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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., SEVENTH MONTH 15TH, 1894.

NO. 14

THE SOUL.

Scatter the germs of the beautiful
On the holy shrine of hom ;
Let the pure, and the fair, and the graceful there
In the loveliest luster come.
Scatter the germs of the beautiful
In the depths of the human sou ;
They shall bud and blossom and bear fruit
While the endless ages roll. —Sel.

PURE LITERATURE.

An Essay, by Carrie F. Zavitz, read at Coldstream, Ont., at the session on Philanthropic Study, in connection with Lebo First-day School, 6th mo. 24th, 1894.

"Of making many books there is no end," and if all were *good* books how much greater the power for improvement they would wield. But too often by the side of the good we may find the evil, and blest is that mind capable and strong to choose the pure and ennobling, and to shun that which is of an opposite character.

It has been truly said that if one leaves a book with desires for a better life, if wishes to do some good fill the mind, that is a book worthy to be his companion, silent, but influential. How sad that the influence exercised over one by books which instill wrong desires is equally strong. But, it is true that we become like our associates. "Evil communications corrupt good manners," is applicable to the communications which our minds may receive from evil books. Many a lesson we may learn from the records of our newspapers, instances in which we may profit by the sad experiences of others. I read of a young lad of fourteen being arrested for failure to attend school, and at the request of his mother sentenced to the Industrial School. He had been a good boy—his mother's fondest hopes centered

in him, but he fell in with evil associates. These boys had built a shanty in a secluded spot, where their evenings were spent in card playing, dime novel reading, and cigarette smoking. Thus many a fond parents' boy gathers false views, and becomes lost to a life of usefulness, if not a criminal, through the evil effects of bad books.

The following, taken from a magazine, forcibly illustrates the effects of evil reading :

"One day a gentleman, in India, went into his library and took down a book from its shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought some careless person had left a pin in the corner of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent."

There are many serpents among books nowadays. They nestle in the foliage of some of our most fascinating literature ; they coil around the flowers whose perfume intoxicates the senses. People read, and are charmed by the plot of the story ; by the skill with which the characters are grouped ; by the gorgeousness of the word painting, and hardly feel the pin prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed : "Poisoned by serpents among the books." Let us watch against the serpent, and read only that which is instructive and profitable.

We, in this neighborhood, are very favorably situated in regard to freedom from temptation on this point. The Mechanics' Institute furnishes to all

the best of reading matter, which is particularly fortunate for our young people, educating their taste for good reading while the mind is pliable, and before they go out among evil influences.

Sarah K. Bolton very fitly says: "We are apt to give children books which are too weak rather than too strong. Let a child know something of the best poetry, the best history, the best essays, and the best fiction, because life soon becomes so full of labor that there is little time for reading for the most of us." This is a work for parents. Read the best to and with your children. What would be passed by as dry and uninteresting by a child, if given it to read alone, becomes fascinating when it is read by father or mother, pointing out and illustrating its beauties.

What noble minds the world has known, who were thoroughly acquainted with a few rare old books in their childhood, which kindled their enthusiasm and filled their minds with ardent desire to benefit their fellow-men. Let us turn sometimes to the quaint old writings of early Friends. Such earnest, simple-minded and quiet lives as they lived should induce us to stop sometimes in this busy, noisy world, and ask ourselves if we are living up to the best made known to us?

There is a grand old Book full of the choicest wisdom—the record of good deeds for us to copy, and one sinless life, the teachings of which we should ever aspire to follow. Let us not lose sight of this Book in our readings, but endeavor to become better acquainted with its teachings by the aid of the Spirit which giveth understanding.

While we possess such excellent advantages we should not be unmindful of those persons less favored than ourselves. There are little children with hearts ready for good seed, but no suitable reading matter at hand, no pretty papers full of instruction such as are so plentiful about us. Also there are many older people hungry for

reading, but having no means by which that hunger may be satisfied. Will not a few cents for postage and a little time spent in wrapping for the mail odd copies of papers suited to the needs of these lives cause gladness and plant good seed in their hearts which shall come to the harvest? May we not encourage the reading of pure literature in this way? It is a little thing to do, but let us not withhold our hand from answering any appeal which may come to us, because it seems trivial to our human understandings. Our little efforts will be blest if we faithfully perform the work which lies nearest us.

"Doe the nexte thyng,"

and look not for some great labor which would find us unequal to the task should it come in our way.

"Let us not be weary in well doing; for in due season we shall reap if we faint not."

THE VALUE OF THE BIBLE FOR INSTRUCTION IN THE FIRST-DAY SCHOOL.

(Read before Genesee First-day School Association.)

I am sure that every one of us gathered here to-day is interested in the work of the First-day school. It is probable that I may not say anything which you have not heard before. The question, "What is the value of the Bible in the First-day School?" is a most important one. I do not believe that one is properly prepared to teach a class until he has thought the subject over, and formed some opinion clear and definite concerning it.

We know that the Bible is the one book in which most people are interested. It is the most generally read and the most thoroughly studied of all the books known to Christian lands. In view of the spirit of criticism that characterizes this age, it is well, indeed, for us to ask what is the value of this book, especially as regards its use in the First-day School? I should be glad if I could answer this question so satis-

factorily as to leave no doubt upon it, but this I do not expect to do.

The Bible is worth much to us, because it helps us to see and know the one instance of the best kind of life; and it is invaluable, because it gives life and color to our teaching. Our best lessons and illustrations come from this book; therefore, every teacher should be a reader of it and a student as well.

