattered may be by pass-

ing from the mind of one to the mind of another through many generations till the fragments are unrecognizable, but it is living, it can never die.

Let us look at the life of our great example, Jesus. Nearly nineteen hundred years ago he lived a life so short, but so full of the power for good, that through every century the circle of its radiance has widened and widened until mortal cannot estimate where the tremor of light ceases. And can we think that the circle will not be ever widening, until the uttermost parts of the world will be illumined, and good shine forth as the sun at noon-day!

When we think that every deed, every word, every look, every thought of ours is forever, how dare we forget the solemn responsibility that rests on us, to make our deeds good, our words true, our looks kind, and our thoughts pure. And we will have a reward for well doing, since

"No life
Can be purer in its purpose and strong in
its strife,
And all life not be purer and stronger
thereby."

BESSIE G. HAIGHT.
Sparta, Ont.

A TRUE STANDARD OF VALUES.

He is a fortunate man who is endowed with the power of seeing things in their proper relations; who has the judgment necessary to the forming of a correct standard of values. Few people have such well-rounded lives as to be able to see all things in their proper relations, but let us hope that the education of the future will foster the development necessary.

The parents who strive to give their children the advantage of four years at college rather than to leave them with a good-sized bank account are moving in the right direction, and the children will be much more likely to rise up and call them blessed if such a course has been pursued.

Again, the home which provides the means for musical training is much better, as a rule, than the one where music is proscribed. Good books and magazines are worth more than the same amount of money at interest each year, for while we must save enough to be sure of being able to take care of ourselves, we must also see to it that the other parts of our natures, the mental and spiritual parts, receive sustenance as well. Better be in moderate circumstances all one's life, and take a trip sometimes, or buy a book, or give oneself the treat of hearing good music on occasion, than live in luxury with a mind and soul just starving for the proper food. It is not only the millionaire who serves Mammon, however, it is every man and woman to whom the getting of money is an end and not a means.

The young man who preferred to dress more cheaply than his companions and spend the money thus saved upon his library had arrived at a true standard of value.

The teacher who manages even with a small salary to spend a summer abroad has learned what kind of food is necessary for the proper maintenance of her mind and soul as well as of her body.

To set over against these, the man who spends his money for liquor and cigars may think he is buying pleasure, but, instead, he is starving his higher nature and making a king of that part which should serve.

The girl who prefers fine clothes to a course at college has failed to perceive the true relation of things. She has set her heart on the things that perish, while those which mean more abundant life, she idly passes by.

The man or woman who has a true standard of values, sees that money as a means is good, but as an end it is indeed the root of all evil.

Think you that the little maiden aunt of my acquaintance who makes a surplus of her income sufficient to

give her less pecunious nieces and nephews years at college and little trips to the city once in a while enjoys her money less than the Wall street man whose one move could sweep her small fortune out of existence? Think you that the young teacher with her first independent purse is not as happy as a king over the small gifts she is enabled to bestow upon the hardworking parents at home?

These are little things but they are the things which make life worth living.

Ruskin says, "You will find it quite indisputably true that whenever money is the principal object of life with either man or nation, it is both got ill and spent ill, and does harm in both the getting and the spending."

MARIANNA S RAWSON.

DRINK BILLS OF THE NATIONS.

The report on the administration of the Ontario Liquor License Act, just submitted to the Legislature, is an important document. The comparisons given are interesting. In 1894-95 the number of licenses was 3,873; in 1895-96, the number was 3,801; in 1896-97, the number was 3,653. In 1894-95, the amount of fines collected amounted to \$17,243.46; in 1895-96, \$16,979; in 1896-97, \$14,457.01. The list of commitments for drunkenness is much more encouraging. In 1889 the number was 4,789; in 1890, 4,573; in 1891, 3,614; in 1892, 2,736; in 1893, 2,652; in 1894, 2,274; in 1895, 2,237; in 1896, 1,907; in 1897, 1,716.

This statement of the steady progress which has been made gives force to the return prepared by the commercial department of the board of trade of Great Britain, which established that Canada is one of the most temperate nations in the world. Bavaria stands at the head of the list of beer-drinking nations, with a yearly consumption of 50 gallons per head of the

population. Belgium comes next with 42 gallons. England is third with an average of 30 gallons a head, which fluctuates a little in accordance with whether or not the trade is brisk. The consumption goes up when times are good. The people of the United States drink less than half as much. This is attributable partly to climatic condition and partly to greater energy among temperance workers. The British statistician, whose official figures we have given, says: "The production and consumption of spirits in the United States has been for some years decreasing—in fact, it may be said generally of the three alcoholic beverages—wine, beer and spirits—the consumption of wine and spirits is distinctly decreasing; whilst the consumption of beer, having regard to the increase of the population, has not perceptibly increased." In Canada, too, the consumption of beer remains at a very low figure, though varying somewhat from year to year. At Confederation the average consumption is returned at 2.27 gallons, rising in 1873-45 to a little over three gallons. It was under 3 gallons until 1887 when it got over that figure, and has stayed ever since, the highest point reached being 3.79 gallons in 1891. In 1892, it was practically $3\frac{1}{2}$ gallons, and has stayed about that point, the figures for 1896 being 3.53. This compares well with the record of France, the most temperate of European countries in the way of beer drinking, where the average is about 5 gallons. But France makes up by drinking a great deal of wine—29 $\frac{1}{2}$ gallons, as against a mere fraction of a gallon in Canada, 107 being the last return, a decrease on all preceding years. France also consumes a considerable amount of spirits, often of a very harmful character. The average consumption of the French spirit drinker is said to be 10 $\frac{1}{2}$ glasses per day, and of the Department of the Lower Seine it is written: "In some of the towns in this department it is

