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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 14

## LUCK.

Luck is the turning of our inmost thought  
To chord with God's great plan. That  
done, ah, know,  
Thy silent wishes to results shall grow,  
And day by day shall miracles be wrought.

Once let thy being selflessly be brought  
To chime with universal good, and lo !  
What music from the spheres shall through  
thee flow !

What benefits shall come to thee unsought !

Shut out the noise of traffic ! Rise above  
The body's clamor ! With the soul's fine  
ear

Attune thyself to harmonies divine !  
All, all are written in the key of love ;  
Keep to the score, and thou hast nought to  
fear,

Achievements yet undreamed of shall be thine.

## EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

### VI.

The Book of Judges evidently represents social conditions widely different from those set forth in the Book of Joshua. As described in the book itself, it was a period "when every man did that which was right in his own eyes, (Judges xvii., 6; and xxi., 25). The children of Israel dwelt among the native tribes of Canaan, "and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods," (iii., 6). There was no united action of the tribes as represented in Joshua, but there was, according to the records, a series of desultory wars, under leaders who have been called judges by the historian. These were wars of aggression which were very gradually carried on, and which extended through several hundreds of years.

The judges were not contemporary; but one sprang up after another, as is

shown by the expressions, "and the land had rest for fourscore years," or, "the land had rest for forty years," etc., which separate the records of their exploits.

Chapter one and five verses of chapter two describe an attempt, not by united Israel, but by the separate tribes, to drive out the Canaanites from their land, in which all failed except the two southern tribes, Judah and Simeon. The latter, under the leadership of Caleb, were successful, even to the conquest of Jerusalem. It has all the features of a primitive account of a struggle of individual, incursive tribes to conquer a foothold upon the territory of a neighboring nation.

It puzzles the student who accepts the chronology of the English Bible, to understand this state of affairs following the record in the Book of Joshua, that the ten tribes of Israel, acting together under the leadership of Joshua, in one year entirely conquered and took possession of the land of Canaan. (See Josh. i., xiii.)

The question naturally arises, Who wrote these accounts? and when? There is no possible clue external to the books themselves to guide us in the solution of these questions. But turning to these books we may find many bits of evidence which make it quite apparent that neither Joshua nor Judges was written by any one writer, and neither was written at the time set down in the English Bible.

That they both were written at a time long after the events they describe is shown by the writers referring to them as events of a distant past. For instance, speaking of the twelve stones that Joshua set up in the Jordan, the writer says, "and they are there unto this day," (iv., 10). Of the family of

Rabab he says that they "dwell in the midst of Israel unto this day," (vi., 27); and of the Hivites he says Joshua made them hewers of wood and drawers of water for the congregation, "unto this day." There can be no mistaking this language. The writer, from his own day and generation, beholds events and customs that have had long duration, reaching down from a distant past even unto his own day. One of these events recorded in Judges i., 21, is the failure of the tribe of Benjamin to drive out the Jebusites from Jerusalem; but the writer of Joshua (xv., 63), tells us it was the tribe of Judah that could not drive out the Jebusites from Jerusalem. Judges i., 8, tells us, however, that Judah did conquer Jerusalem and "set the city on fire." The two writers were evidently of different tribal affinities.

We can find here, however, a clue to the time of the writing, for II. Sam. v., 6, 7, tells us that the Jebusites were expelled from Jerusalem by David about the middle of his reign. As the writers of the other accounts say the Jebusites remain in Jerusalem "unto this day," *i. e.*, their own day, they must have written before Daniel's time or before 1,000 B. C.

It does not, however, follow that the Books of Joshua and Judges, *as we now have them*, were written before the time of David, and that they are, therefore, about 3,000 years old. Far from it. The books contain a heterogeneous body of matter, clearly indicative that they present to us a compilation of what were ancient documents in the day of the writers, to which the compilers added much matter of more recent date. Judges, in the main, is made up of the oldest materials, and consists of fragments of very ancient history that found preservation in the traditions of the different tribes. Most of these were derived from the traditions of the Northern tribes, and no mention is made of Judah after the third chapter.

It was a general thing for the early

Hebrew writers to thus blend what was to them ancient history with the history of their own time. We shall find that all the books of the Pentateuch contain examples of such anachronisms, which prove that the writer was familiar with customs, manners and laws that could not possibly have existed till centuries after the age of Moses.

These circumstances are not so important in themselves as they are as aids to the proper understanding of the Bible. Under the hypothesis that Moses wrote the Books of the Law as set forth in Numbers and Leviticus, it is inexplicable why Judges, Ruth, and the two books of Samuel give evidence of so many instances of positive disobedience or utter indifference to the Law. In the Levitical Law it is positively declared that the High Priest only may enter the Inner Sanctuary where the Ark of the Lord rested, and *he* may enter there *but once a year*; yet we find Samuel sleeping in it (I. Sam. iii., 3), without a thought of its being against the Law of Moses. According to the Law, if we may take the record in its Bible order, it was declared hundreds of years before David's time that only the Levites could go near the Temple—and only one family of these was permitted to do service in and around it. Yet we find David (II. Sam. vi., 3), paid no attention to this when he rescued the Ark from the Philistines. Herein he showed no knowledge of the Law as given in Numbers iv., 4-20, or else was wilfully disobedient of it. It is to be noted that the writer of I. Chronicles xv., made his account more consistent, for he says: "Then David said, 'None ought to carry the Ark of God but the Levites; for them hath the Lord chosen to carry the Ark of God, and to minister unto Him forever.'" But we shall find that the Books of Chronicles are comparatively of very modern date, being written centuries after the Books of Samuel.

