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Young • Friends' • Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VIII.

LONDON, ONT., SECOND MONTH, 1893.

NO. 2.

For YOUNG FRIENDS REVIEW.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

"Neglect not the gift that is in thee,"
God-given, so precious and free ;
"Neglect not the gift that is in thee ;"
Hang not thy harp on a tree.

But take it and let its sweet echoes
A solace to others yet bring,
And call from the temple of memory
The bright, happy words thou canst sing.

Yes, sing in thy happiest measures,
Which only the full heart may do ;
Be true to the light that is given,
Aye, ever and always be true.

"Neglect not the gift that is in thee"
No matter how weak nor how small,
Forget not our Father in heaven
Is seeing and watching us all.

Have a word for the saddened and weary,
A prey to their sorrow and fear ;
Let thy presence some other hearts gladden
With its smiles, its brightness, its cheer.

And then, in the far distant future
Who knows what a blessing 'twill be !
Like the seed that was sown in the springtime
May come the reward unto thee.

Leatitia M. Test.

BAPTISM.

Let us see what we can make out of it. In the first place, I believe we will all admit that there is one Lord, one faith, and one baptism, one God and Father over all, in all, and thro' us all. Well, then, now, what is this baptism that is thro' us all? Is it not a portion of God's Holy Spirit, a portion of which is given unto us all, whereby we may be profited? I believe it is, for my part, and have experienced its operation in my mind or spirit in a measure, and as I have been

obedient thereto, have found that it led me to do justly, love mercy, and to walk humbly, which is the whole duty of man, for it thus glorifies God, and causes us to live acceptably with man, for if we do not do that which is right towards each other, our Heavenly Father will not accept us, for if we do evil sin lieth to our charge or door ; but by doing well we are accepted. Well, now, it is in the power of any one to come under this one baptism if they will not let the deceitfulness of riches and the pride of life take its place, for these things are a great snare to many, leading them to be discontented, fretful, peevish and angry at times, and making things in general unpleasant about them. Therefore, leave off these things, that you may do nothing but what God's love, as exemplified by the Blessed Jesus, would lead unto, whereby our peace and reconciliation is made.

Well, but I thought you were talking about baptism. Well, so I am ; and this is not the baptism of water, but the baptism of the Holy Spirit, which is the one baptism, that is alone necessary, the water baptism being entirely superfluous, and of no account unless accompanied by the Holy Spirit, and if it is administered does not as a consequence insure the receiving of the love of God in our hearts, or his Holy Spirit, whereby we are to act and do his good pleasure, for God is love, and they who dwell or work, and live in love, live in God and he in them ; and it may be that water baptism may be a hindrance rather than a benefit at times, as it may lead the subject to place his dependence thereon rather than upon

the good part, and be like Martha of old, who was engaged about many things, but had neglected the good parts. So much for baptism. There is one Lord, one faith, one baptism, one God and Father over all, in all, and through us all, and through the hungering and thirsting soul. Mind it and have thy peace established.

WM. TYSON.

SPIRITUAL GROWTH.

It is a well known proverb that courtesy costs nothing, but calculation might come to value love for its profit. Gentleness and kindness are garments which round out the human figure to a perfect symmetry. The heart so attuned to love both for God and man can sound no discords, can vibrate only when some gentle breeze plays across the strings. Let us absorb the sweetness of life, let us drink in the music as it passes on the wind, and far more important still, let us remember that God loves us. Bearing in mind this fact, our weary feet will be less likely to stumble on the bars and our dependence upon the great Father will be strengthened.

The strongest spiritual growth is attained by being faithful in the smaller duties of life, giving in such just gradations that pure youth passes into useful manhood, and active manhood matures into the sweet and tender wisdom of age. Men and women standing in their places, doing their work, unflinchingly trusting in God, grow deeper, soar higher, and spread more widely as the years pass on.

There is nothing more striking in the living Gospel of the Messiah than the stress which it lays on the small things of life. It calls more for quality than quantity, and in the tenderest manner rebukes man for the value he sets upon *how much* instead of *how well*. Oh, that we might begin now, at *once* to do what we can for man, for truth, and for right. Do right for the sake of right, leave the past and the

future, and take hold of the present which is always the day of salvation. Our past shall be forgiven us, if we begin now to do right, for that is repentance. Our future salvation we may safely leave with the loving father, while we are doing what we can. This trust which throws off all anxiety about past sins and future salvation, this indeed is the faith which saves the soul and surrounds us with that summer atmosphere of love and hope.

"Soul of our souls and safeguard of the world,
Sustain, thou only can'st, the sick of heart,
Restore their languid spirits and recall
Their lost affections unto thee and thine."

ELLA W. CLARK.

BOTANY AND HORTICULTURE

PAPER READ BY MARY A. NICHOLS
BEFORE THE STATE HORTICULTURAL SOCIETY, 1ST MO., 19.

"All are but parts of a stupendous whole,
Whose body Nature is and God the soul."

The reform spirit of the age seeks to mold these natural parts to a degree of perfection such that each may be not only a ready recipient but a free conductor of the inspiring, life-giving influence of this infinite soul. One unsound block in the great mosaic of the body may break the continuity of the soul's influence as a glass insulator breaks the electric current. Much more certainly will a mixture of imperfect material throughout the structure tend to weaken and dispel the force.

It is a fact which ought not to be overlooked that in every department of life and work we help in the construction of this "stupendous whole." Nature includes, of course, human nature—men. It also includes the many lesser and greater subjects which we have been pleased to term the "natural sciences." Thus even in an enterprise so material as the development of the horticultural industry we must strengthen or weaken the general structure.