stated that many persons drink every day a pint of a most deleterious beverage, which passes under the name of eau de vie; this consumption costs on an average 2 francs per diem, or half the salary of the workman." The Englishman drinks about a gallon of spirits in a year, the Dutch and the Belgians twice as much. In the matter of spirit-drinking Canada again stands at the bottom—or, rather, at the top—of the list, with an average of only .62 gallons. Canada, in this respect, has made great progress, as even non-abstainers admit. It is conceded that the decrease in the consumption of spirits from an average of 1.60 gallons at Confederation to about one-third of that quantity last year, is a record highly gratifying.

As is shown by the latest official returns for the banner province of the Dominion, Ontario holds a proud pre-eminence in point of sobriety and of social progress, and there is no reason for believing that she will ever take a retrograde step.—*Western Advertiser.*

MODERN SOCIETY.

One of the conditions of modern society is the omnipotence of money. This expression is sometimes used in a sarcastic sense. But the power of money in these days is such that it becomes us seriously to ask, wheth. there is anything it cannot do. Money, during the last twenty years, has swept over many of the old landmarks. It bribes the Court; and the highest rank and the highest genius pay homage to it. If the Duke has not fortune he marries a fortune.

Great fortunes are made, but not always honestly. Yet the world will condone the offense if the possessors escape detection. We have had, in the past, some severe lessons, but do we not still, in our hearts, pay it an homage our lips will not avow. It serves, at least, as a distinction into classes—the rich and the poor. These

might be subdivided into the very rich and the very poor. In the old world society is divided into classes, one ranking above another, and they do not have to have wealth to be of the highest class. The world of Letters is not unfettered. The refined tastes of literary people lead them to value entertainments at the hands of the rich, and enjoy the complaisance extended to recognized talent. The regard for wealth means the crowning of low merit with honor, success achieving that respect which should be paid only to virtue. Where shall we find the antidote to this yellow metal? Perhaps in the Homœopathic principle of cure. When the money miracle shall be complete, then shall manhood be at a premium, and money at a discount. I am a Democrat of the Democrats; I reverence the masses of mankind, rich or poor. My heart beats high when I think of the good human society has evolved, and the still greater good in store. But I hate the profane vulgarity which courts the public gaze.

The age of poor Marie Antoinette was the culmination of a period of show. Its glare and glitter and lavish waste put out of sight the true relations of man to man, and as the gilded portion of the age made its muster of vanity on vanity; the ungilded part made its muster of discontent, displeasure, and despair. The empty heads fell, and much that was precious and noble fell with them. The great drama was acted, and the curtain of horror closed over it. I regret and deplore the prevalence of luxury to day, and regard it not as the safeguard, but the menace to free institutions. Money is power, and in this form it meets with the most fervent worship.

But we constantly meet with instances where money is not power. You cannot buy good Government, nor good morals. You cannot buy health nor life. Capital says to labor, "You are getting as much as ever you did,

why not content?" Labor replies, "You are getting large possessions through our toil, and it is not fair." Carl Schurz, a candid, fair minded man, says: "Social discontent is not all groundless." Justice is a better basis for civilization than great wealth.

E. AVERILL.

THROUGH MEXICO.

FOR YOUNG FRIENDS' REVIEW:

Thinking a few notes of our late trip through Mexico might be of some interest to your readers, I will try to give some of those which were especially interesting, as showing the manners and customs of a people living so near us, and yet so different from ourselves. We left home the 18th of 2nd mo. for Chicago, where we met the Charles H. Gates tour, spent two days at New Orleans seeing the "Mardi Gras" and the city; from there we went to San Antonio, where we visited the Alam, which was built in 1741 by the Franciscan Fathers. At Tampico we had a delightful stroll on the beach of the Gulf of Mexico, gathering sea shells, sponges and corals; some went in bathing, but the most contented themselves walking on the beach and enjoying the cool sea air, although we had not suffered with the heat.

The people seem to do everything in the hardest way, but say that way was good enough for their fathers, and is good enough for them.

We saw them carrying large stones fastened to their backs by ropes, lumber also in the same way, household furniture and many other things.

Water jars of all sizes and shapes were seen, poised on top of the heads of women or on one shoulder, long ones on the backs of men. The military men carried water in half barrels, with a stick fastened to them which served as handles to carry by. A sort of woven net work of ropes, holding two and sometimes more water jars,

filled with water, were hung over the backs of burros.