According to the Book of Ruth (iv., 18 22), David was the direct des-

endant of a Moabite, his great grandmother being a Moabitess, which seems very strange, when turning to Deuteronomy xxiii., 3-6, we read, "A Moabite shall not enter into the assembly of the Lord; *even to the tenth generation shall none belonging to them enter into the assembly of the Lord forever.* . . .

Thou shalt not seek their peace nor their prosperity all thy days forever." This Law of Deuteronomy—which we must not forget was the sacred Law of the Heavens—must have been written *after* David's time, or else it was held in little respect by him, by Samuel, or by any Hebrew of his generation. The fact undoubtedly is, neither David nor any of his generation had any knowledge of the Law of Moses. The reign of David followed closely after that of the Judges. It fits naturally here. The "Children of Israel," escaping from Egyptian bondage, under the leadership of Moses, wander for a time in the desert country in the vicinity of Mt. Sinai. Gradually they conquered, or made allies of the tribes north of them and east of the Jordan. In the Book of Exodus we have, at least, two accounts of these exploits, that of the Jehvoist and that of the Elohist. Both narratives were undoubtedly founded on an early tradition that was modified and differentiated in its minor details, as it passed from generation to generation of Northern tribes, on the one hand, and of Southern on the other.

Then followed the conquest of Canaan, of which the Book of Judges contains the earliest account. The Book of Joshua evidently gives a later account from a different source.

WM. M. JACKSON.

New York, 6th mo. 22, 1895.

#### PRACTICAL RELIGION.

This is a subject upon which, within the last few months especially, I have thought deeply. Yes, and I may say within the silent hours, when I could think, reason and commune with the

Spirit of all good, that I gained much, and received many new and, what seemed to me, advanced thoughts. And it seems to me that these silent moments are most beneficial to us all. We all need them for our best growth. All nature works in silence; all growth in animal and vegetable life is done in silence.

Practical religion is something we can do, something we can practice, not just at stated times, or on certain days, but every day of our lives. The more love we have ourselves the more good we can see in others, and oftentimes when we think that others meant us harm we come to find the fault lay with ourselves. This teaches us that we should not find fault with others but first search our own selves and be pure. How often many of us have a habit of judging and condemning others, often without a cause. The lines of Alice Cary often come to my mind :

"Dear Lord, how little man's award  
The right or wrong attest!  
And he who judges least, I think,  
Is he who judges best."

How much easier it is for us to talk about things than to do them! Oh! if we could only live up to the high standard which many of us think to be attainable! And how is it attainable? By obedience, simply being obedient to each admonition, each prompting of the Divine Spirit.

That the mind naturally grows right, is a well established psychological fact, and the most impressive time is in youth. Believing that this is the case, we should form only the best habits in our youth. If a child was always surrounded with good influences I see no reason why it would not live a perfect life. I think that we can live a perfect life in this world.

God has created each one of us perfect, and if we are not so it is because we have not overcome our selfish nature; it is because of our surroundings or something else, and not God's fault.

The Divine Spirit, if allowed, will come into our hearts and rule, and if

it does rule, what a good person it makes of us. Our influence for good is felt wherever we go; the Light within us shines forth unto others, and what a great effect it has upon the world! Our efforts if led by Christ, are felt in every direction. We create a sentiment against war, intemperance and its many kindred evils, and a host of other evils which it is not necessary to mention.

Obedience is a growth. By obedience this power can be attained by all. I used to think, when I sat and listened to the ministry of some of our dear Friends, this peace which they felt, this Spirit of which they spoke of ruling in them, was not attainable by all, but I have come to realize that God gives this gift to all who will accept it, and I believe all have had a taste of it. When we do a kind act a sensation of joy, of satisfaction, follows. It is the reward of well-doing, and if all our acts are influenced in the same way, if all our movements each day are in accordance with the Divine wish, we will always live in peace, yes, in heaven, here upon earth, for heaven is a condition, not alone a place.

As we go forth to our duties let us live up to our standard of morality. Let us look to the Divine Light within ourselves; others may and do help us, but there comes times when we have to rely upon God alone. We should ever be in a prayerful, receptive condition, and not do or say or be found where we cannot feel that God is with us. If all could come under this law of love no one would think that war is necessary, but each would be his brother's keeper.

Once more I would call attention to this Light which is implanted within the soul of every human being, and which guides and directs at all times, as we are obedient or not. It needs no creeds, doctrines or forms, but simplicity and plain practical Christianity.

HAMTONETTA BURGESS.

4th mo. 26th, 1895.

## THE LAW OF KARMA.

Essay read by Edgar M. Zavitz at a Session of Genesee First-day School Association, held at Farmington on Fourth-day of Yearly Meeting, 6th mo. 12th, 1895.

I never weary in reverting in thought to the great Parliament of Religions. Never since the morning stars sang together in the beginning has there been an assemblage fraught with so great a hope for the world. The sacred chords of all religions made a harmony that did much in allaying earth's discordant notes through all future time. Especially was it a favored occasion for Quakerism, coming as a refreshing shower to a parched plant.