I believe one of the worst alloys

used in the building processes of to-day is superficiality. The world wants thoroughness. Our own beloved land is cursed with shallow men, with half developed industries and professions. Our factories turn out imperfect products, cheap goods made but to sell. Our educational institutions, in too many cases, are in the hands of men who, daring to hazard anything for a fat salary, thrust themselves, by skillful manipulation of political wires, into positions for which they know themselves utterly incompetent. Our daily press is fast becoming a by-word among journalists abroad and a "skeleton in the closet" of thinking men at home. Our pulpits are desecrated by hollow-headed orators. And so throughout the list of industries and professions appears this same deplorable lack of thorough preparation and conscientious execution. Do horticulturists stand above the accusation? Do you not find as practical gardeners and fruit growers, too much of this same element in your ranks? Are you not hampered by the work of men, who, having acquired one idea, take no pains to study out its proofs or bearings, but securely mounted in the saddle of self-confidence, ride their hobbies ruthlessly over the many careful labors of their neighbors? Even the most proficient of our number feels the insufficiency of his knowledge, and the very object of this organization acknowledges the science to be in its infancy.

You have asked me what is the relation of botany and horticulture, and I answer this: That only as these two subjects are developed hand in hand and made mutually interdependent, can either one be thoroughly mastered.

Whether botany depends upon horticulture, or horticulture depends upon botany, in other words, which is the primary and which is the secondary subject, is a problem similar to Froude's famous question of "which first existed, the owl or the egg?" The

owl, you remember, in discussing the problem, remarked: "When I reflect upon the beauty of a complete owl, I think that must have been first, as the cause is greater than the effect. When I remember my own childhood, I incline the other way." So, when we reflect upon the magnitude of our State Horticultural Association, we are inclined to give to this science the precedence. When we remember the practical benefits of our botanical experiments, we incline the other way. So, leaving the question unsettled, let us proceed in detail to the relations which these two subjects, whether treated as sciences or industries, bear to each other.

It may be well, in the beginning, to understand clearly what is embraced in each. The term horticulture, from the Latin words "*hortus*," a garden, and "*cultor*," a tiller, means literally the tilling of a garden. Botany, a word of Greek origin, is defined as the science which treats of the structure of plants, their places of growth, their classification and the terms employed in their description and denomination.

Thus defined, the work of the horticulturist would necessarily be very blind without some botanical preparation. In the garden of such a husbandman we might indeed expect to gather grapes from thorns, or figs from thistles. Without any knowledge of the functions of their parts, their places of growth, etc., he would, as likely as not, try to grow oranges in frigid climes or cacti in a marsh. Of course a few years of experience would teach these lessons, but the years spent thus would be years of botanical and horticultural experience.

Aside from this general way in which a knowledge of botany is indispensable to the horticulturist, we may take time to note two particular cases in which the latter is under endless obligation. The first is the discovery and the development of the process of cross fertilization. Fruit and flower growers need only an allusion to this

subject to bring to their minds the improved varieties which have come through this agency.

The second and probably the greatest debt which the gardener owes, he owes to the cryptogamist botanist. The most thorough knowledge of structure and growth of habits and habitats, and the most careful observance of climatic conditions, soil and drainage, avail the fruit grower little in the presence of the hosts of mildews, rusts, rots and blights which infest his gardens and orchards. These diseases belong distinctively to the realm of botany. But their life histories, methods of propagation, conditions of growth, and, above all, means of extinction are matters which may not be neglected if the science of horticulture is to be a success.

In so far then, at least, is horticulture dependent upon botany.

On the other hand, the science of botany in itself is incomplete. It paves the way for such application of its theories and principles as can be made only in the realm of the other science. While botanist would disclaim the title non-practicality, yet it is true that only in its applied condition does their work become one of living worth. The world cares not for the structure of bark or leaf, except as these tissues adapt the plant to certain climatic conditions; it has no interest in the nature and appearance of fungus diseases except as they are of economic importance. Even in the department of classification, which demands so large a share in the attention of the botanist, he must resort to characterizations which are found only by the propagation of the plants in question.

In summing up then, I conclude that the two are inseparably connected—the one a preparation and foundation for the other in the beginning, and, through preventative measures, its salvation in the end; the second giving to the first its only fractional application, thus making it a living work. Neither can spare the

other—neither can afford to disparage the other, but working hand in hand, supplanting and supporting each other they may attain the limit of their possibilities, and in this attainment succeed in making this one part a perfect part—one such that even in the tendency of gardens and orchards the Spirit of Infinity may be glorified.

*Miss Mary A. Nichols, of State Centre, a graduate of the Iowa Agricultural College, and now a teacher in the East Des Moines High School, read a valuable paper on "The Relation of Botany to Horticulture" Her delivery was excellent. Her paper is one that needs to be generally read.

Miss Nichols' paper was received with enthusiastic approval. She was made an honorary member of the Society. Capt. Watrous asked the speaker how the Society could enlist the services of about three or four dozen such ladies in its work. She replied: "All you had to do in my case was to ask me." The reply was so complete that Capt. Watrous was quite overwhelmed, and amid the applause that followed had not a word to say.—*Iowa State Register*.

*Mary A. Nichols is a daughter of Benjamin F. Nichols, a well-known Minister in our Society, of State Centre, Iowa.

HOW WE TRAIN OUR CHILDREN FOR "GLORY."

"The battle hurtles on the plain—
Earth feels new scythes upon her:
We reap our brothers for the wains,
And call the harvest . . . honor!—
Draw face to face, front line to line,
One image all inherit,—
Then kill, curse on, by that same sign,
Clay, clay,—and spirit, spirit.
Be pitiful, O God!"