Boys and girls must know that we understand what we talk about. Sometimes teachers are troubled because it is hard to keep young people in the First-day School. I believe this trouble would be greatly lessened if teachers would study the Bible more. One reason why it is difficult to retain young men and women in Sabbath Schools is, they dislike to appear ignorant in matters relating to Scripture; they never made a study of the Bible while young, and, of course, it is like a task to take it up when older. Very few young people understand the Scriptures from a doctrinal standpoint, and are puzzled if they are asked to give Scripture proof of their belief; in fact, most young people are unable to defend their faith on Scripture grounds. The Bible is our chief text book in First-day School work, and children should be advised to study it, for it contains the wisdom of the world.

Lesson helps and reviews are very good. They assist the memory and bring to mind some things which otherwise we might not perceive. But they cannot take the place of the Bible. Our opinions in matters of religion are founded largely upon the Scriptures. The law of right and wrong and our duty to one another is unchangeable, and the Bible gives us valuable lessons on these themes; and we learn of the Master by going directly to the Bible. Becoming familiar with His sayings, we are able to impress our boys and girls with the lessons of his temptations, suffering and patience. If we study the Bible, not as one book, but many books, beginning with Genesis,

we will find the history of man in every stage of his progress. The Bible was the product of a long succession of generations. It was like many other good gifts of God, it was given to mankind gradually, and is not a God-written book but a God-given book. The old idea that the Bible is the literal word of God, as if he spake through man, as we use the telephone in speaking to others, cannot be accepted by a reasoning mind. We find in the Bible, history, poetry, prophecies, fables, legends, aspirations, hopes, and promises. A teacher should have a knowledge of these, that he may be able to discriminate between them. The history is of the men, the nations and Kings; the poetry is the poetry of the Hebrew bards, sung in their temples; the prophecies were warnings to men; all these have a meaning to us. The voice that called them to a higher living was the same voice that calls us today.

A teacher should have a right conception of God, and I believe he can acquire this through the Bible and nature; through these channels he can grasp the fact that "God is Love." Scripture must be interpreted in the light of this truth. The words of Paul are suggested to me, "Prove all things; hold fast to that which is good." We are to investigate, and search out the reasons, and honestly endeavor to find out whether a tradition stands for fact or fable. God gave us our reason. I believe in respecting that reason. When, after thoughtful consideration of a subject, we find it to be good and true, it is our duty to do as Paul bids us, "Hold fast" to it, let what will come. As teachers, we must not forget the importance of a right conception of God and truth, when giving instruction to scholars. If we study the Bible in the right spirit we will get good out of it, and this spirit is the spirit which is anxious to learn the lessons of patience, hope and love. If we do our part, the Bible will help us to live right. If we

live up to the light which we have, we shall all the time be getting more and more of the light of Divine revelation.

CHARLOTTE CARSON TALCOTT.

TEACHING PRACTICAL RELIGION.

B. Fay Mills, the American evangelist, who some time ago held a series of meetings in Montreal, attended with considerable success, has had his 'Orthodoxy' somewhat criticised, or questioned. What a weight that word "Orthodox" has with many. It is better to be "Orthodox" than to be Christian, one would think, with some. In referring to these criticisms, in a letter to a friend in Montreal, the evangelist says, according to the *Montreal Witness* :—

"I do not agree with some of my critics at the vital point as to what God expects a sinner to do. I have not the slightest sympathy with any theory that assumes that a man is 'saved' on account of his theological opinions. I had a weary and perilous experience of being 'saved' in that way. For years I was a church member, believing the teachings of such books as 'Grace and Truth,' and proclaiming them, and yet myself going farther and farther from the paths of righteousness. I never was a 'drunkard' or a 'gambler,' as has been publicly stated, but at one time in my life I did go very far astray; but all this time I was a member of a church where this terrible doctrine of being saved in your sins by believing about Christ had been taught, and was myself strictly in accord with the teachings of 'Grace and Truth,' and similar publications, in my theological opinions. It was only when I had looked into hell that I realized that, 'He that covereth his sins shall not prosper, but whose repenteth and forsaketh them shall have mercy,' and that salvation is being saved from sin (and not alone from punishment) and the being born into the spirit of Christ that we too may give our lives for the sins of the world.

This is the old controversy as to whether Christ came to save men in their sins, or whether he came to save them from their sins. I know men in every city who are leading selfish, narrow, self-indulgent, censorious, unchristian lives, who hold themselves to be Christian teachers by proclaiming the gospel of 'Only Believeism,' as Mrs. Catherine Booth calls it. The worst woman I ever saw in appearance, in the vilest den in New York, said, when I asked her if she did not want to be saved, 'Why, I am saved. I believe in Christ and I know I am all right.' It is indeed true that faith is the only thing that can deliver men from sin, and I try never to preach a sermon without in some way proclaiming it; but, it is faith in the sense of the Greek word, which means committal or entrusting. To use one of my public utterances, 'Faith is that quality of righteousness, by which a man sees in Jesus Christ that which he would like to be, the realization that he may be, and the determination that he will be.' The Saxon words from which 'belief' is derived are the words 'by live.' The teaching that faith is synonymous with theological opinion, has, in my judgment, been largely responsible for the creation of the Breckinridges and McKanes of the United States, and the conspicuous examples of unchristian 'christians' in your country, as well as in ours, and on both sides of the sea.

There is no faith in the holiness of God or the blood of Christ in any real sense, that does not spring from and cause the forsaking of sin, according to the plain commands of God. Most of the people in Christian lands in our day are theoretical 'believers'; so are the devils. What is needed, is the insistence upon the truth that 'The publican in heart shall see God,' and that 'Without holiness no man shall see the Lord,' and the fearless utterance of the cry of John the Baptist and Christ and the apostles, 'Repent, for the kingdom of heaven is at hand.'