In advocating some of our most vital principles and doctrines we felt almost alone in Christendom, but since the days of the Parliament we have the assurance that on our side is the vast majority of the world. One of these doctrines in which we feel thus fortified is that salvation depends upon individual actions, which belief corresponds to the law of Karma in the oriental faiths. This law of Karma is that our present is the resultant of our past, and that our future will be what we make it in the present.

In Buddhism "the source of moral authority is the causal law. The glorious happiness of future life will be the effect of present virtuous actions. Be kind, be just, be humane, be honest, if you desire to crown your future."

What greater incentive, I ask, to be and to do good than that our happiness, in the immediate and in the eternal future depends upon it. It would have a more wholesome effect upon mankind than the central belief of the popular Christianity of to-day, the belief in a vicarious atonement and salvation. The longer I live the more plainly I see the mischief, the injustice, the wrong wrought among my fellow-men by the belief in imputed righteousness. Men easily lapse into all kinds of vice when they have persuaded themselves that their sins will be washed away simply by the blood of

Jesus, who suffered, they say, in our stead. They come to believe that Christ bought for them license to pleasure in their lusts with impunity, if only they believed in Jesus and His atoning sacrifice. This belief tinges and taints their lives. I can see its baneful influence in their business transactions, dulling the sense of justice, searing the conscience of duty, and hardening the heart of mercy. It is a wrong against Jesus himself. It is a stain upon Christianity. It was the one point of weakness in the Christian religion, seen so clearly by every unprejudiced mind, when in contrast at the great parliament with the other religions of the world. Buddhism, even without belief in a God, but resting solely upon the law of Karma, made Asia, long ago, mild and wise, and sways even to-day the destiny of one-third of the human race. What power, then, might Christianity have if added to its omnipotent and omniscient God, to its all-wise and all-loving Father, the great beneficent law of Karma. Christianity once had it. Jesus acknowledged it. "Whatsoever a man soweth that shall he also reap." "God will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." But superstition has displaced it from modern Christianity. The human invention of the vicarious atonement has supplanted the law of Karma, and thus Christianity has lost half its power for good over mankind.

If Christianity still persists in this man-instituted phase of her doctrine she must inevitably succumb and be superseded by a faith altogether divine. But she will hardly do this as she has the corrective elements within and all around her. Quakerism, with most of the liberal churches and the most enlightened of orthodoxy, point to a life of rectitude here as a basis of a life of bliss hereafter.

In accepting the law of Karma we need not believe with the Buddhists in

the transmigration of souls, nor with them reject a God. We could hardly do that even for the blessings that Karma would bring. Let us see if we can make our position logical. God, we conceive, as a spirit in all and surrounding all; Creator of all material things in the universe, and of the laws that govern them; an influence that makes for righteousness in man; the source of all goodness; the fountain of all wisdom. In His creation of man He has left a way of access between creature and Creator, an avenue through which man's mind may pass and come in contact with the all-wise Mind. This process is the doctrine of revelation in Quakerism. Man's mind is enlightened as it draws from God, the centre of all light. This illuminating principle in the soul is the inner light. In proportion as his mind is enlightened by this divine intelligence, in him but not of him, will his thoughts be pure. According as his thoughts are pure will his deeds be virtuous. The deed, we acknowledge, cannot be without the thought, yet the thought is null without the deed. The thought is only a means to an end. The end is the deed. It is by *doing* that the soul grows. "*Obey and thy soul shall live.*" Jesus' meet was to do the will of his Father. It is the deeds that nourish unto life or unto death. As we sow so shall we reap. This is the law of Karma—the law of cause and effect. No substitution can thwart it; no vicarious scheme can change its purpose. Are we then, you will ask, helplessly and hopelessly swept along in the whirl of this inexorable law? Yes, incessantly, and yet we are masters of the situation. We can control the effects because we can regulate the cause. Man's free will is unchained. There is no fatalism here. We are the directors of our own destiny. We are the authors of our own happiness, or our own misery. If we bind ourselves to a huge stone and roll it overboard the ship we will be borne down, down into the ocean of waters. But if we

put ourselves in a balloon and loose it from the earth we will mount up, up into the ethereal realm. If we bind ourselves to sin by evil deeds we put ourselves in the power and swirl of the laws that bear us downward and downward. But if we put ourselves by virtuous deeds in the forces that mount up, the ethereal realms of bliss will be our destination. It is God's will that every individual soul should lay hold upon everlasting joy. It is as free to all as the very air we breathe. We are all Peters, possessing the keys of Heaven or of Hell for our own individual soul. We are left free to choose which door we will open and enter. But do not be deceived, my friends, the law of Karma says we must choose by our deeds. They are the keys. It is the unchangeable law of God that virtuous deeds will open the gates of Heaven. Lustful deeds will forge a key that fits only the gates of the place of torment.

O, Christianity, cloak no longer thy lusts and petty sins under the superstition of imputed righteousness. Thou canst not evade the law of Karma. Thou canst not deceive God. Come into the clear light of the Christ within, the Son of righteousness, and spread the influence of thy beauty, love and helpfulness over the world.

### AN ESSAY.

Read at Philanthropic session at Coldstream, Ont., 6th mo. 30th, by Carrie F. Zavitz.