E. B. BROWNING.

We take our infants on our knees
And teach them baby prattle,
And place within their tiny hands
A harmless penny rattle.
We point up to the skies above
And tell of God who made them,
That He is good, the God of Love,
And how Christ died to save them.

We lull to sleep with hymns of peace,
Sweet words to soothe all terror,
Too soon we mar the lessons given
And bring them up in error ;
For ere their little feet can stand,
To balance scarcely able,
They fall and bruise their pretty heads,
We bid them "smack the table."

We purchase them a fife and drum
And bid them "march to battle ;"
They think it all is splendid fun,
And scorn the penny rattle.
We clothe them soon in gaudy suit,
Give military drilling,
Assure them they must never doubt
God's will they are fulfilling.

Our brave boys leave their happy homes,
Our hearts with grief are heaving,
The brightness from our hearths hath fled,
They smile whilst we are grieving ;
We dare not think—they cannot see
The horrors they are meeting,
They go forth, blind as blind can be,
To carry out our teaching.

The Royal Standard overhead,
The drum's exciting clamour,
The tinsel garb of gold and red
Shed o'er their souls a glamour.
O mothers ! spare yourselves and them,
Uphold Christ's simple teaching,
"Peace—peace on earth, goodwill to men,"
The essence of His preaching.

We read of "splendid victory won,"
Of England's realm increasing,
And what besides ? Our work is done !
Since ours, our own ! are "missing."
To deeds of passion, rage and blood,
Our best we thus surrender ;
Thus "glorify our loving Lord
Whose mercies are so tender."

More wise are we, aye nobler far
Than they of ancient story,
Who passed their children thro' the fire,
We cover ours with glory !
And what of them whose young bright lives
Have fled and left no traces ?
We cry, "O God, be pitiful !"
We weep, and hide our faces.

England.

Margaret Fellows.

TOBACCO.

The use of tobacco by civilized nations was first in Spain, where it was introduced from the West Indies soon after the discoveries of Columbus, in 1492. It is said to have first been found in Yucatan. The habit is said to have been learned from the American natives.

There are three distinctive ingredients peculiar to tobacco, each of which is a powerful poison. 1st. Nicotine, a few grains of which, when taken into the human stomach, causes death in a few minutes. It is a colorless transparent, oily liquid, having an acrid odor, and an acrid burning taste. 2nd. Nicotianine, it is a white, waxy substance, having a hot, bitter taste, extracted from tobacco leaves and called also tobacco camphor. 3rd. An empyreumatic oil, obtained by distillation. There are seven or eight species of the tobacco plant, found mostly in warm latitudes.

Nicotian introduced it into France in 1560. In small doses tobacco becomes a sensation of heat in the throat, in large doses it causes nausea, vomiting and purging, and a most distressing sensation or sinking at the pit of the stomach. The usual effects are languor, feebleness, relaxation of the muscles, trembling, great anxiety and tendency to faint, vision enfeebled, ideas confused, pulse small and weak, and often varies with exertion surface cold and clammy, convulsive movements followed by paralysis, torpor and death.

The oil of tobacco has a great effect upon the nerves of the heart, weakening the organ and producing palpitation and rendering it incapable of sending a full and regular supply of arterial blood to the brain, causing giddiness. The continued use often causes heart disease and death.

Dr. Richardson says, "If a community of youths of both sexes, whose progenitors were finely formed and powerful, were trained to the early practice of smoking, and if marriage were confined to smokers, an apparently new and physically inferior race of men and women would be bred. Injury of the retina and nervous tissues of the eye is another effect, producing amaurosis or loss of sight, by paralysis of the optic nerve. Out of thirty seven cases of this disease, twenty-three were inveterate smokers.

sive chewers or smokers of tobacco, are more apt to die in epidemics, and cannot recover soon, and in a healthy manner from injuries or fever.

Smoking causes the blood to be thin and causes a change in the red corpuscles. It makes the stomach and heart weak.

Dr. Liebig, the celebrated German chemist, says that "smoking cigars is prejudicial to health, as much gaseous carbon is injuriously inhaled, that robs the system of its oxygen.

The Spanish nation have been consumers of tobacco for centuries. Both sexes are great smokers; and see how the noble Castilian has degenerated.

Tobacco causes a thirst which is not satisfied with water, and beverages containing alcohol are resorted to.

The effects of tobacco, though often severe on those who have attained to manhood, are especially injurious to the young. In these it causes impairment of growth, premature manhood and physical prostration.

It is often said of those indulging their grosser appetite, that it does them no harm. In answer to this apology comes the medical testimony, which is, perhaps, the worst thing that can be said of tobacco.

The parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are semi-narcotized by it, must transmit to his child elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of future being, at the expense of the moral and intellectual nature.

A French physician investigated the effect of tobacco smoking upon thirty-eight boys, between the ages of nine and fifteen, who had formed this habit. The result was that 19 showed marked signs of nicotine poisoning, serious derangement of the intellectual faculties, and a strong desire for alcoholic drinks; three had heart disease; eight decided deterioration of the blood;

Tobacco manufacturers and excise-men had frequent nose-bleed; ten disturbed sleep; and four ulceration of the mucous membrane of the mouth. It is one cause of paralysis. It soothes the excited nervous system at the time, to render it more irritable and more feeble ultimately.

The effect of tobacco on the digestive functions commences with its introduction into the mouth, either as the quid or by smoking. It relaxes the mucous membrane, causing increased action in the salivary glands, if this is ejected, an important adjunct to the digestive process is lost; and the system is drained of that which it was not intended to lose. In such cases the order of bodily function is reversed, and the mouth is created into an organ of excretion. It is the office of the kidneys and the urinary ducts to convey away a large part of the superfluous water, and all the waste salts that require to be expelled from the body; but if a drain be established at the mouth, the effect is to relieve these parts of a portion of their labor. It is probable under these disgusting circumstances the amount of salt in the saliva is increased. This unnatural and excessive waste of fluids causes a thirst that in many cases leads to the use of alcoholic liquors. Continued use causes an unnatural dryness in the mouth, lungs, and air passages, and they become diseased. It also causes ulcers of the tongue, and this organ moulders and falls away, causing great suffering until they are relieved by death. General Grant's death was caused by this or something similar.