I have the tenderest affection for the people of Montreal, and if I were not an American, could wish that I were one of your fellow citizens."

HOW CAN THE INTEREST IN OUR FIRST-DAY SCHOOLS BE INCREASED?

A paper read at the F. D. School Association of N. Y. Yearly Meeting, in 5th mo., 1894, by Lousia A. Haviland.

How can the interest in our First-day Schools be increased? is a question which the writer feels better prepared to ask than to answer, and in a better position to listen to the solution of the problem by some more experienced worker, than to attempt any such solution before this meeting.

The subject of this paper, therefore, is not to offer a perfect plan of work, or to propose any specific for the cure of existing weakness, but rather to encourage a free expression of thought as an important means of increasing interest.

Every step forward in the uplifting of humanity, every wonderful invention or discovery perfected, every triumph of truth that has at last dissolved some seeming mystery into a mighty law of God, has existed at some time as a simple thought in some mind. The wondrous beauty, and loveliness of nature, comes to our sight through the medium of reflected light, so the spark emitted by the expression of a common-place thought may be reflected by some more experienced mind, and a flower of beauty and utility be revealed. Therefore, in the attempt to give an intelligent answer to our question, these essentials suggest themselves: 1st. That we endeavor to estimate the First-Day School at its true value. 2nd. That we be willing to give expression to our thoughts on the subject, for in them may lie something more valuable than we know.

From a just appreciation of the First-day School, and the free interchange of thought of both young and old, must come an increased strength

and interest in the work. Horace Bushnell, when speaking of Sabbath school instruction, on one occasion, is said to have remarked: "Sometimes I think it is the only work there is in the world; certainly it is the greatest." Though this seems a slight exaggeration, since this statement was made the continued increase in the number and size of First-day Schools, both in our Society and in the other branches of the Christian Church, gives evidence of the generally recognized importance of the work.

As a natural consequence, all are desiring an increased interest and improved methods. To reach the desired end in our Society, an earnest and general expression of thought must tend to throw light on the way.

I think we should feel thankful that we live in an age when the rigid doctrines of the past have given place to more liberal thought, and when religion is no longer regarded a cause for sadness but for joy. If we wish to teach the child to think of religion as a daily companion and friend, we must make the hour spent in the First-day School interesting and satisfying, and, as Dr. Adler has said of the day school, "A place in which his whole nature, and especially what is best in him, may expand and grow."

In the report of the Directors of the Unitarian Sunday School, for 1893, the President says: "We are aiming, at least in the Sunday School work of our denomination, to establish a new education. What does that phrase mean? Perhaps the following brief extract fitly expresses it from a leading authority of our day: 'The new education aims at building up self-control and individual insight. It substitutes the internal authority of conscience for the external authority of the letter.' That is a definition in part. The whole aim is to transfer authority in morals and religion from an arbitrary and fickle command of tradition to the inner sense of right and inward voice of God. What is

called the 'higher education' cannot refer to colleges and universities. The 'higher education' is the new education; and that must base itself greatly on character well rounded, noble instincts developed, and high ideals seen distinctly."

Surely we can scarcely call this teaching of the inward voice of God a new education, but we should combine with it all that will help make noble men and women. Teach the children to look in the world about them for evidences of God's love; that as they are sharers of it they should also be dispensers, and such training must awaken a reverence for the Creator who has made familiar objects in such beautiful harmony, and who has given everything a purpose to fulfill. If we wish to interest the young in First-day Schools, there must be taught in them that which will help them in the daily affairs of life. The report, which was quoted before, expresses this need for giving a liberal religious education, in these words: "Our work together means a larger reverence. The instruction in the Sunday Schools in the past has not lent itself readily to this end. There has been a meagre way of presenting matters, as though religion had to do with very little of life and reality. It is our duty to link the thoughts of the child with the constant revelation of God, early to show him that this world is divine, and that whatever comes to us by way of modern truth, if really true, only supports real religion.

"In other words, our work in the Sunday School is to instil early a reverence for humanity, as well as for the works of God. We believe a human being can be reverent without being sad; that earnestness is not at variance with cheerfulness; that every advance of knowledge ought to deepen the religious spirit.

"Practical Christianity is the rule of the day, meaning by that applied religion. The enthusiasm that is binding sect to sect and bringing down the

walls is a product of the brotherhood spirit, which seeks to make Christianity real. To train children to broad sympathies and a helpful spirit is the great duty of the Sunday School. First make our Churches and Sunday Schools the places where an enthusiasm for humanity is encouraged, and then we shall have less obstacle in our civic affairs."

It is often quite a problem how to interest the young people who have, in their own minds at least, "outgrown" the First-day School. There is, in one of the liberal churches of this city, a class which has been very successful in accomplishing this purpose. Some subject in ethics is taken up, as for example: "Our duty to our fellow-men." This is discussed, and anything that can be found in the Bible or elsewhere in regard to it is studied. Each scholar is expected to express some idea of the subject, which draws out originality of thought, and this is a necessary point in making a class a success. Sometimes the subject will continue for several weeks, and is made to include most of the important questions of the day on philanthropy or any other consideration that is for the betterment of mankind. I have mentioned this class particularly because it has been so successful in interesting the *young people*, and this seems to be one of the questions which Friends have been recently striving to answer.