Boys all look forward to growing to be gentlemen. The word has a fine sound, and all should be desirous of meriting its application. What idea have we of the qualifications necessary to a gentleman? The poet Tennyson has given us a beautiful definition:

*"How modest, kindly, all-accomplished, wise,  
With what sublime repression of himself,  
And in what limits and how tenderly,  
Not making his high place a lawless perch  
Of winged ambition, nor a vantage ground  
For pleasure; but through all this tract of  
years  
Wearing the white flower of a blameless  
life."*

And the apostle Peter exhorts us to "have compassion, be pitiful, be courteous." Gentleman is defined as "one of gentle or refined manners." Thus we find it is a title no rank can bestow, and is not dependent upon a high position, as the world judgeth. In none of these quotations do we find room for selfishness or cruelty. For cruelty is but an outgrowth of selfishness.

For what purpose were we created and placed on this beautiful earth? Was it the intention of our Father that our own enjoyment should be our highest aim? That our time shall be spent in pleasures that soon vanish, leaving no benefit? If we listen closely for the still small voice within us, which ever leads us aright, if we will obey its teachings it directs us to gentleness and mercy—gives us an insight into other's feelings than our own, and enables us to enter into spirit with the bound and suffering—remembering "them that are in bonds as bound with them." It is in obedience to this gentle spirit of love, which God will give us abundantly if we but cultivate it in our hearts, which will increase as we use it, that noble men and women have marked the suffering of these unprotected ones, both in the higher and lower creation. They have reached forth a helping hand to rescue those left to the cruelty of man when selfishness and other animal traits are developed to the neglect of the finer nature. They have organized societies for the prevention of cruelty. Humane societies are a power which is recognized in many of our cities, and the children are joined in Bands of Mercy, the Dickey Bird Society, and many others of many names, but all working for the same purpose—to make this world better and therefore happier.

But a sad blot on our system of education is the supposed need of vivisection, or the examination of living animals in order to study the workings of the different organs. For when the children become so accus-

tomed to make light of suffering they go forth into life not fitted to become the friends the tender-hearted Cowper would select. He says :

"I would not enter on my list of friends,  
Though graced with polished manners and  
    fine senses,  
Yet wanting sensibility, the man  
Who needlessly sets foot upon a worm."

The women of the Society for the Prevention of Cruelty to Animals, of Philadelphia, have obtained control of animals brought to the pound, and refuse their use for vivisection. Lately a distinguished surgeon of the Medical College, failing to obtain a dog from them for an experiment, the affair caused considerable excitement, but the women came off victorious. They could not furnish animal for experiments where they would be subject to torture.

When our actions are measured by the Golden Rule, "All things that we would have done to us do we also unto others," no cruelty or selfish acts would mar our intercourse with our fellow man, or any of the creatures our Heavenly Father hath made.

#### "UP THE HILL."

The eighth annual meeting of Chappaqua Mountain Institute Alumni Association was held at Chappaqua, N.Y., Seventh-day, 6th month 22nd, 1895. Among other exercises the following poem was prepared and read by a former graduate of the Institute :

##### UP THE HILL.

'Twas a sultry day in August,  
I was standing looking down,  
On a hill that sloped before me  
Toward the outskirts of the town.

Horse cars on the hill were running,  
Going down 'twas easy quite,  
When the wheels turned without trouble  
On the rails so smooth and bright.

Then I wondered how the horses,  
Which now up the hill must climb,  
Would accomplish their hard mission,  
So I watched them for a time.

Near the foot a horse was standing,  
Soon a car came into view,  
It's two horses pulling steadily,  
As the car along they drew.

When the hill was reached, the other  
Horse I'd noticed standing there  
Took his place with his two brothers,  
Thus with them the work to share.

So the three the car drew upward,  
At the top the third was freed,  
Down the hill his way he wended  
To another team in need.

Back and forth, his journey always  
Only up and down the hill,  
Helping others with their labor,  
Patient always, never still.

This his life work, helping others ;  
No glad journeys through the town  
With a change of scene and labor,  
Just the hill and up and down.

Yet he ne'er complained, protested  
That his lot in life was hard,  
But performed the task assigned him,  
Nor it with repining marred.

Then I thought : Is here a lesson  
That we might with profit learn ?  
When we say that life's a failure,  
And we haven't had our turn

At the work the world's in need of,  
Stop and think can all be great,  
All have places of high honor ?  
Some there are must stand and wait.

How we strive to find our mission,  
Thinking of the great deeds we  
Shall accomplish in the future,  
Never guessing it may be

That the task to us allotted  
Is one seeming small and mean,  
Till we think how all too seldom  
Helpers in the world are seen.

Ah ! how many struggle vainly  
All because no willing hand  
Is outstretched to help them onward  
With the duty for them planned ?

Shall we let them sink discouraged,  
Going idly on our way,  
Thinking of our work, our honor,  
While to us for aid they pray ?

Is it not as great and noble  
All good work to gladly aid,  
As to do what we call our work  
While the others stand dismayed ?

Let us seek, then, those who need us,  
We can find them if we will,  
And with ready heart and cheerful  
Let us help them up the hill.

Remember this, my son, he who thinks he cannot win is quite sure to be right about it, for he has already lost.