Some swallow the saliva; the poison is then absorbed into the blood, the digestive powers weakened, and fatal malignant diseases of the stomach and liver produced. On account of its softening and relaxing effects on the mucous membrane of the bowels, it becomes a predisposing cause of serious and fatal diseases as hemorrhage; and mild cases of typhoid fever are often rendered fatal in excessive smokers,

that might otherwise have been curable from peritonitis or perforation.

A danger of far greater interest to those is the enfeeblement of the human mind, the loss of the powers of intelligence and of moral energy—in a word, of the vigor of the intellect, one of the elements of which is memory.

In schools of different kinds it is seen that those who use tobacco are always below those who do not use it, in their studies. All who smoke do not drink but all who drink, generally, use tobacco, thus showing that they often learn to drink from the use of tobacco.

Cigarettes are especially hurtful; they are made from the ends of cigars which have been thrown away, they are gathered up out of all sorts of places where they are thrown, collectors buy them and send them to manufacturers. The stump of the cigar contains more nicotine than any other part, because every puff causes it to collect there. Contagious diseases are often conveyed in this way, also. The papers in which the cigarettes are wrapped are soaked in arsenic and they are also flavored with some kind of liquor; chewing tobacco is also flavored sometimes.

It is almost useless to say that many diseases are caused by their use also. Young people who use them seldom become very useful, and do not live long. Opium is also put into them, in order to give some bulk and tone to the originally cheap and filthy material.

The smoker inhales the smoke and the soot goes all through the system, causing the skin of a smoker to have a dark appearance, beside this it clogs up the pores, thus keeping the waste material from escaping from the body.

The expense is also great, counting the use of only one five cent cigar a day, and a great many use more and higher priced ones at this rate it costs \$18.25 a year. In a few years the poor man could buy many luxuries with the money spent in this way.

The external application of tobacco to chafed surfaces, and even to the healthy skin, will occasion severe and

sometimes fatal results. A tea made of tobacco, and applied to the skin, has caused death in three hours. A tobacco enema has resulted fatally within a few minutes. Nicotine is one of the most rapidly fatal poisons known. It rivals prussic acid in this respect. It takes about one minute for a single drop of nicotine to kill a full grown cat. A single drop has killed a rabbit in three minutes.

These are only a few of the injurious effects upon the human family in a great many ways. It has been a cause of decrease in population in the native population of the United States, and a means of a great increase in disease of almost every description.

The number of acres devoted to the cultivation of tobacco in the world is stated to be 9,500,000. In the United States more than 1,200,000 acres are thus appropriated. Its production has increased in this country in ten years, from 1870 to 1880, more than eighty per cent. Since 1841, the population of Great Britain has increased twenty-five per cent, but the consumption of tobacco has increased forty-three per cent.

And now if there are any here who use it, or even have used it, I entreat them to give it up if they do not want to stunt all their mental and physical faculties, and also debase the moral, and I might say spiritual, and as each one of us goes on our journey through life let us all do what we can to check this evil which is destroying twenty thousand people annually. There is nothing noble in it, all is low and degrading and leads to evil.

The Society of Friends have been opposed to its use for years and also many other people are now awakening to see the wrong it causes.

Some say when they become addicted to its use they cannot overcome it. But there is a higher Power unto which if we become obedient we can overcome all things.

HAMTONETTA BURGESS.

1st mo. 20th, 1893.

Young Friends' Review

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

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

Our readers will be pleased to know that our mutual friend Lydia J. Mosher, after a severe illness of five months, is again around and well. The absence of her bright and entertaining articles in the REVIEW has been much felt, and we trust her pen may be again resumed for our intellectual profit and pleasure. The charming story of "Martes, the Persian Boy," comes fresh and inspiring to our minds, and we long for more such.

We have received reports from the three we asked to judge the essays written on the subjects for which prizes were offered by the REVIEW last year. Some of the comments that accompanied the decisions of judg-

ment might be interesting to our readers and encouraging to those who sent articles. "The essays," says one, "all contain excellent thought, and the writers without exception may be congratulated upon their efforts. The decision is rendered the more difficult owing to the variety of subjects. I would suggest in future competitions that a prize for each subject be offered. The object in having a number of subjects I can well understand. To decide upon the comparative merit of articles upon the one subject is a different matter entirely to deciding upon the best of those on several subjects. I cannot say that I am entirely satisfied with the method of treatment in many of the best articles, even; for instance, in 'The greatest boon that Quakerism has given the world.' Now, some of the best written articles devote much space to every form of good that has at any time characterized the Society, and very little to the one the 'greatest boon.' A few have dismissed the subject with little more than assertion instead of discussion, while others have led up to the point with precision and skill. After giving the decision the writer goes on to say: "The value of these contests are evident; and no inconsiderable credit is due the YOUNG FRIENDS' REVIEW for encouraging this form of healthful rivalry. It is to be hoped that the pages will still be open for contestants whether prizes are given or not, and that subjects will be assigned by the Editor with limits as to style, etc., for young writers."

We find that the prizes are awarded as follows: 1st, to Walter S. Way, whose subject was, "The greatest boon that Quakerism has given to the world;" 2nd, to Lemoyne Dillingham; subject, "Science and Religion," and 2nd, also, to Charlotte Carson Talcott, on "The Present Tendency of Orthodoxy;" and 3rd, to Julia M. Dutton; subject, "The greatest boon that Quakerism has given to the world." The respective awards will

be forwarded to the above-named persons soon.