I dislike the pessimistic feeling that naturally grows out of our lessening numbers, for while this may be true of the actual membership of the Society, I believe Friends' principles were never so universally recognized and taught as they are at present, and that they will grow as they are growing now, and will broaden with the years.

But if we, as a Society, wish to interest the young, we must endeavor to meet their needs, and this requires a recognition of the progressive thoughts of the age, and a willingness to adopt methods which will prove

most effectual in accomplishing the desired result.

These methods must be altered to suit the individual needs of each school, and this means patient work. In the First-day School of which I am a member, there is a class for those who believe that one is never so old or experienced but that some additional knowledge can be gained. This class outnumbers any of the others, and a pleasant feature of it is that the older members of the Meeting are well represented. It had for some time the inspiration of the presence of a scholar over ninety years of age. Noble, Christian work demands united effort, and the result is increased strength to all. We are having proved to us to-day the advantage in organization. There has never been such a universal desire for the uplifting of humanity as there is at the present time. Surely this is "applied religion," and in this work the First-day School must bear an important part, and be a valuable medium for the diffusion of the modern revelations of Truth:

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of
truth

Into the selfish rule of one sole race.
Therefore each form of worship that hath
swayed

The life of war, and given it to grasp
The master key of knowledge, reverence,
Unfolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest.
There is an instinct in the human heart
Which makes that all the fables it hath coined,
To justify the reign of its belief
And strengthen it by beauty's right divine,
Veil in their inner cells a mystic gift,
Which, like the hazel twig, in faithful hands,
Points surely to the hidden springs of truth."

THE TIMES,

Or rather the condition of society, appears to be wonderfully disturbed at present, occasioned by the different interests of individuals and organizations. The strikes particularly have

claimed my attention, and those who are hard working individuals and who produce the material by which others who do not work physically so hard as they do, but become immensely rich sometimes through the labor of the strikers, who do not receive sufficient for a comfortable living. Now, there must be something quite wrong where the one gets so very rich, and the other so very poor; and what is it? It is the consideration and love of the dollar, before the consideration or well-being of the other party. Now, when the employers come to regard the employees' comfort before the accumulating of such large fortunes, and whilst accumulating to distribute some to the laborer, then there will be more harmony among them and more happiness all around. Because the spirit or principle of kindness, which is our heavenly Father's law or will, is put in practice before anything else, and all are benefited and each work then harmoniously together, which makes life pleasant. Each then wishes to benefit the other. This would put an end to strikes, and no doubt at less expense than to have them, and have to put them down by force and loss of life and money, and bitterness of mind and spiritual derangement of society. Yes, what we want and must have is more of a brotherhood of society that all may work on harmoniously. And the sooner we learn that the factor of kindness for happiness is to be preferred before gold the better it will be for all of us.

ANONYMOUS.

5th mo. 27, 1894.

LOOK UP.

Look up! as one on dizzy heights
Looks never downward, lest he fall,
So thou, 'pon pleasure's artful wills
Gaze not, lest thou should'st forfeit all!

With steadfast eye fixet where the sun
Of honor sheds his radiant ray,
Unspotted tread life's rugged road,
A nobler soul with each new day!

—Elliott Preston.

Young Friends' Review

A SEMI-MONTHLY,

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

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We accept the criticism of our friend Lydia J. Mosher, and feel that it is just, although we were aware of the default before, and had taken some thought to guard against it. It seems to be the most difficult period in life to write for, and perhaps no one has succeeded better in the REVIEW than L. J. M. herself, although some of the older ones looked upon those personal historical, shall I call them novelettes, very dubiously. So we see that even the most successful of us is not perfect.

It shall be our continued desire and effort to make the REVIEW to fill its own ample place. It is felt more and more that there is a place in our society, an ample place for it, and we trust that in time it will stand above criticism in that respect. "When we look over our literature," says L. J. M. in the same

article, "we find plenty for the older ones and also for the small children, but a sad want is found when we look for something of interest to young people. I fear that we as a Society have not thought enough on this subject." A sense of this dearth of literature for our young men and young women was the cause for the REVIEW, and this dearth has been so long in existence that it makes it difficult to counteract. Like the parched plant, it takes time to revive.

The REVIEW has done more in inducing the young people to write, than in producing literature especially adapted for them, and in this has been and is of great and lasting value to the Society. To induce into the custom and practice of writing, we pointed out some time ago, is the greatest service the REVIEW can do for our individual members and for our Society, and in this the REVIEW has been quite successful in the past, and we again invite our Young Friends to make it even more so in the future. The ideal of the REVIEW is *by* the young people and *for* the young people, and when this ideal is reached, childhood is so wise, and *true* old age so youthful, it cannot but interest *all*.

The REVIEW does not claim all the criticism contained in L. J. M's article. Part of it is directed to the Society, and I trust the Society will consider it, and how can it reach the young people to furnish them with wholesome literature and elevating thought better than through the REVIEW.

The picnic of Arkona and Lobo Friends, on the 3rd inst., at "Quaker Grove," midway between the two settlements, was an enjoyable occasion. What with swinging and croquet and ball playing, and eating good things made by fair hands; what with renewing old, strengthening present, and forming new friendships and loveships; what with the exchange of friendly word and loving looks, the time will long be remembered and be longed to be repeated.

For the YOUNG FRIENDS' REVIEW.

REMINISCENCES.