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

Many parts of Ontario is experiencing one of the greatest droughts known for many years. The special feature about it, and that makes it so disastrous, is that it began so early in the spring. Spring grain in some districts will not be worth cutting. In some districts, when the pasture failed, farmers turned their cattle in their oat fields. The amount of rain at Coldstream thus far this year is 6.16½ inches, while the snow water mostly ran off on account of the ground being frozen when it melted.

The hay is scarcely half a crop; millet came up poorly; corn is looked to with hope. The apple crop will be almost a failure, being killed by the late frosts; grapes entirely so; berry

crop about half; grain, perhaps half; honey, scarcely enough for the bees to winter on. The outward prospect looks very discouraging, but there is always comfort if we turn within. Behold a well of water there springing up into everlasting life, and manna supplied daily from an inexhaustible source.

Charles A. Zavitz, B. S. A., Experimentalist at the Ontario Agricultural College, and Director of Co-operative Experiments in Agriculture in Ontario, started on 7 mo. 5th for a three weeks' trip of inspection of seedsmen's trial grounds and experimental stations. He goes to Ottawa, then to New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Pennsylvania and New York. Charles has made his department the most extensive of the kind on the continent, and of great value to the farmers of Ontario. He is a member of Lobo Monthly Meeting of Friends, younger brother to the publisher of YOUNG FRIENDS' REVIEW, and son-in-law to Isaac Wilson, of Bloomfield, Ont.

In a brief sketch of the career of the different members of the Ontario Agricultural College Staff, the *Farmers' Advocate* has the following to say of C. A. Zavitz: "He is a son of Daniel Zavitz, and was born at Coldstream, Middlesex County, Ontario, August 25th, 1863. After leaving Public School he gained entrance to Strathroy High School in 1881, where he procured a second-class certificate in 1884. In 1886 he completed his second year at the Ontario Agricultural College, obtaining an associate diploma. In 1888 the University degree B.S.A. was procured. In 1889 he passed the Agricultural and Arts Examinations, winning 1st prize for general proficiency. Mr. Zavitz started work in the experimental department of the Ontario Agricultural College, June 18, 1886, having finished the final examinations for the college diploma two days previous. He has continued at

the same work ever since. From 1886 to 1893 he was assistant superintendent of experimental department; 1893 to present time, experimentalist; 1887 to present time (except 1888) he was editor for *Ontario Agricultural and Experimental Union*. In 1886 he assisted in starting a system of co-operative experimental work in agriculture over Ontario. He has for the last two years been director of that work. Number of field plots at the Ontario Experimental Farm, 1886, 56; 1895, 1700. The number of ex-students and other farmers conducting co-operative experiments over Ontario, 1886, 12; 1895, 1705. The college reports and bulletins give results."

### OBITUARY.

MILLS—Hannah S. Mills, whose death occurred on the 28th of 5th mo., 1895, was aged 63 years 8 months and 14 days.

She came to Illinois with her parents, Joseph and Ruth Hoyle, when a mere child, consequently was here when the little Meeting first started and was held around at the Friends' houses.

In 1841, when she was about 19 years of age, Clear Creek Monthly Meeting was established, of which she has ever been a useful and consistent member; was an elder at the time of her death, a position she has held for about seventeen years. She was married in the year 1850 to Joshua L. Mills, making forty-five years they trod life's pathway together.

The evidence of true Christian living marked their lives, and gives the assurance of a peaceful journey to the world beyond, that sweet place of rest, so lately reached by a beloved daughter. A double affliction, two loved ones called so near together, yet comforting to feel that with them it is well.

Sympathy for the bereaved husband and the three daughters—Sabina Dickey, of California; M. L. Bumgarner and R. Eva Sutherland, of this place—is felt far and wide, for we feel

that the loss is ours too. We mourn a friend who was ever ready with kindly word to guide aright and cheer and comfort the weak.

Our meeting has sustained a loss of one of its most 'valuable members, a loss which will be felt throughout our whole Yearly Meeting; yes, and beyond, for many there are who have known her and partaken of her hospitality.

Yet we would not murmur, for the loved ones are safe, and

"If our souls are fixed aright  
A cheering hope is given,  
Though here our prospects end in night,  
We meet again in Heaven.

And if our souls are raised above  
'Tis sweet when thus we sever,  
Since parting in a Saviour's love  
We part to meet forever."

L. E. WILSON.

Magnolia, 6th month, 1895.

### DEATH OF CHARLES J. FOX.

Charles James Fox died at his home in Shortcreek township, Harrison county, Ohio, on Friday morning, June 21st, 1895, in the ninetieth year of his age. He was born in Washington city, D. C., October 17th, 1805, of English ancestors, but came with his parents, when a child, to Coleraine township, Belmont county, Ohio, where he spent the younger years of his life on his father's farm, varying this occupation for a short time by a residence in the city of Wheeling, where he worked at the printing business, and for a time clerked in a store.

He was married in 1837 to Esther Cooper, of Belmont county, Ohio, who survives him. Their four children, Wm. S. Fox, Francis C. Fox, Mrs. L. M. Branson and Sarah C. Fox, are all well known citizens of Shortcreek township.

He settled on the farm where he died in 1839, and built the present family dwelling-house in 1845. He inherited some means from his ancestors, and was through his long life one of the most successful of our farmers

and business men. He was a large stockholder and for many years a Director in the First National Bank, of Cadiz.