We are very thankful to the judges for their ready compliance with our requests, and the pains they took in endeavoring to render a just decision. We knew it would be no easy task to judge between so many excellent essays, but we felt they were equal to the occasion.

We hope that all who engaged in the contest, whether they won prizes or not, will feel themselves well repaid for the effort in the practice and experience it gave them, and the good it may have done to others.

Prizes were also offered for best reports of Yearly Meetings during last year, but as no reports came within the stipulations made with the offer, we do not feel justified in granting any.

The Birmingham *News* (England) made near the end of last year a report of census taken for it of the attendance of the different places of worship and adult schools in that city on the first day of the week. At the fifteen meetings and schools of Friends the aggregate attendances, morning, afternoon and evening, amounted to 9,747; a larger number than those of several of the Nonconformist bodies, though smaller than those of the Church of England, Wesleyans, Congregationalists, Baptists and Roman Catholics. The Birmingham *News* says: "No body has made anything like progress during the last few years that the Society of Friends has done. A great responsibility rests upon its members that this work should be strengthened and consolidated. In the village of Stirchley, which has a population of less than 2000, the total attendance under the care of Friends on one Sunday was 1,300; and at Northfield, the last building erected by Friends, there was an attendance of 198 on the evening of the census. A number of Friends have made considerable effort during the last few years to have all this outside work recognized by the Society. Truly the fields are white al-

ready to harvest; and there seems practically unlimited scope for Friends if they have energy and faith."—*Friends' Review*,

A PUBLIC FRIENDS' MARRIAGE.

WEDDED ACCORDING TO THE QUAKER RITUAL—A PROPITIOUS UNION.

At 1 30 Wednesday afternoon a large company gathered at the Friends' church to witness the marriage of G. Myron Allen and Miss Lemoyne F. Dillingham, both of this village. The marriage was performed according to the simple but impressive ceremony of the Society of Friends, the contracting parties repeating before God and the assembled witnesses the most binding of marriage vows. The certificate, which was printed on parchment according to the ancient practice of Friends, was read by Robert S. Haviland, a minister highly esteemed and revered not only by his own Society, but by all who know him. It was afterwards signed by witnesses. Mr. Haviland addressed the company and spoke beautifully to the newly married pair. The meeting was closed by a prayer from the same minister. The bride's dress was a beautiful pearl gray silk. After the ceremony the company repaired to the home of the bride's father, Henry Dillingham, where bountiful refreshments were served. The young couple, who have taken each other as companions for life, have, as far as human eye can foresee, a very happy future in store for them. Mr. Allen is an exceptionally fine young man, as all who know him will testify, and Mrs. Allen has a host of friends who bear witness not only to her fine musical talent and cultivated mind, but to the goodness of heart and loveliness of character, which are the fruits only of true, practical religion. May the many good wishes of their friends be fulfilled. Mr. and Mrs. Allen were the recipients of many beautiful and useful gifts.—*From the Granville Sentinel*.

OUR CHRISTMAS.

BY JULIA WALCOTT.

We didn't have much of a Christmas,
My papa and Rosie and me,
For mamma'd gone out to the prison
To trim up the poor pris'ner's tree
And Ethel, my big grown up sister,
Was down at the 'sylum all day
To help at the great turkey dinner,
And teach games for the orphans to play.
She belongs to a club of young ladies
With a "beautiful objick" they say,
'Tis to go among poor lonesome children
And make all their sad hearts more gay.

And Auntie, you don't know my Auntie?
She's my own papa's half sister Kate,
She was 'bliged to be round at the chapel
'Till 'twas,—Oh, something dreadfully late,
For she pities the poor worn-out curate :
His burdens, she says, are so great,
So she 'ranges the flowers and the music
And he goes home around by our gate.
I should think this way must be the longest,
But then, I suppose he knows best,
Aunt Kate says he intones most splendid,
And his name is Vane Algernon West.

My papa had bought a big turkey
And had it sent home Christmas Eve ;
But there wasn't a soul here to cook it,
You see Bridget had threatened to leave
If she couldn't go off with her cousin,
(He do-~~esn't~~ look like her one bit)
She says she belongs to a "union"
And the union won't let her "submit,"
So we ate bread and milk for our dinner,
And some raisins and candy, and then
Rose and me went down stairs to the pantry
To look at the turkey again.

Papa said he would take us out riding—
Then he thought that he didn't quite dare
For Rosie'd got cold and kept coughing ;
There was dampness and chills in the air.
Oh, the day was so long and so lonesome,
And our papa was lonesome as we ;
And the parlor was dreary—no sunshine,
And all the sweet roses,—the tea,
And the red ones, and ferns and carnations
That have made our bay window so bright,
Mamma'd picked for the men at the prison ;
To make their bad hearts pure and white.

And we all sat up close to the window,
Rose and me on our papa's two knees,
And we counted the dear little birdies
That were hopping about on the trees,
Rosie wanted to be a brown sparrow ;
But I thought I would rather, by far,
Be a robin that flies away winters
Where the sunshine and gay blossoms are.
And papa wished he was a gaul bird,
'Cause he thought that they fared the best :

But we all were real glad we weren't turkeys
For then we'd been killed with the rest.

That night I put into my prayers—
"Dear God, we've been lonesome to-day
For Mamma, Aunt Ethel and Bridget—
Every one of them all went away.—
Won't you please make a club, or society,
'Fore it's time for next Christmas to be,
To take care of philanthropists families,
Like papa and Rosie and me ?"
And I think that my papa's grown pious,
For he listened, as still as a mouse,
Till I got to Amen :—then he said it
So it sounded all over the house.