The street cars are all drawn by mules, sometimes one to a car, then another with two or three side by side, again they are driven one ahead of another. The drivers have small tin horns which they blow at street crossings, making it seem quite lively. They have first and second-class cars, also funeral cars, but we did not see any of those. We saw several coffins being carried on the shoulders of three or four men, followed, perhaps, by half a dozen persons. These were of the very poor. The coffins are gaily painted, and are hired for the occasion, the remains being removed when at the burial place and the coffin returned, borne on the head of one man. On one were quite a profusion of flowers, which were for sale as soon as they were taken off the coffin. We noticed the drug stores as being very clean and nice, making a fine appearance. At one place, where our train stopped, we saw men by the side of the track loosening the dirt with shovels and other tools, a square of cloth lay on the ground, the dirt was put upon it, the four corners gathered up, and it was carried away by a man. We are told that the earth taken out of the great cut of Nochistongo, twelve miles long, with greatest depth 180 feet, and width at this point of 400 feet, was taken out on the backs of men. This gigantic canal was built to protect the City of Mexico from inundation. It did not answer the purpose, and a second one is nearly completed. Our train stopped, so we had a good opportunity to see the first one. In the National Museum in the City of Mexico we were much interested in the Stone of Sacrifice, the Calendar Stone, and many stone images, the solid silver dinner service of Maximilian, also his coach of state, a grand affair. At Queretaro carriages took us to the "Hill of the Bells, where three granite blocks mark the spot where

Maximilian and his brave generals, Miramon and Mijia, were shot."

The Peons, dressed in white, with their crude plows, drawn by oxen, with a yoke fastened to their horns, excited our curiosity until an opportunity offered for a closer inspection; it seems wonderful how straight they plow with the piece of a log, with a handle fastened to it. Their houses are of the easiest construction, of reeds woven together, with thatched roofs, and the furniture very simple; no stoves, a fire built outside, of a few sticks or charcoal in an earthen pot, over which is a bit of tin or something of the kind; when they bake thin tortillas, made like thin cakes, from corn, which has been soaked in lime water over night, and then washed in several waters, after which it is rubbed with a stone on a slanting dish, until it is fine and soft, when it is made into thin cakes, by patting in the hands. Pulque is the universal drink of the country, made from the green-leaved Mague or Centaury plant, when the blossom stalk shows; it is cut out, in the hole thus made the juice collects, into this one end of a rubber tube is inserted, the other end is placed in the peon's mouth, to draw out the air, it is then put into a pig skin, which is prepared for the purpose, being entire except the head and feet; when two of these are filled they are fastened on the sides of a burro, ready for transportation. Many car loads of it are taken into the City of Mexico each day. It soon begins to work when it is distilled, and it becomes a very intoxicating drink. We saw a great many acres of this plant under cultivation, and could but admire the straight rows and absence of weeds.

(To be continued.)

The meanest, most contemptible kind of praise is that which first speaks well of a man and then qualifies it with a "but."—Henry Ward Beecher.

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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views expressed in communications over the
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the contributor.

Owing to the Richmond Confer-
ences coming at the usual time of
Pelham Half-Yearly Meeting, the lat-
ter will hold one week earlier, which
will be the 13th of 8th mo., public meet-
ing on the 14th, select meeting on the
12th at 3 p.m. Lobo M. M. holds on
the 12th at 11 o'clock, select meeting
at 9.30. All at Sparta, Ont.

John J. Cornell and wife expect to
be in attendance.

BORN.

BROWN.—To Samuel P. and Annie L.
C. Brown, of Birnam, a son, who is named
Pearson Cutler, 23rd of 6th month.

DIED.

POTTER.—Eliza T., widow of the late
Nathaniel Potter, at Battle Creek, Mich.,
on 5th mo. 8th, 1898; aged 72 years.

She was a life long member of the
Society of Friends, and for many years
an elder of Battle Creek Monthly
Meeting. She was firm and steadfast
in supporting Friends' testimonies, and
faithful (through many discouragements)
in helping to keep up our little
meeting, where she will be sadly
missed. We feel that she has "done
what she could," and needs no word of
eulogy, but her precious example
should incite us to be faithful even as
she was faithful.

RUSSELL.—At the home of her son-in-
law, Frank Henderson, near Winfield,
Iowa, Mary A. Russell, in her 63rd year.

She was a daughter of Joshua and
Esther Canby (deceased), and was
born in Warren Co., Ohio, 9th mo.
27th, 1835; was married to Edgar M.
Russell, in Henry Co., Iowa, 11th mo.
7th, 1861; she leaves a husband and
four children to mourn her loss. She
was a devoted wife, loving mother, and
sincere friend, and was held in high
esteem by all who knew her. She had
been an invalid (caused by paralysis)
for a number of years, during which
she evinced patient resignation, and
her departure to the Great Beyond was
calm and peaceful. P. E. R.

HUNTINGTON, IND.

The Young Friends' Association
met 5th mo. 6th, at the home of Benj.
and Loretta Nichols.

The attendance was not as large as
usual, it being a busy time with the
farmers, and in the evening quite
rainy. The paper for the evening
was written and read by Stacy Moore,
his subject, Ralph Waldo Emerson.
It was a well written paper and showed
that the writer was familiar with his
subject. The general expression was
that all had learned many things re-
garding the life and work of Emerson.

The next meeting will be held first-
day afternoon 6th mo. 5th in the old
Meeting House in the country.