While visiting friends and relatives in Huntington County, Ind., and indulging in personal reminiscences of the first year of my residence in that county, with one of the oldest Friends of that locality, who moved there a few years prior to that time, and whose father was the first Friend to move out to "The Wabash" as it was then called. He gave me some interesting facts concerning the Indians formerly living in this part of the State, the Miami tribe, who came annually to a certain place in the "woods," about three miles distant from his present home, to receive their portion of money from the United States Government. There were about 1,300 of them, the appropriation being \$100,000 annually for thirty years, amounting in all to \$3,000,000. Each member of a family, man, woman or child, received the same amount. It required about six weeks for this disbursement, and by the time all was finished much of it was in the hands of traders, who came from long distances, often, in order to turn an honest (?) penny with the poor Indians, by selling to them dry goods and groceries frequently at double, or more, the price asked at other places and of the whites. No whiskey was allowed to be sold on the grounds, and the guards did their utmost to enforce the law in respect to it, but in spite of their efforts much was smuggled in. Sometimes it would be sold for fifty cents a pint, perhaps half of it being water. One man brought a large quantity in his boat on the canal, near by, and the Indians went there and got drunk. Not daring to send them away in this condition, and they clamoring for more, he sobered them off gradually by supplying it to them in diminishing strength, until at the last it was very little more than water.

One man under the guise of a Friend, came to the "Payment Grounds" trying to pass off counterfeit money,

and on endeavoring to cheat a half drunken Indian with it, he remarked to him that he was a "Penn man." The Indian looked at him and said, "You *bad* Penn man." He was soon detected and left in haste.

In or about 1804 Baltimore Meeting purchased 1,000 acres of timbered land, a few miles from the county seat, cleared some of it, planted a large orchard, and settled quite a number of Indians there, but during the war of 1812 every tree in the orchard but one was cut down by the French and hostile Indians. This sole tree remained standing until a few years ago.

I came to this county, Huntington, from Philadelphia in the fall of 1844, and shortly after visited this "Payment Ground," and have a distinct recollection of the forbidding aspect of the place, and the degraded appearance of the Indians. Previous rains had caused mud to be plentiful, and it being late in the season, everything and every person looked dreary. The payments were discontinued in 1847. I have frequently passed by the place where the "Old Chief" lived for many years and where he died, his grand-daughter now living there. His name was Richardville, pronounced Rooshavil, being more French than Indian, his son-in-law La Fontaine, being a full-blood Indian. It is a beautiful place by nature, having for a back-ground high hills covered with magnificent forest trees, the farm being one of the best in the county. Many, very many, changes have taken place in the years since I came here first. The pioneers are all gone, and to day I saw the graves of most of them. Many of their descendants are still here, many have made homes elsewhere, and many lie in the "silent home of the dead," with their fathers and mothers. All the original settlers were Friends, and, when six or eight families had secured homes for themselves, all near together, they felt the necessity of a Meeting; holding the first one 5th mo. 4th, 1845, in

a small log house, built for meeting and school house on a tract of land donated for the erection of this house, and for a burialground, by John Moore, the pioneer Friend of the infant settlement. Some of his own descendants were the first to be laid there. Three years later a Preparative Meeting was established, and in 1853 a neat frame building was erected near the old log one, (which was used for many years after as a school house) the first meeting held in it being on New Year's Day of 1854, and in the 11th mo following, a Monthly Meeting, to be known by the name of "Maple Grove Monthly Meeting," composed of Maple Grove and Rush Creek Preparatives, (the latter about fifteen miles distant) and to be held alternately at the two places, was established by Whitewater Quarterly Meeting, of which it is yet a subordinate. The Quarter is now held once a year, (in the 12th mo.) alternately, at these two places. At the time of the opening of this Meeting, William McKimney, whose name will be remembered with respect by many, was living at the Rush Creek settlement of Friends. He was a minister of decided ability, travelling quite extensively in Gospel service. He was stricken with paralysis several years before his death, which occurred about 1865; yet, for a long time his faculties were unimpaired, and he frequently appeared in ministry, when unable to use his feet. Many a time have I listened to his stirring words, and, when his voice was stilled by death, all felt we had sustained a great loss. The Meeting, at the present, like those in many another country neighborhood, is much smaller than it was formerly, but there are many in the middle and younger ranks of life, who appear to be coming bravely to the front, in the work of holding up our principles to the world. It is this Meeting to which Benjamin F. Nichols, a minister of Illinois Yearly Meeting, and his family, have lately transferred their rights, their home being

in the town of Huntington, about six miles distant. Several of the families who formerly lived in this immediate neighborhood, are also living in the town, but the road between the two places being an excellent pike, the distance is no barrier to their attendance regularly at the First-day School, and Meeting. The superintendent of the School told me that he thought they had cause for great encouragement in their work. It is pleasant to visit one's old home, and to mingle with one's old-time friends, albeit sad, though tender, recollections of those gone before are called up by the sight of their seats in the house of worship, always occupied by them during their lives, now filled by those, who, like myself, sat in those by gone days, in the "body of the meeting," and ere long we will be called to give up *our* places to others now in their prime. Thus, as one goes another comes, and, though the places that once knew, us, will soon know us no more, the world moves on as if we were still a part of it, or, had never been. This thought should check a tendency to pride and a feeling of self-sufficiency.

The little graveyard has received many tenants in the past two decades, yet there is room for many more, and, as I read the names on the headstones, the most of which were familiar to me, the lines of William Cullen Bryant in his inimitable "Thanatopsis" came to mind:

"So live, that when the summons com^s
To join the innumerable caravan, . .
We go . . sustained and soothed by an
Unflinching trust . .
As one who lies down to pleasant dreams."

ELIZABETH H. COALE.

Huntington Co., Ind., 5th mo. 23, '94.