CHRISTOPHER COLUMBUS.

AND THE WORLD'S PARLIAMENT OF RELIGIONS.

BY REV. JAMES GORTON.

Of either of the themes we can say
but lit le of what might be said. The
city of New York has celebrated the
four-hundredth anniversary of the dis-
covery of America by Columbus.
During last week the same event was
celebrated in Chicago in connection
with the dedication of the World's Fair
buildings. The clergy of the land
were requested to make last Sunday a
time for saying fitting words of Co-
lumbus, of this four-hundredth anni-
versary, of this international exposition,
and of the wonderful unfolding of
human history and march of human
progress during these years.

What theme could be more fitting,
inspiring and instructive? Of Colum-
bus, we can say but few things ; to
those who desire a fuller and more de-
tailed history of this illustrious man, we
refer them to Irving's life of Columbus,
to the more modern work of Dr. Ed-
ward Everett Hale, to the article on
Columbus in the *Encyclopædia Brit-
annica*, and to a very finely written and
beautifully illustrated article in the
November number of *Demorest's Maga-
zine* by the Spaniard Gaetous Verdi.

Columbus was born at Genoa about
1435 ; this was one hundred and thirty
years before the birth of Galileo. No
one then believed that the earth was
round like an orange and that it turned
on its axis every twenty-four hours.

More than a hundred years after this time such a belief was regarded as contrary to the teachings of Scripture, and a dangerous religious heresy. The priests and all the people, and probably even Columbus himself, believed that the earth was flat and motionless, and that all the other heavenly bodies revolved about it.

Columbus lived seventy years before Luther, he lived several years before printing was invented and books were published by Johannes Guttenburg, so there were no printed papers, periodicals or books in his day.

It was printing that made the Lutheran reformation possible, that enabled Luther to scatter his thunderbolts, which shook the foundations of the Catholic church and made the Protestant reformation possible. Columbus was born before the invention of the steam engine. In his day there were no steamboats, no railroads, no telegraphs or telephones, no gas lights, no electric lights, no electric railways; and a thousand other inventions, discoveries and improvements of our time were not even dreamed of in his day.

Then it took over two months to cross the Atlantic; now it takes less than six days.

A world's parliament of religions is to be held at Chicago next year in connection with the World's Fair. This is under the general department of the World's Fair Auxiliary, and Dr. Barrows, pastor of the First Presbyterian Church of Chicago, is chairman of the committee having this work in charge. He is a man of fine attainments, of large mind, of catholic spirit. All the great religions of the world and all of the great bibles of the world are to be represented in this world's parliament of religions—Christian, Mohammedan, Confucians, Hindus, Brahmins, from Persia, China, Japan, Farther India, the islands of the sea, and from all quarters of the globe. These religions are each to be represented in this parliament by one or more of their most able and distin-

guished adherents. These religions are not to come together to display their differences or to show their relative merits. Nor are they to come together for any purpose of criticism or controversy. But they are to come together to find their agreements, to find the principles and spirit, the purpose and substance that are common to all religions.

The foremost minds in all the churches to-day and in all the sects and religions of the world very well know that there is a comparatively new but yet a well established and still developing science of comparative religion.

Dr. James Freeman Clarke's book on the Ten Great Religions of the World is a good text book for those who would know something of the science of comparative religions. What now will this parliament find when it comes together? Will it not find that there is in all religions a recognition of God, of the immortal life, of the higher spiritual nature of man, of worship? Will it not recognize that, setting aside all dogma and speculation and ceremony, the substance and essence of all religion is love to God and love to man—is purity, righteousness and love? Will it not recognize that these essential and crowning elements of religion are the universal elements and are recognized as the essential and supreme elements in all the religions of the world?

What will be the result of the general recognition of these essential, universal elements in all religions? Will it not promote larger and more practical ideas of human brotherhood? Will it not promote a larger and more real spirit of unity among all the churches and all the religions of the world for the largest and most practical ends of beneficence to mankind? Will it not promote a larger and more real and practical unity of all religions in all questions of reform and of intellectual, ethical and social progress? Will it not finally change the attitude of all the churches, sects and religions of the

world toward each other, so that instead of competition there shall be universal co-operation—a real unity of thought and purpose and work and fellowship in the great essentials and the great universals of religion?

Shall America and the World's Fair at Chicago have the honor and the glory of ushering in such a beneficent and sublime achievement?—*Sent for insertion by O. F. Birchard.*

THE SANITY OF LUNATICS.

(*Toronto Globe.*)

Dr. Daniel Clarke, of this city, has a happy talent denied to many specialists—that of discoursing in a plain, popular, interesting way upon the scientific subject in which he is an authority. Within the last three years he has contributed a number of papers on lunacy to the Canada Methodist Magazine. In the March number Dr. Clarke may be said to treat of common delusions of the sane. Most people outside asylums suppose that those within are totally lost to reason. This is true of few lunatics. In a great proportion of cases they are not only clear headed, except in regard to the special matter of their delusion, but the doctor says: "The partial stemming of one or two of the rivulets which flow out of the great fountain of life seems to bestow more volume, power and activity to the other unimpeded physical streams." He gives a number of remarkable instances, illustrating how bright, acute, profound and reasonable are many of his patients in exercising such of their mental powers as have not been impaired.

The following verses exhibit a high order of imagination, and intricate thought, handled with skill to the production of an unusual good poem, fully expressing the thought upon the reader, and conveying a sweet lucid impression of God's infinity and the mystery of human life. The power displayed in conceiving the idea and

treating it with simplicity and clearness, would seem to indicate an uncommonly fine mind, but the author is a hopeless lunatic!