CLOTILDE DETTRICH EDMONDSON,
Cor. Secretary.

COLDSTREAM Y. F. A.

The Young Friends' Association, of Coldstream, held a meeting on the 17th of 6th month.

The Vice-President called the meeting to order, and after the usual opening silence was observed, read the 23rd Psalm. The Secretary then read the minutes of the last meeting, which were adopted. After the reports from the Committees and Sections were received, the Roll was called, some of the members responding with sentiments.

The remainder of the evening was taken up with the election of officers for the ensuing six months, which resulted as follows: President, Elgie M. Zavitz; Vice-President, Dudley B. Schooley; Secretary-Treasurer, Hermann Marsh; Corresponding Secretary, Georgia Zavitz.

After a brief silence the Association adjourned to meet in two weeks.

GEORGIA ZAVITZ,
Cor. Secretary.

RAILROAD ARRANGEMENTS FOR THE RICHMOND CONFERENCES.

The Trunk Line Association, representing railroads east of Niagara Falls and Buffalo, N. Y., Erie and Pittsburgh, Pa., Bellaire, O., Wheeling, Parkersburg and Huntington, W. Va., except in New England, agrees that persons from points in this territory, who pay full first-class fare going to the Meeting, shall be returned at one-third the highest limited fare by the route travelled, on the Committee's certificate.

The certificate to be obtained of ticket agents at the starting points, and when properly endorsed at Richmond, the holder can obtain return ticket at one-third of the fare paid on the outward journey, and *only on the same line and for a continuous passage.*

Friends who reside within the terri-

tory of the Central Passenger Association (west of the Trunk Line territory and east of the Mississippi river), can buy round trip tickets, for *continuous* passage only in each direction, on August 19th and 20th, at one first-class fare. These tickets are good *only upon date of sale*, as indicated by stamp of selling Agent. Good returning from Richmond to and including August 28th, 1898.

Parties desiring to purchase these tickets should so inform their local ticket agent in time to insure a sufficient number of tickets are provided.

Arrangements have been made to run a special train on special terms, composed of "sleepers" and first-class day coaches with lavatory accommodations over the B. and O. R. R. to Cincinnati, starting from New York about 9 a.m. 8th mo. 19th, arriving in Cincinnati about 6 a.m. on the 20th, stopping at all intermediate points for the accommodation of Friends. For particulars address (enclosing directed envelope, stamped), John W. Hutchinson, Park Department, Arsenal, Central Park, New York.

Friends will please be explicit in stating whether they wish a berth in sleeper, single or double (the price of a berth accommodating two is \$4.00), or desire to stop on the return to attend Ohio Yearly Meeting.

The Committee could not learn that a sufficient number of persons would attend from points west of the Mississippi to make it possible to obtain any concession in the Western territory.

Those who are expecting to attend from points beyond the Western limits of the Central Passenger Association, may find it to their advantage to correspond with the Chairman of the Transportation Committee, Wm. F. Morris, Pendleton, Ind.

IMPORTANT NOTICE.

In notifying the Secretary of their prospect of attending *Friends from the Eastern territory will please state by*

what route they propose to come, and under what arrangement.

In addition to the information previously given, the following accommodations are at the disposal of the Committee: Meals can be obtained at \$3.00 per week within a reasonable (not always a convenient) distance from lodging places, when rooms can be had for from \$1.00 to \$1.75 per week, according to location, number in room, etc. Distance can sometimes be overcome by convenience to street car lines.

"HIGH POINT HOTEL,"

Which is situated in the edge of Glen Miller Park, has not been open this summer, but a Committee of ladies from the W.C.T.U. will open it for the week if a sufficient number will be provided for here to justify them in the undertaking, their object being to raise funds for Mission work. It is delightfully situated, cool and pleasant. The first and second floors will be furnished with beds, the third floor with cots.

1st. Floor, 4 rooms, each accom.	4 persons
" " 2 " " " "	2 " "
2nd. " 4 " " " "	4 " "
" " 15 " " " "	2 " "

Board and lodging on these two floors, \$8.50 for the week.

3rd. Floor, 2 rooms, each accom.	8 persons
" " 4 " " " "	6 " "
" " 1 " " " "	5 " "
" " 2 " " " "	4 " "
" " 4 " " " "	3 " "
" " 5 " " " "	2 " "
" " 4 " " " "	1 " "

This floor will be furnished with cots at \$6.00 for the week.

One large room on ground floor will also be furnished with cots and will accommodate 20 gentlemen, at same price as third floor, \$6.00.

The halls extend the length of the building from north to south, and the stair-way is broad and easy to mount.

The street cars pass the door of the hotel and within one block of the Meeting House Tickets can be had at reduced rates, not to exceed 3½ cts.,

and many would not object to the walk of about a mile. There is ample accommodation for wheels.

Parties desiring rooms under this arrangement are requested to apply promptly, that the Committee may know whether it is desirable to close the contract with the ladies making the proposition. In case this should not be done, those who have engaged rooms will be provided for promptly. This plan offers opportunity for social mingling, such as cannot be had elsewhere.

FRANCES M. ROBINSON,
Secretary Com. of Arrangement.

NEW YORK YEARLY MEETING.

(Concluded from last month.)