THE YOUNG FRIENDS' REVIEW.

I have long wished to offer a suggestion to the editors and friends of the REVIEW, but have hesitated lest what I had to say might be regarded, by some, as fault-finding. However, it is with a feeling very far removed

from fault-finding that I take my pen to write a few lines in regard to our little paper.

I have heard many Friends say that the YOUNG FRIEND'S REVIEW was nearly, or quite as old as the *Intelligencer*. I have often felt this to be the case myself, although I believe it was, at first, designed to take a middle place between the *Intelligencer* and *Scattered Seeds*. Now the REVIEW is such a welcome visitor at our home, and I know it is the same elsewhere, that for myself, personally, I should really dread to miss any of the valuable reading matter it contains, but I feel that I must speak a word in the interest of our younger ones, those who are passing through that important period of life between childhood and manhood, or womanhood. If there is aught we can do for them, more than we are already doing, we should *do it at once*, no matter at how great a sacrifice to ourselves, if we may call that a sacrifice which should be a pleasant duty. When we look over our literature we find plenty for the older ones, and, also for the smaller children, but a sad want is found when we look for something of interest to young people. I fear that we, as a Society, have not thought enough on this subject. I know of no other religious society which does not provide interesting reading matter for its members of *all ages*. For instance, note the popular illustrated histories of Methodism, prepared expressly for young people, also stories founded on church history, which are interesting to nearly all ages, and periodicals without number, are issued by the different churches. Now, what have *we* in this line to offer our young people? The answer must be, *nothing!* Surely this state of things ought not to be. Such articles as the "Plea for our Feathered Friends," in REVIEW, 6th mo. 15, is adapted to the understanding of quite young children, also such articles as "The Story of Francis Slocum," in *Friends' Intelligencer* for 6th mo. 23, are

very interesting reading for the "older children," or for almost any age, but the excellent sermons and similar articles in the REVIEW, I fear, are read by few of the young. Could there not be an addition of four, six, or more pages exclusively for the young people? It must not be *too young*. The youth who is fast approaching manhood feels a much greater contempt for "children's stories," than do his father or mother. The success of such papers as the *Youths' Companion* prove that young people can be interested in good, wholesome reading.

I hope our Society is neither so weak nor so indifferent as to let things go as they have gone all these years, and content ourselves with the frequent query, "How shall we retain our young people?" when those same people are allowed to pass years of the greatest physical and mental activity with nothing to meet the demands of the growing intellect, such as other churches provide for their young members. I hope this subject may be taken up by others, and that every one inside our branch of the religious world may be exercised in regard to it. L. J. MOSHER.

THE ORIGIN OF FIRST-DAY SCHOOLS.

To those who have been in the habit of thinking that the First-day School movement, so far as Friends are concerned, is of comparatively recent origin, I would commend the following facts, showing that in this, as well as other methods, for the benefit of the race, they have generally been found in the van.

Tradition informs me that the Society referred to afterwards became, or was merged in, the American Sunday School Union.

G. S. T.

Genoa, Neb., 5th mo. 20th, 1894.

The following item shows that Friends were connected with First-day Schools as early as 1791: "A Philadel-

phia Directory, published in 1795, gives the following account of the first Sunday School established in this country: 'In March, 1791, three First-day, or Sunday Schools, were opened under the auspices of 'The Society for the Institution and Support of First-day, (Sunday) Schools, in the City of Philadelphia.' At the date of this writing, 1796, these schools were still in flourishing operation, and had been for five years. One of them was for girls exclusively, and the other two for boys. The girls' school was under the care of John Ely, and was located in the rear of the Mulberry Street (Friends) Meeting. The boys' schools were under the care of John Poor, in Cherry street, and of Thaddeus Brown, in Front, near Almond street. These schools were for the children of the poorer part of the community, who would otherwise have been running through the streets.

"Reading and writing were taught in them. Bishop William White was President, and Dr. Benjamin Say, Vice-President, of the Society. These schools, it will be seen, were considerably in advance, as to date, of the 'First School on the Continent of America,' claimed to be established by William Smart, in the old Court House of what is now called Brockville, Canada, on the last Sabbath of October, 1811."

A DESCRIPTION AND BRASS MEDAL OF JESUS OF NAZARETH.

In 1702 the late Rev. H. Rowlands, author of *Mona Antiqua*, while superintending the removal of some stones, near Aberfraw, Wales, for the purpose of making an antiquarian research, found a beautiful brass medal of our Saviour, in a fine state of preservation, which he forwarded to his friend and countryman, the Rev. E. Llwyd, author of the *Archeologie Britannica*, and, at that time keeper of the Ashmolean library, at Oxford.

This medal has on one side the figure of a head exactly answering the description given by Publius Lentulus of our Saviour, in a letter sent by him to the Emperor Tiberius and the Senate of Rome. On the reverse side, it has the following legend or inscription, written in Hebrew characters: "This is Jesus Christ, the Mediator or Reconciler;" or, "Jesus, the Great Messiah, or Man Mediator." And, being found among the ruins of the chief Druids' resident in Anglesea, it is not improbable that the curious relic belonged to some Christian connected with Bran the Blessed, who was one of Catactacus's hostages at Rome from A. D. 52 to 59, at which time the Apostle Paul was preaching the Gospel of Christ at Rome. In two years afterwards, A. D. 61, the Roman General Suetonius extirpated all the Druids in the island. The following is a translation of the letter alluded to, a very antique copy of which is in the possession of the family of Kellie, afterwards Lord Kellie, now represented by the Earl of Mar, a very ancient Scotch family, taken from the original at Rome:—