NIGHT THOUGHTS.

I love to view thee, beautiful star,
Shining in lustre from afar;
Above earth's ever varying scene,
Thou sittest tranquil and serene.

Thou dost thy peaceful station keep,
While underneath thee dark clouds sweep;
And storms may dash o'er earth and sea,
But storms may never reach to thee.

O, could I mount yon studded blue,
And sit securely there with you,
With what delightful haste I'd go,
And leave this gloomy vale below!

As thus I mused, from yon bright sphere
A voice seemed wafted to my ear;
It spoke—at least to me it spoke—
And thus the pensive silence broke:

Stop mortal, stop, and think one hour:
While I reflect my maker's power;
Thou may'st reflect His richest grace!—
Then cease to envy me my place.

Though high in heaven's blue vault I shine,
My nature's lower far than thine,
And thou may'st glow with purer light
When I am quenched in endless night.

My home is in these higher skies,
And I can never higher rise;
But thou may'st soar to climes above,
Reflecting rays of heavenly love.

Around this dusty globe I roll,
Diffusing light from pole to pole;
But thou may'st shine in world's unknown,
Revolving round Jehovah's throne.

My light is borrowed from the sun,
But thine is from the Holy One;
Thy dream of earthly bliss let go,
And thy superior nature know.

—M. A. C.

Then there is a poem on "Spring" which contains these stanzas:

Faint is its breath, its voice unstrung,
Unskilled in use of speech or tongue:
Beauteous child in Nature's arms,
As yet it hath not many charms.

Dame Nature, with discerning eye,
Doth read its face and know its cry,
Sees promises of beauty rare
In this her child of tender care.

Some day with smile most wondrous sweet,
It does the chilled creation greet,
And melody is in the voice
That bids all listening ears rejoice.

On every hand a wondrous store
Of garments fair to deck her o'er ;
Flowers most sweet, at her command,
Salute young Spring in all the land.

All hail ! to Spring, now reigning Queen,
We love thy beauty's gentle mien,
And sweet-voiced birds from far away
Haste thee to welcome with their lay.

The streams and brooklets all rejoice,
For thou has loosed each tiny voice ;
The sky, the earth, the winds, the rain,
Yield to the power of thy reign.

New life, new hopes by thee are brought,
With promises rich their advents fraught ;
We open our hearts to thee, O Spring !
And to thy praise we speak and sing.

Here is a charming diction, easy versification, and such a lilting rejoicing note of sympathy with the recreated world as betokens true poetic feeling moulded in expression by a just sense of art. The author was incurably insane.

And who could suppose this piece of moralising had come from a distracted person :—

A RIDDLE.

You are surely weaving day by day,
Thread upon thread, a cable grey ;
Nor pause to think now when you might,
If you are weaving this cable right,
This cable daily doth stronger grow,
Will have you fast before you know,
In silken bands or chains of steel,
And make for you your woe or weal.
Tell me the name of this cable strong,
That every day and all day long
Twineth you ever round and round,
Without a sigh and without a sound.

Answer : *Habit.*

Dr. Clarke quotes a short essay on "Right and Wrong," by an incurable patient, who argues in the most rational way that one's judgment of right and wrong depends much on education; that some proceedings counted wrong in one country or age are tolerated in another; that "lying, cheating and stealing are common vices of civilization; and that we are not educated up to the right point." The sanest secularist could not have done the thing better in the same space.

One incurable patient is devoted to

arithmetical problems of a nature so intricate that the amateur mathematician scarcely understand them, and we dare say the problem quoted by Dr. Clarke would bother the highest classes in our High Schools.

Another was found in possession of a key that he had secretly made by scraping a piece of maple firewood with a nail. The grain of the wood was made to do duty in the strongest direction, the patient had seized a chance to harden the instrument by charring it, it was an exact copy of the ward keys, it would shoot back the bolts for which it was designed, and yet the poor insane maker had taken all his measurements by eye, not being permitted to handle his model. Another who found a piece of beef shin-bone and a little bit of glass in the grounds, secretly scraped an efficient double-ended key from the bone. Another who works in the blacksmith's shop has again and again slyly made formidable pocket knives out of odd scraps of iron, steel and wood. They have handles, back-springs, and close like any ordinary knife." So cunningly did the man seize his chances that now he is never allowed to work for a moment unwatched.

The beautiful bird house in the Asylum grounds, true to the rules of Gothic architecture in all its measurements and very deftly executed, was entirely made by an incurable lunatic. "This erection," says the doctor, "shows unimpaired memory, normal judgment, excellent taste and great perseverance." Again there is a draughtsman who has "no superior in Toronto" in performing the careful work of his craft, yet is quite insane.

Such facts fully bear out Dr. Clarke's contention that insanity often consists with the display of great mental powers and with acute discrimination between right and wrong. The irresponsibility of many lunatics arises, not from a general but from a particular mental paralysis, which renders them unable to control themselves in regard to the

matter of their delusions, though in all other matters they may display excellent sense and judgment.

PRAYING.

A number of ministers—not priests—were assembled for the discussion of difficult questions, and among others it was asked how the command to “pray without ceasing” could be complied with. Various suppositions were stated, and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting, which, being overheard by a female servant, she exclaimed: “What, a whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible.” “Well, well, Mary,” said one old minister, “what can you say about it? Let us know how you understand it; can you pray all the time?” O, yes, sir.” What! when you have so many things to do?” “Why, sir, the more I have to do, the more I can pray.” Indeed; well, Mary, do let us know how it is, for most people think otherwise?” “Well, sir,” said the girl, “when I open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I kindle the fire, I pray that God’s work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all impurities; and while preparing and partaking of breakfast, I desire to be fed with the sincere milk of the word and with the hidden manna; and as I am busy with the little children, I look up to God as my father, and pray for the spirit of adoption, that I may be his child—and so on all day; everything I do furnishes me with a thought of prayer.” “Enough, enough,” cried the old divine; “these things are re-

vealed to babes, and often hid from the wise and prudent.”