An adjourned meeting of the First-day School Association was held at the meeting house at 15th and Rutherford Place at 3 p. m. The representatives reported that they were in favor of proposing Edward Cornell, of Brooklyn, as clerk, and Amy J. Miller, of Brooklyn, as assistant clerk respectively, John T. Willets, of New York, was named as treasurer.

Papers were read by Amy Willets, of Jericho, Long Island, on "General Exercises in the First-day School," and by Mary S. Haviland, of Brooklyn, on "Primary Methods in the First-day Schools."

Amy Willets spoke on a number of lessons she had devised for general exercises in First-day Schools, from the Life and Letters of William Penn. She also spoke of giving lessons from nature and from the subjects treated by the "Bands of Mercy."

Mary S. Haviland, of Brooklyn, expressed herself strongly as to the great importance of object lessons, and also of the importance of illustrating truths by stories and pictures. She also favored the introduction of music in the First-day School work. This idea of music is regarded by many of the Friends as an innovation and gave

rise to some of the most active discussion of the afternoon. Many of those present opposed the idea strongly, but the general feeling, as far as any general feeling could be said to have prevailed was that individuals be left to decide in particular cases. Many present thought that if music would better serve the purpose, and more forcibly inculcate a truth, that it should be used; while others opposed the innovation strongly, as a departure from the "traditions of the Fathers," and a mistake, a precedent leading away from the old landmarks. Very strong expressions were made, not alone by the young Friends, against the thought that the Friends should be bound and contrained by these so-called "traditions," that they were calculated to deaden the life of the Society if too slavishly followed. Some of the supporters of the traditional idea were among the younger members, whilst the elder Friends, or some of them at least, were favorable to the idea of using the "best means whatever they be determined to be."

Among those participating in the discussion were Almira Sherwood, of Pomona, N. Y.; Melissa R. Bell, of Bayside, L.I.; William M. Jackson, of Manhattan; Rachel Underhill, of Brooklyn; Edward B. Rawson, Principal of Friends' Seminary, N. Y.; Matilda F. Janney, of Philadelphia; Cornelia J. Shoemaker, of New York; Jane P. Rushmore, of London Grove, Pa.; Elizabeth Stover, of New York; Chas. F. Underhill, of Brooklyn; Joel Borton, of Woodstown, N. J.; Dana B. Clough, of Brooklyn; Charlotte Hayi, of Brooklyn; Daniel Gibbons, of Brooklyn; John W. Hutchins, of New York; Henry B. Hallock, of Brooklyn; Job Wiibur, of S.—; Raymond Roberts, of Orange, N. J.; Charlotte M. Way, of New York; Anna M. Jackson, of New York; Mabel P. Foulke, of Flushing; Samuel S. Ash, of Philadelphia; and Chalkley Webster, of Pennsylvania.

In the evening, the business before

the First day School Association was the reading of the epistles from the First-day School organizations of the other Yearly Meetings. These were unusually interesting, that of Genesee being heartily approved by some of the Friends, because of the tone of hopefulness that pervaded it. All were full of instruction, however, and the thought of the meeting was one of thankfulness for them. D. G.

Read 4th mo. 24th at the Nebraska F. D. S. Assn., held at Lincoln, Neb.

"Christ in the heart, if absent there
Thou canst not find him anywhere."

No doubt a great many, if not all present, here to-day will remember the little poem of which these words form their part. It is most attractive to me. I have felt called upon to refer to them on several occasions, but have not done so before. I thought it too deep a question for me, but to-day it appears more clear.

"Christ in the heart, if absent there
Thou canst not find him anywhere."

Christ within, he must be there, or the individual travels as it were in darkness; and he who is in darkness is certainly without Christ, for as has been said Christ is the light of the world. Think of what this means—the light of the world! As I walk the streets of this city and of other places where I am better acquainted I have been impressed with the self possession and bravado of the people, and yet I feel they are travelling the world in darkness, groping their way without the all inspiring light of Christ. In regard to the children of Israel God says, "I will be their God and they shall be my people, I will put my ways into their inmost hearts," which proves to us that the Light has been placed in the hearts of the people, but it is not shining, it has died out and needs re-lighting. In the electric light of your city is a very plain comparison, they must be lighted every evening, and turned off again in the morning. The

people need much the same attention, only in their case it burns low and will finally disappear from observation.

I was yesterday drawn to the words of our friend, Elwood Trueblood, in connection with a dedicated ministry. Will a dedicated ministry bring about the desired effect? Will it be the upbuilding and the strengthening of Friends in the west? Will it draw people to us, and will they be satisfied with what they receive? Will it have the uplifting tendency?

I have noticed people come and attend Meeting and First-day School for a time, then drop off. Apparently they do not receive that which the longing in most souls calls for; they attend other places of worship, then return to us, and away again. Is there anything that will reach these people? Can we not do something to satisfy them, and bring them to us to remain permanently?

True, I do not mean by this that our own members are not in need of this same drawing power and influence, but if we are to strengthen Meetings, cause them to grow, and at the same time attain the truth as it is presented to us, what are we to do? What course are we to pursue that we may cause a re-lighting of this Christ light in the hearts of men? I ask this to turn the minds of Friends in this direction. This subject has long been upon my mind, and I doubt not that it has become the leading point in the minds of a great many others. In fact it has been mentioned many times before, but I should like to hear it more fully discussed, and get the opinion of the older and more experienced.