"There hath appeared, in these, our days, a man of great virtue, named Jesus Christ, who is yet living among us, and, of the Gentiles is accepted as a prophet, but his disciples call him 'the Son of God.' He raiseth the dead, and cures all manner of diseases; a man of stature somewhat tall, and comely, with very reverend countenance, such as the beholders both love and fear; his hair the color of chestnut, full ripe, plain to his ears, whence downwards it is more orient, curling, and waving about his shoulders. In the midst of his head is a seam or a partition of his hair, after the manner of the Nazarites; his forehead, plain and very delicate; his face without a spot or wrinkle, beautified with the most lovely red; his nose and mouth so formed that nothing can be reprehended; his beard thickish, in color like his hair, not very long but

forked ; his look, innocent and mature ; his eyes, grey, clear and quick. In re-
 proving, he is terrible ; in admonish-
 ing, courteous and fair spoken ; pleas-
 ant in conversation, mixed with grav-
 ity. It cannot be remarked that any
 one saw him laugh, but many have
 seen him weep. In proportion of
 body, most excellent ; his hands and
 arms most delicate to behold. In
 speaking, very temperate, modest and
 wise, A man, for his singular beauty,
 surpassing the children of men !”

The representation of this sacred
 person which is in the Bodleian library,
 somewhat resembles that of the print of
 this medal, when compared together.
 It was taken from a likeness engraved
 in agate, and sent as a present from the
 Sultan for the release of his brother,
 who was taken prisoner. There is a
 well-executed drawing of this at the
 Mostyn library, much worse for age.
 —*From Ten Thousand Wonderful
 Things.*

THE QUAKER IDEAL.

(Continued from last number.)

“The Friends of our time are not
 the coterie of mere philanthropists,
 which people in general have taken
 them to be, and which, perhaps they
 were—too much—in the last century.
 They are alive to their yet higher
 calling of bringing men to Christ, and
 teaching them something deep and
 true about His gospel. But they are
 not going, I am sure, to neglect philan-
 thropy ; they will still be in the van, I
 dare say, in every movement which is
 calculated to benefit mankind, and in
 which they can consistently engage.
 At the present time one of the most
 conspicuous proofs of their practical
 philanthropy (in which the religious
 element is the substantial basis) is the
 surprising fact that this little Society
 consisting of only about seventeen
 thousand persons in Great Britain,
 teaches in its First-day Schools, from
 week to week, nearly forty thousand
 people, a large proportion of whom

are adults. And although this effort
 has not consciously or professedly
 aimed at proselytizing, nor been always
 of a very pronounced Quaker type, its
 tendency has certainly been in that
 direction. It has, in fact, resulted al-
 ready in a considerable accession to
 the membership of the Society. But
 it is probable that those of this class
 who remain in the body will need a
 somewhat lengthened term of “appren-
 ticeship” in order to impart to them
 the deeper and more spiritual charac-
 teristics of their new profession ; for
 the essence of Quakerism is not im-
 bibed in a day. They are an interest-
 ing class worthy of all Christian sympa-
 thy and care, but they constitute an
 acknowledged difficulty. On becoming
 members of this democratic Church,
 they find themselves possessed of
 powers for the exercise of which they
 are as yet but imperfectly trained.

“They have, besides, a natural ten-
 dency to look for the superficially
 attractive and sensational features of
 religious observance, which prevail
 around us. But the only plea for the
 continued existence of the Society, on
 its distinctive historical basis, is the
 rigid exclusion of these sensational
 elements from its teaching and polity.

“The Quakerism of the future, to be
 worthy of continued life, must be a
 deep and thorough reversal of the
 worldly standards of religion and relig-
 ious observances, and I may add of
 the Calvinistic creeds which still so
 largely dominate the Christian churches.

The fulfillment of its special mission
 depends upon the degree in which it
 upholds the genuine principles of
 primitive Quakerism. If it lets them
 drop, its continued existence is not
 even desirable.

“God is teaching the nations Divine
 wisdom by some bitter experiences. Cul-
 tivated and thoughtful people, every-
 where, are abjuring ecclesiastical dicta-
 tion and mere documentary authority,
 and many of them are anxiously looking
 for a surer basis of religious belief
 and guidance. And amongst the

many great thoughts which the Society of Friends has still to proclaim to the world, the first and last and most glorious, rings out the 'voice from heaven' heard upon the 'Holy Mount' and so exultantly echoed by the early Apostles of our Quaker faith."

"This is my beloved Son, hear Him."

"Christ has come to teach His people Himself."

THE LAND OF "PRETTY SOON."

(From the Companion.)

I know of a land where the streets are paved
With the things we meant to achieve.

It is walled with the money we meant to have
saved ;

And the pleasures for which we grieve,
The kind words unspoken, the promises broken,
And many a coveted boon,

Are stowed away there in that land some-
where—

The land of "Pretty Soon."

There are uncut jewels of possible fame

Lying about in the dust,

And many a noble and lofty aim

Covered with mould and rust,

And oh ! this place, while it seems so near,

Is farther away than the moon.

Though our purpose is fair yet we never get
there—

To the land of "Pretty Soon."

The road that leads to that mystic land

Is strewn with pitiful wrecks,

And the ships that have sailed for its shining
strand

Bear skeletons on their decks.

It is farther at noon than it was at dawn,

And farther at night than at noon ;

Oh, let us beware of that land down there—

The land of "Pretty Soon."

—*Ella Wheeler Wilcox.*

Every condition of life, if attended with virtue, is undisturbed and delightful ; but when vice is intermixed, it renders even things that appear sumptuous and magnificent, distasteful and uneasy to the possessor.—Plutarch.