“Go on, Mary,” said he, “pray without ceasing; and as for us, my brethren, let us bless the Lord for His exposition, and remember that he has said, “the meek He will guide in all judgment.

“Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phil.*, iv., 6 7. “Behold the Lamb of God, which taketh away the sins of the world.” *John* i., 29. “Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we must be saved.” *Acts* iii., 12.

TENNYSON AND FRIENDS.

Speaking recently at St. James’s Hall, London, on Tennyson. Hugh Price Hughes took occasion to animadvert upon the poet’s attitude towards the Quakers, as shown in “Maud,” and added: “By that he showed his ignorance of the splendid and imperishable services which the Society of Friends have rendered the human race. I venture to say, and face to face with history I challenge contradiction, that the little company of Friends organized by George Fox has rendered greater service to humanity and has done more to promote world wide happiness, than all the soldiers since the world began.”

There were made in this country in the year 1883, 3,177,860,952 cigars, about forty for every pound of tobacco used. We have imported about 35,000,000, a total of about 3,212,000,000, or 60 for every man, woman and child in the United States, and 250 for every man over 21 years of age. More money is spent for cigars alone than for the education of children in all the common schools.

OUR COSY CORNER.

BUILDING.

We are building every day,
In a good or evil way,
And the structure as it grows
Will our inmost self disclose,

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo, its name is Character!

Build it well, whate'er you do;
Build it straight, and strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God.

By I. E. Dickenga.

—Selected.

TO THE RISING GENERATION.

Boys and girls, do you wish to make
your mark in the world? Do you wish to
be worthy men and women? Then
observe the following rules:

Hold intergrity sacred.
Observe good manners.
Endure trials patiently.
Be prompt in all things.
Make few acquaintances.
Yield not to discouragement.
Dare to do right; fear to do wrong.
Watch carefully over your passions.
Fight life's battle bravely, cheer-
fully.

Consider well, then decide posi-
tively.

Sacrifice money rather than prin-
ciple

Use all your leisure time for im-
provement.

Attend carefully to the details of
your business whatever it be.

"Go through the day with God,
Whatever thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee."

HAPPY LITTLE CHILDREN—CHRISTMAS
TIME IN A KINDERGARTEN.

The growth and popularity of the
kindergarten system in Western Ontario
was well shown at the Christmas clos-
ing exercises of the London kinder-

gartens. The affair took place in the
City Hall, and nearly four hundred
happy little tots took part. The capa-
cious hall was crowded to the doors,
and fully as many more were turned
away, unable to get in.

Mr. J. S. Dewar, the chairman of
the school board, opened proceedings
with a short address of welcome, after
which Miss McKenzie, the supervisor
of the London kindergartens, took
charge, and for two hours a continuous
programme was carried out. The little
folks had had but one brief rehearsal,
and the different classes had not been
drilled together at all. The fact that
there was not a hitch shows the uni-
formity and thoroughness of kinder-
garten work. Thirteen songs were
sweetly rendered by the children, with
piano accompaniment. The "Black-
smith" brought his tiny fist into his
tiny palm with a smack in imitation of
the powerful blows of the smith's
brawny arm. The songs included such
timely numbers as "Little Jack Frost,"
"Jolly Old St. Nick," "Good Morning
to the Snow," "Merry Xmas Bells,"
and "I am the Little New Year."

Then came the marches and games.
The pupils from the respective schools
left their seats and walked to an open
space in the middle of the hall. They
threw their whole spirit into these games,
each of which contained its own ob-
ject lesson. There were the flying
birds, imitated by movements of the
arms and a light skipping; skating,
when the little boys and girls slid about
the floor; the merry dance, in which
the youngsters held each other by the
hand, and so on.

After the conclusion of this portion of
the programme, all were asked to retire
except the pupils, and it was then that
their little eyes sparkled with delight.
Five Christmas trees were made the
centres of vision. On these were a
present and a package of popcorn for
each pupil. Only the popcorn was
kept. The presents were to be given
by the little ones to their friends.
They had been made by themselves at

school. This is a portion of their daily work.

The entertainment was a pleasant surprise to everyone not privileged with a previous experience of the kind, and the intelligence displayed by the children—above that of the generality at their age—was a thorough vindication, were such needed, of the Froebel system of child training. The new system is an acknowledged developer of the child's mind while at play. It might be improved practically, though, educationists say, by a closer assimilation of the senior kindergarten class and the junior public school class.

It is almost six years since the first kindergarten in this section of Ontario was established in London South, then a suburb, in the face of much bitter and determined opposition. The success of this school, under the able directorship of Miss A. E. McKenzie and her staff of assistants, has been such that the city, taking a lesson from the suburb, has been establishing schools, till now there are six kindergartens, with an attendance of nearly four hundred, while two more will be opened with the new year.—*Montreal Witness.*

NEW YEAR'S WISHES.

What shall I wish thee?
Treasure's of earth?
Songs in the spring-time!
Pleasures and mirth?
Flowers on thy pathway?
Skies ever clear?
Would this insure thee
A "Happy New Year?"

What shall I wish thee?
What can be found,
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall insure thee
A "Happy New Year?"

Faith that increaseth,
Walking in light,
Hope that aboundeth,
Joyous and bright,
Love that is perfect,
Casting out fear;
These shall insure thee
A "Happy New Year!"

—*Frances Ridley Havergal.*

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