While we do not want to deviate from the principle taught by our ancestors, we must do something to keep up our Meetings. The future growth and advancement of the Society will fall upon the shoulders of the now younger members, which certainly must be the case so long as there is a Society, and will be true with the changing of each generation.

The continual change in the habits of the people, which is plain to the eyes of all, must certainly demand a change in the modes of religious life. "Friends are not what they used to be," we hear this expression on every side. Have we advanced or gone backward? Let us look to this point, and if possible find out where we stand.

Is the Light from which Quakerism sprung burning as brightly to-day as when first lighted by George Fox? Do we not need a second George Fox to re-light it? Cause the flame to spread, inspire the minds of our people and cause them to re-awaken?

We must have some drawing power that will *hold* Friends together, and cause each one to say unto his neighbor, "Come, let the Light shine upon thee." There will be few to resist, and the Christ light in the hearts of men will shine as the sun.

I have felt it right to mention these things as they appear to me; perhaps others may be able to reach farther and hit upon a more conclusive point.

NORRIS FIFIELD,
Monroe, Neb.

Young Friends' Review

✻ **GIVES 20 PAGES**
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S. P. ZAVITZ,
COLDSTREAM, ONT., CANADA.

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 4 p.m.; Fourth-days, at 10.30 a.m.

BROOKLYN—Schermerhorn 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, Schermerhorn St., bet. Boerum Place and Smith St.

NEW YORK—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St.

*No sessions held during the summer.

CALENDAR.

Seventh Month:

- 2nd. New York Preparative Meeting at close of morning meeting.
- 2nd. Brooklyn Preparative Meeting at close of morning meeting.
- 9th. New York Monthly Meeting—New York Meeting House, 2 p.m.
- 31st. New York Preparative Meeting at close of morning meeting.
- 31st. Brooklyn Preparative Meeting at close of morning meeting.

When the delightful June days make us think of meadows filled with daises and buttercups, and we long for bicycle rides on country roads, or for berrying expeditions on sunny hillsides, or for long tramps far up mountain sides in quest of beautiful views, when those days come that give us a new understanding of Lowell's "Day in June," then those of us who can, begin to prepare for a summer out of doors, and we leave our duties in the First day School and in the Meeting for a few months, till school calls our children back in the fall.

The Friends' First-day School picnic of New York and Brooklyn is especially pleasant because we get our first breath of country air together, because we have one long happy day among

friends before we separate for the summer.

This year on 6th mo. 11th, about three hundred Friends sailed up the Sound to a beautiful grove appropriately called, "Grand View Park." A short time after the "John Lennox" had landed her passengers, some were scattered in groups along the beach, some were rowing on the Sound and others were off for bicycle rides.

Everybody had a good time because everybody was sociable and a happy crowd arrived in New York at six o'clock

In our zealous work for our Society, let us not forget the importance of work along social lines. The Friends' picnic was unusually large this year and unusually enjoyable. This was not an accident, a mere chance. It was largely because all Friends were notified at least once that there was to be a picnic and a fine one. An impatient Friend, if there be one, might even have become tired of hearing of it.

If we want to keep our Society alive, we must keep every branch of its work continually before the people. If we wish to have a warm spirit of love spread throughout our Society, we must love more and work more.

The First-day School, the Young Friends' Association, the Philanthropic Association, the Religious Meeting, with all their attendant committees and social meetings, would drop out of existence if they were composed of bodies of strangers. Now let us be Friends, and let us extend the hand of welcome to all. Where are our social workers?

On First-day morning, the 19th of 6th month, the little Meeting House at Woodbury, New York, was filled

with Friends who had come together in loving remembrance of Charles C. Rider, who, for so many years, sat in the gallery of Brooklyn Meeting House.

The close of his life was quiet and peaceful, and everyone who had ever met him had a loving word to say of the man who was always kindly—always gentle.

The speaking at the Meeting House was simple, yet uplifting. No words of extravagant eulogy, no long discourse on the future life, but a few plain talks about the things of this life. We should not grieve unduly when a dear one leaves us, but our loss should make us love more unselfishly those who are left for us to care for. Instead of grieving over death, we should make it the occasion of a new devotion, a new sanctification, so that when our Father calls us to Him, we may go willingly, joyfully in the knowledge that our work is acceptable in His sight.

Military training in schools is objectionable, but it has some elements of educational value, and the wise way to meet the demand for it in our schools is not to condemn it *in toto*, but to recognize the good there is in it, and try to separate, for use, the good from the bad. The prompt obedience to unexpected orders demands, in the first place, attention; and in the second place, a quick response of the muscles to the call of the will. The continued performance of certain exercises, while especial attention is given to erectness of carriage, tends to a desirable physical development. Military drill is so much like playing soldier that it fascinates the average boy—not so much because it is military as because it is play.

The problem for the schools, and for Friends' schools, especially, is to find some system of exercise that will afford all the advantages of military drill, but be free from the objectionable

military spirit. The Swedish gymnastics seem to meet the requirements. As a means of physical development they are better than the military training. The interest taken by the boys may not be as great, but by frequently introducing new variations and combinations of the movements, sufficient interest may be maintained.