Humility is not a weak and timid quality ; it must be carefully distinguished from a groveling spirit. There is such a thing as honest pride and self-respect. Though we may be servants of all, we should be servile to none.—E. H. Chapin.

AN EXTRACT

FROM A PAPER PREPARED AND READ
BY SIDNEY A. JOHN IN THE YOUNG
PEOPLE'S MEETING, AT EAST
JORDAN, ILL.

Knowing that every inward intimation as to what is right for us to do comes from our kind heavenly Father, and is offered for our soul's benefit, we should be careful to make the right response. To this call every one of us responds in some way : if not in words we do in actions. Actions speak louder than words. Then why is it that we do not always heed it and make the right response? A certain person realizes that this call comes to him, and he responds by saying, "By and by I will obey this call and give God my heart, but I have not yet gained enough of wealth and worldly treasures to turn my attention and thoughts in a religious direction, but when I possess enough of these I will heed those heavenly monitions." Jesus teaches us "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal." Another man makes this response, "I realize that Jesus suffered on the cross that I might be saved, I realize that God's call is an invitation to me which I ought to obey, but I am afraid some of my friends may ridicule me if I do so." This it seems to me is like being ashamed of God ! Some day there will come to us the call which we will have to obey, "This hour thy soul is required of thee." Then when we stand before the judgment bar to be judged according to our actions here in this world, if we should be so fortunate as to hear these words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," then no matter what have been our tribulations in time.

Why is it that we do not heed this

call which comes to us as a warning of danger in neglect? We, that do not heed this call have been likened unto the two young men that were out boating one pleasant day; the air was calm and the waters smooth, and they enjoyed themselves very much as they moved along so swiftly down the stream with the current. They were not aware that there was danger ahead, that the rapids were just a little way below, but thought they had nothing to fear so long as everything went along so smoothly. Soon a man who was near by saw the course they had taken, and how swiftly they were gliding along and how unconcerned, called to them. "Ahoy, there, young men, ahoy, the rapids are below you!" They responded laughingly by saying, "What care we for the rapids so long as we are gliding along so smoothly." They thought when they could see the rapids they would turn their boat and go the other way. Soon the man called to them again and warned them of the danger they were so rapidly approaching, but the response was the same. The farther they went the swifter became the current, until at last it became so swift that they found it impossible to turn, so on they went to their destruction, all from neglecting the warning a friend had so kindly given them. Divine impressions upon our minds are to day warning us of the danger in neglecting any duty, and all who obey the indwelling guide are rewarded even on earth with a peace and content unknown to the sinner. Some think when we get so far along in life, when we know we are nearing the end, we will turn, but the farther we go down the stream the stronger becomes the current that bears us on to ruin. So when the call comes to us to turn we should turn *immediately*, and so much easier will be the victory. Yes, friends, when this call comes to us our response should be, "Yea, Lord, I give myself to Thee, take me as I am, do with me as Thou seest fit," and all will be well with our souls.

SALVATION.

"Work out your own salvation with fear and trembling." Phil. 2, 12. That is, that we go cautiously along in the path of safety from sin, in order that we may be saved from sin. That is that we walk not in darkness, but in the Light of our Heavenly Father, which hath appeared to all men, which Light is the indwelling of the Christ-like spirit, mind or invisible power; which is of a loving, kind nature, and was never crucified, causing us to regard others' comforts, and doing unto them as we would have them do unto us, and so keeping us from harming them or sinning against them, or transgressing our Heavenly Father's law, which is a law of kindness which, when followed out, saves us from sinning, and consequently works out our own salvation therefrom. "None of them can by any means redeem his brother or give to God a ransom for him." Ps. 49, 7. Ps. 50, 23: "To him that ordereth his conversation aright will I show the salvation of God."

We hear a good deal about the saving of souls, as though one person could save the soul of another which, according to the foregoing, is not the case. One person may point out the way to another by which his or her soul could be saved, but it must be done by the individual itself, and not by a secondary person or power out of itself.

"Ye must be born again." The good spirit must rule the natural or physical body, and when this is the case then are our actions in accordance with it, for as the spirit is so are our actions, and this good spirit will save our souls and bring us into harmony with our Heavenly Father's will, and give us a right to His blessing and soul-saving and redeeming inheritance. So let each and every one of us so mind the Light, which is our Heavenly Father's law of love and kindness, as shown forth in the blessed Jesus, who came not to do his own will but the will of

Him who sent him, and walked not after the flesh but after the will of his Heavenly Father. If we would be saved we must abide in the vine and partake of his nature, and our soul will then be redeemed and saved by the power of God, and not the power of a man or set of men. "For I the Lord am a jealous God, and will not give my glory to another."

The Christ within
Is our salvation from sin.
And anger and hate.
And jealousy and strife
Will be cast out
By His powerful might,
And our salvation made complete;
For He is the way, the truth and the life,
Giving us peace and happiness here,
And a blessed hope of hereafter.

ANONYMOUS.

NOTICE.

All persons interested with Friends in First-day School or Philanthropic work, will be welcomed at the Conferences to be held at Chappaqua, N. Y., in eighth month. Those expecting to attend from New York or Chappaqua Monthly Meetings, will notify the Chairman or Secretary of the Reception Committee. All others will please give their names to the correspondent of the Monthly Meeting in which they reside, to be forwarded to the Chairman.

JENNIE C. WASHBURN, JOHN W. HUTCHINSON,
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Secretary. Chairman.

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