Like his ancestors, Charles Fox was a member of the Society of Friends, commonly known as Quakers, and lived the plain, quiet, thoughtful, cheerful life of his creed. He was a Friend, in the higher sense, to all who came within the range of his acquaintance, and every man or woman, or even little child, who knew him, was attracted by his cheerful and tender words and innate kindness of heart. His range of acquaintance was large and he was universally esteemed. The funeral was held from his late residence on Sunday, the 23rd. It was a beautiful day, and friends came from every direction from a radius of many miles to pay a tribute of respect to one who had been among the noblest and best of our fellow men. Not less than five or six hundred men and women were thus present. The funeral ceremonies were of the plainest and simplest character. For most of the hour from eleven to twelve o'clock, those within the house and in the beautiful grounds surrounding, remained silent. Two or three intimate friends spoke briefly and feelingly of the departed one. At the grave at West Grove, after the body had been laid to rest, Ezekiel Roberts repeated a single stanza from the immortal poem of John G. Whittier on the Eternal Goodness:

"I long for household voices gone,  
For vanished smiles I long;  
But God hath led my dear ones on,  
And he can do no wrong."

—The Cadiz (Ohio) Republican.

The second special summer meeting of the Young Friends' Association of New York and Brooklyn was held in the Lorillard Mansion, Bronx Park, N. Y., Seventh-day afternoon, 6th mo. 29th.

Franklin Noble read an historical sketch of the country in the vicinity of Bronx Park, dating from the time of Indian ownership, and the first settlement of Jonas Bronck in 1639. Items

of interest were stated concerning Westchester and Purchase Meetings, and of the experiences of Friends during Revolutionary times.

Cora Haviland read the poem entitled "The Beautiful Bronx," by Jos. Rodman Drake, who lived and is buried on the banks of that river.

A picnic supper followed, and the remainder of the time was devoted to social mingling.

The next meeting will be on the afternoon of the 7th mo. 20th, at Prohibition Park, Staten Island. A general invitation is extended to all interested to attend.

The Executive Committee of the First-day School General Conference will meet at Coldstream, Ontario, Canada, 8th mo. 22nd, 1895, at ten o'clock a.m.

Details as to route etc., will appear later.

As important business is to be transacted it is hoped there will be a full attendance of the members.

On behalf of the Committee,  
ROBERT M. JANNEY, Clerk.  
Philadelphia, 6th mo. 27th, 1895.

To Editor of YOUNG FRIENDS' REVIEW.

On 6th mo. 15th, Thomas Hogue and wife arrived from Yates Centre, Kansas; went to the home of Nathan Edsall, and First-day morning he read one of his excellent papers. Also on First-day evening he had an appointed meeting at the meeting-house, his subject being "A Plea for the Spirit." They remained in the neighborhood following week and visited friends. On First-day, the 23rd, Thomas read another one of his sermons, and Mary Cory appeared in supplication. She and her husband, John Cory, of Lama, were in the neighborhood visiting their children and friends. On 6th mo. 24th, Thomas and wife went to Webster City, to remain until the last of 8th mo., when they expect to stop with us again on their way to Illinois Yearly Meeting.

D. C.  
Marietta, Ia., 7th mo. 7th, 1895.

FOR YOUNG FRIENDS' REVIEW.

The Young People's Society of Prairie Grove, Iowa, held a very pleasant meeting, 6th mo. 30th. The subject appointed for the meeting—"Is the World Growing Better?"—was opened with an excellent paper by Lizzie E. Russell, followed by a paper upon the subject by James D. Steer and Hannah M. Russell. The papers called for the remarks from a number of Friends present upon the various reforms and works engaged in by different Societies and individuals throughout the world, who are laboring for the uplifting of humanity, and while some thoughts were expressed, seemingly discouraging to the idea that the world is growing better, in view of the present opportunities and advantages afforded, the general opinion was that we are improving rather than otherwise; that the labor of those who had and are giving their lives for the betterment of the world, had not been in vain; that the good seed sown everywhere was even now producing a bountiful harvest, and the prospect of future rich rewards was very encouraging. Following the consideration of the subject, readings and declamations occupied the remainder of the time, all of which were interesting and instructive. The subject for the next meeting to be held 7th mo. 28th, is "Truth."  
J. D. S.

Winfield, Iowa, 7th mo. 5, 1895.

## OUT WEST.

EDWARD COALE'S LETTERS.

### I.

It is hard for local tourists in articles of this character to keep from detailing accounts of sights and scenes that have long since been new, and have been travelled over and reported from every conceivable point.

Wife and I left our prairie home, in Illinois, on 6th mo. 5th, for an extended visit to various points in the west, not altogether religious work, but largely to see the vastness of the mighty domain

we call "our country," and to behold with our own eyes a few of nature's handiworks as they are only to be seen in that region that comes so near to having its "center nowhere, its circumference everywhere"—the far west. The west, where is it?

We were especially glad to note the luxuriant growth of all vegetation in the states bordering on the Missouri.