A people that is opposed on principle to war and to anything that fosters a military spirit, could not tolerate military training in its schools; but, on the other hand, a people that desires to maintain the efficiency of its schools and provide its children with a complete as well as a guarded education, cannot afford to lose the good physical and mental effects of the drill. That the problem has been solved, and that the good effects of *drill* may be had without the bad effects of *military* drill, was shown by the boys at the closing exercises of Friends' Seminary on the 5th of last month.

There is, however, an occasional objector to the new drill because some of the commands used—for marching and facing—are the same as those of the military manual. But, as the pious Puritan said when he insisted upon using his fiddle for Godly ends, 'We can't afford to let the devil have all the good things.' It is a weak faith that fears to utilize for good purposes an agency that may have been used for evil ends. The essence of Quaker teaching is that since every man has a guide within him, he need not fear to leave the beaten paths that wind about, and to strike out directly for his objective point. If some, leaving the path and disregarding the guide, have perished, we must fear, not to leave the path, but to disregard the guide. George Fox showed sublime faith in the power of the spirit when he told William Penn to wear his sword *as long as he could*. We show a wretched distrust when we forbid our children to dance for fear they will get into bad

company, or to play cards for fear they will gamble, or to sing at home or in the First-day School, for fear they will put music in the place of worship. Let us teach the right uses of good things and a reliance upon the Inner Light, and have no further care.

At the closing exercises of Friends' Seminary, every pupil had some part in the entertainment. Only a few could give recitations, but in the singing by the younger children, the gymnastics by the boys, and the dumbbell, hoop, and Delsarte exercises by the girls, there was opportunity for each to do his best. That each one did his best, and showed by his hearty co-operation that he had the interest of the school at heart, is evidence of the gratifying conditions prevailing at the Seminary. There is an *esprit de corps* among the pupils and teachers that means co-operation, attachment to the institution and devotion to its interests. There seems to be, moreover, a peculiar home-feeling pervading the school that it is difficult to find in larger institutions, and is by no means common in schools of any sort.

This home-like feeling for the school was confessed by a number of the recent graduates who attended the commencement exercises on the Sixth-day evening following the afternoon exhibition. The simplicity of the affair, also, was a matter of remark to those who were not familiar with Friendly ways. After the recitations and reading of essays by the eight members of the graduating class, Edward D. Lindsey was called upon for a few words as a friend of the school and as a friend of its late Principal. He paid a simple tribute to Mr. Allen's worth as a man and as a teacher, in words that were impressive but in full accord with the joyousness of the occasion. The exercises were closed by a short address by the new Principal, Edward B. Rawson, and the presentation of diplomas.

After all was over there was a lingering of friends to congratulate the graduates, and the social time that seems to follow as a matter of course any gathering in a Friends' Meeting House.

The doctrine of the life within which Friends' profess to believe is the true life, has been recognized by individuals of other denominations for many years, and we are pleased to call Emerson and Channing, and various other great men and women "Friends in belief." No other body of people on this side of the water regularly teaches this doctrine except, perhaps, the Christian Scientists, who use it as a means of bodily as well as of spiritual healing.

But in that great eastern country of India, which few of us know much about except as we have kept informed of England's actions there, is a body of philosophers called the Vedantists, who have sent three of their "Swamis" over here to teach this doctrine of the life within. Handsome, dark-skinned men are they, students and philosophers of no mean ability. They have attracted the attention of our own professors of high standing and shown that they have something to give to the world.

And what is this something? It is a knowledge of the higher life of the spirit to be gained by following the light which shineth in every man's soul. They come to teach this cardinal principle of Quakerism and people stop to listen and try to grasp this new principle, saying that they have waited years for just this thing. Where are we that we have failed to teach this truth which has been ours for two centuries and a half.

"Is the Swami Saradananda here?" asked a caller at the rooms of the Cambridge Conferences a short time ago. "No," was the answer, "he has lately sailed for India." "I am so sorry," said the gentleman, "I have

come all the way from California to see him, and many people will be disappointed when I return and say that I have not seen him." Then he told how he had lived in the mountains shut off from most things, but in some way the Swami's writings had reached him and he had crossed the continent that he might learn more about this inward life of which he taught. Fortunately the third Swami was in Cambridge at the time and the questioner had a long evening's interview with him about this philosophy, which had given him and his friends a new hope, a new something to live for.

"What these people want is Quakerism," said the young Friend who heard the above story. And certainly it is. Have we not been hiding our light under a bushel that we have failed to let the people in our own country see it? "What we want is more great teachers, more devoted men and women of education who can put before the world this philosophy as well-known to us as it is to the Vedantist," said the young Friend. "No," said her companion, "it is a greater belief in our own principle which is needed. We do not have enough faith in it ourselves to make us want to teach it to other people."

Both were right. We need a firmer belief in this philosophy of the inner life, and then more people who are able to put it before the world. We need to believe more fully that we are our brother's keeper, and that what is good for us to live by is good for him.

We are to blame if we fail to do all in our power to spread the knowledge of what to us is the true light, and our small meetings and closed meeting houses stand as our accusers.

TO FIRST-DAY SCHOOL WORKERS.

In order that each of the schools of the New York Yearly Meeting's First-day School Association may have the opportunity to profit by the experience of all the rest, it is proposed

to establish on a small scale a Bureau of Mutual Helpfulness, that shall circulate suggestions of helps for teachers, and shall supply, as far as possible, any information that may be asked for by superintendents or teachers.

With this end in view we ask you to help us. If you find an article that makes a basis for a good talk by the Superintendent, if you have a satisfactory form of exercise either for the general assembly or for any of the classes; if you have books, poems or papers that have been suggestive or otherwise helpful; or if you have anything else good, let us know about it, and we will spread the knowledge of it.

On the other hand, if you need help in any line of work connected with the First-day School, we shall be glad to forward whatever we may have gathered that will be useful.

Each teacher may do something to help the rest, and there is no school that may not gain life and vigor by an exchange of experiences.

Your co operation is earnestly requested by the Committee. Correspondence may be addressed to

ESTHER H. CORNELL,
307 Sixth Ave.,
Brooklyn, N.Y.

Until 9th mo. 15th, please address
Central Valley, Orange Co., N.Y.

PEACE AND ARBITRATION.

A paper written by James G. Engle, for the Mickleton Young Friends' Association, held 12 mo. 11th 1897.

In the beginning of history, all government was by physical strength, and he whose arm was strongest in the battle and whose foot was swiftest in the chase was chief of his people. If any man aspired to be chief, he must first meet the old chief in single combat, and if the new aspirant won he was at once proclaimed chief and the former leader stripped of authority. If however, he was defeated, he was disgraced in the eyes of the people, as one who esteemed himself greater than he was; and the old chief again ac-

claimed the strongest among his people, and for that reason fitted to lead his tribe. This might be called the period of *physical* government.

Following the history of various peoples as they advanced, step by step, toward civilization, we will observe the gradual elevation into power of intellectual forces. The first development was cunning, taking the form of strategy in battle. This, of course, was surely an auxiliary to the *physical* force of war, but it enabled the warriors, commanded by the superior brain to defeat their opponents, even though equal in numbers and fighting abilities. Step by step, mental ability has increased in superiority until the present might be called the period of *mental* government. It is true that standing armies are maintained and warships and forts still built, but this is merely to be ready as a last resort in the case of failure of diplomacy to effect a settlement of any difficulty. The last thing that any country desires is to go to war. Propositions and counter-proposition will be made, schemes of all kinds will be laid, and every possible means used before declaring war.

But even this intellectual government is far from perfect, because of its maintaining physical force as a last resort, though it is far better than the government by physical force only.

The reason for the fear of war by the nations of the present is a purely selfish one. They do not desire peace because of any wish not to injure others but because of the danger and expense war must inevitably inflict on themselves, even though victorious in the end.

The only perfect government is the spiritual government, the government by the Christ Spirit dwelling in man. If each one of us were faithful in following out the prompting of this spirit, the government would be spiritual; for, as are the people, so is the government.

We, of England and America, call ourselves Christain nations, and yet

we appropriate millions of dollars for the construction and maintenance of engines of warfare, with which to kill and maim our fellow beings. Surely, this is far from following that Christ who said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Dare we call ourselves Christains when we are making such extensive preparations to commit wholesale murder? Can the wanton destruction of property that always occurs in war be called a Christain act?

We speak of *civilized* warfare, but to me it seems impossible that any physical warfare should be otherwise than savage. Modern ingenuity has perfected our weapons and increased the certainty of their destructive powers, but surely they are none the less barbarous on that account. The Red Cross Society and the improvements in the hospital service have done much to improve the treatment of the wounded, but if there were no war there would be no wounded to require their aid.

But there is a brighter side for us to look upon. The Christian substitute for war, arbitration, is gaining ground every day. The old soldiers who have experienced the horrors of war are, many of them, the strongest advocates of this method of settling disputes. So eminent a soldier as Secretary Sherman has, on the floor of the U. S. Senate, declared himself unreservedly in favor of it. And I am proud to say our own country is one of the leaders in the adoption of this principle. Already, many controversies have been settled in this way, and although the treaty with England for the submission of all differences to arbitration was rejected at the last session of Congress, yet I think that some time in the near future, treaties will be made with that and other countries for settling disagreements in this way.

The Society of Friends has always had a testimony to bear in favor of

peace, and we should be careful to let our light so shine that others, seeing it, may be attracted thereby, and made to think of these things. Each one of us should be careful to deal justly with his neighbor, for, as was said before, "As are the people, so is the government," and when there is a desire for justice on both sides, arbitration will be the only method of settlement.

If each believer in arbitration will do all he can to forward the cause, the time cannot be long till it is the recognized policy of our country, and when war is abolished between Christian nations, we shall have made one of the longest strides in the history of the world toward that time foretold by the prophet, when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."—(Isaiah xi., 6).

Make but few explanations. The character that cannot defend itself is not worth vindicating.—F. W. Robertson.

If there is anything that keeps the mind open to angel visits and repels the ministry of evil, it is a pure human love.—N. P. Willis.

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