In the Kansas River Valley, west of Kansas city, much of the corn, on the 6th mo. 6th, was from two to four feet high, and in fact so far as we have seen, both in Kansas and Nebraska, the prospect for corn, oats, millet and grass is most flattering; indeed it could hardly be better where the farmers have done their duty. Wheat in many places will be light. The corn is much of it quite weedy, partly owing to the mode of preparing and planting. Much of the corn is listed—a method much in vogue and increasing as it becomes better understood, but it is certainly a bad method for a poor farmer, for it takes promptness and skill in cultivation. Probably many of your readers do not understand the term "listing." It is a method whereby one man and three horses can prepare the ground and plant the corn at one operation, and do about ten acres per day. It is simply a plow with two mold-boards throwing the dirt out right and left, a subsoiler stirring from one to two inches in the bottom of the furrow and followed by a drill, all in the same machine, compact and efficient when properly handled. The planted corn is of course in the bottom of the furrow, hence every farmer will see the necessity for care and skill, especially in the first cultivation.

Of course everybody is happy after the sad experience of the past year, and glad they were not of the number who "shook the dust from their feet."

The hard times have have been a little hard on some of our Friends, but we hope they will try and let better counsel prevail.

Our first religious service was at

Garrison, Butler Co., Neb. We were with the Friends there on Seventh, First and Second days; we visited all of them, and attended two meetings on First-day. The rain prevented the attendance we desired, especially in the morning. In the evening it was much larger, although the night was extremely dark and misty.

Their First-day School is worthy of especial note; their average is 35, and it is strictly a Friends' School and no Meeting, while there is another school in the same little village that is backed by an organization that has regular service, and is not much larger. Would it not be well for the few Friends there who have done and are doing so much to go one step further and hold a little meeting. I don't think some of us would object any if their methods varied in such manner as to meet their needs. I had some thoughts on this subject that were sent to the *Intelligencer and Journal* lately, and will not repeat them here.

• Owing to the continued and heavy rains in the afternoon there was no session of the school. A few of us at a private home had an informal talk on the subjects embraced in the lesson. We had very much desired to meet that school—probably it is all for the best. We were rejoiced to meet on our arrival at Garrison our dear friend, Isaiah Lightner, who was with us both in presence and service during our stay.

On Third-day morning we bade our kind friends farewell and started for western Kansas, tarrying two nights and one day visiting friends in and near Lincoln, arriving at the hospitable home of Daniel and Rose Griest on the Fifth day evening. Attended M. E. meeting in the morning, and was invited to "preach" in the evening, which invitation was accepted so far as to promise to be present, which is as far as a "Friend" can go, whatever he may think. The house was full and very attentive through a somewhat lengthy discourse on some points wherein Friends hold radical views.

On Fourth-day morning, in company with D. and R. Griest, we started on our proposed western tour. The scenery and wonders have so often been depicted by our best talent with both pen and pencil, that a repetition by me would seem unnecessary, yet I might tell of seeing Pike's snow-capped peak more than 200 miles away; of our travels for 600 miles with snow always in sight; of 500 miles of continuous travel at an average elevation of over 6,000 feet; of a carriage ride up a canyon with towering rock-ribbed sides of more than a thousand feet, with a rolling, rushing river at our side; of our visit to the City of the Saints, with their great tabernacle and temple and snow-capped sentinels; but I forbear for the present at least. They must be seen to be realized. In my next I will try and give a minute description of the irrigation system, as I see it, and that is working such wonders in this wonderful land. Our guide on one occasion remarked: "Some people try to teil us of God's wisdom and to define His power,—just look at these wonderful demonstrations of that All creative hand." Well might we say, "What is man that thou art mindful of him."

EDWARD COALE.

Salt Lake City, Utah, 6th mo. 22nd, '95.

FOR YOUNG FRIENDS' REVIEW.

### THOUGHTS ON THE FIFTH QUERY.

A paper read at Benjaminville Monthly Meeting of Friends, held 6th mo 15th, 1895.

QUERY:—Are the necessities of the poor within our neighborhoods, and the circumstances of those who appear likely to need aid, inspected and relieved so far as duty requires; as way opens, are such prudently advised and assisted in obtaining such employment as they are capable of performing, and is due care taken to encourage the school education of their children?

At first thought there seemed to be but little of importance to be gained

by a study of this query, but upon a more careful perusal of its several requirements, and as a whole we find contained therein much food for earnest thought, and sentiments of the loftiest character, which, if put in practice, would do much in lifting humanity to that high standard of practical Christianity taught and exemplified by Jesus, who was ever found among the poor, the lame, and the blind, always in meekness and love, administering to their necessities, be it physical, temporal, or spiritual.

And it seems to me so applicable to the subject in consideration are the words to His disciples, found in Matt. 25th chap., 40th verse, as follows: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," a declaration plain in construction, simple in teaching, yet so broad in its application to the lives and duties of mankind one toward another, that much of its real significance is many times overlooked.

To give a cup of cold water to a thirst fellow-being seems, and really is, a very little thing to do, but Jesus says it is not without its reward if given in His name. Very few of us, yes, may I not say *none* of us, can consider ourselves exempt from the requirements of this query. Do not opportunities for doing good present themselves to every one at almost every turn in life, the doing of which might be the means of making brighter and happier the lives of those about us?

The question is, will we take cognizance of such opportunities, and receive the blessing which their performance is always sure to bring us? It is not in the line of *practical* Christianity to always wait until the opportunity presents itself, but *seek* to know the needs, and *harken*, lest in a moment of heedlessness we hear not the cry and hasten to the rescue of some poor soul, whose frail barque, wrecked upon the great sea of life, must soon sink into the great whirlpool of sin and vice, from which it may never rise.

Do we not sometimes sit and think with an air of complacency of the circumstances and condition of those of our own community, and comment with pleasure upon the fact that there are none needing assistance? Can such a state or condition exist at any time in any community? If we would take but a momentary view of the requirements of our query, such condition may exist, though they certainly are the exception. But we believe that those to whom it was given to frame our discipline, with hearts filled with the love of God and love to man, and earnestly desire that the physical, mental, moral, as well as the spiritual condition of the whole human family might be administered to and lifted to a higher plain of life, and thus be brought nearer truth as it is in Christ Jesus, endeavored as much as lay in their power to lay down for the succeeding generations such lines of duty as to them seemed essential, not only for the upholding and maintenance of the principles fundamental of our Society, but which would, if adhered to and carried out in our lives, bring the world to know that, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

With these thoughts in mind we readily perceive that the needs of humanity are not all simplified with money, though rightly used, it is a very important factor conducive to happiness. But the possession of wealth alone cannot produce happiness. For whenever there is an hungering soul, a sorrowing heart, or an uneasy mind, true happiness cannot exist.

Then to feed the hungry, to cheer the sorrowing, support the weary, and in every way we can brighten the burdens of those about us, becomes the duty of every one, and especially of those who are members of a religious organization.

I believe it has been said that all men are *born* with equal opportunities for rising. Whether this be true or

otherwise, it is very evident they have not remained so, especially from a financial standpoint. Why this is we will not now stop and discuss. The fact that it is so is sufficient for the purpose in view. If I am more fortunate than my neighbor, and succeed in laying in store some of this world's goods, and because of failure of crops or other causes for which he is not responsible, I *know* my neighbor is in great need of help, would it be naught but *practical* Christianity for me to take of that I have in store, administer to his necessities and thus lighten his burden? Or by sacrificing a little time I might find employment for another, the result of which would relieve the suffering of others dependent on him. If we would "bear one another's burdens, and thus fulfill the law of Christ," we must be willing to sacrifice our time, our strength, our money, yea, even our *lives*, for duty's sake.

Shall we then make this an individual matter, and each one ask him or herself the question, am I doing all I can to make brighter and better the lives of those around me? What have I sacrificed, what am I sacrificing *now* of all that I have, to lighten the burden of some weary pilgrim. Are there any strangers within our community to whom I have never spoken, whose hand I have never grasped in Christian fellowship, into whose home I have never entered, and with words of cheer and consolation, made brighter and happier the life of that weary though patient wife and mother, who, because of family cares or circumstances beyond her power to control, must remain at home? In that heart there is a *void* which can only be filled, in that soul there is a *longing* which can only be satisfied by the Christian fellowship of those about her.

Then, dear friends, are we not responsible for suffering in any form, which may be caused by thoughtlessness or negligence on our part? Can we hope to be excused because the fact was not *known* to us? Are we

not enjoined to *inspect* the circumstances of any who appear likely to need aid? Does responsibility cease with the doing of *known* duty? Are we not responsible for that we *ought* to know?

Few there are who would not be willing to stop and relieve the suffering of a friend or neighbor if he happened to be in their line of march along the highway of life, but he who, with a heart full of love and tender compassion for downfallen and suffering humanity, turns from his course into the byways and along the hedges to seek and to save the poor and degraded, is the good Samaritan, and best exemplifies the life and teachings of Jesus. Since with God there is no past nor future, but only the living present, let us resolve *now* to be more thoughtful, more earnest, and more solicitous, for the welfare of those with whom we associate, that not only by precept and example, but by good deeds done in His name, we may so influence their lives that many may be brought to know the Lord, whom to know aright is life eternal.

What a high and precious privilege is ours to be co workers with the great God of Heaven and Lord of earth in this grand and noble work of saving precious souls, and it is only by thus faithfully watching, humbly trusting, and constantly *doing* of the will of God, that we are enabled to work out our own soul's salvation, and continue to "grow in grace and in the knowledge of the Lord," and thus, day by day, year by year, unconsciously yet surely, we become more and more like Him "who came into the world to seek and to save that which was lost," the immaculate Christ, whose mission was love, and whose highest aim was to do the will of Him who sent Him.

W. W. SHINN.

Holder, Ill., 6th mo. 15th, 1895.

If you cannot mind your own business, do not think that the Lord will entrust you with His.

## A WIDER APPLICATION OF THE DOCTRINE OF THE INNER LIGHT.

A beautiful testimony to the universal truth which was perceived by George Fox has lately appeared in a little book, published by Roberts Bros., Boston, entitled "God's Light as it Came to Me." Manifestly because it is a record of deep personal experience, the author's name is withheld, but we may know that the writer must be a seer with great spiritual insight. In its pages are found practical help for every-day life, based on a recognition of the "Light of the World" as a present help and strength; and recognizing, too, that our lives are spiritual here and now; that the natural life, the bodily life, is a spiritual life.

The following passages from the book will serve to show how this conclusion was reached and applied:

"This quiet communion between the ideal and the human part of me grew with my growth, and through it I learned that within me were two distinct natures,—the conscious and the unconscious,—the one the personal and the other the individual; the first the intellectual, the second the spiritual. I learned that as we turn away and face our divine majesty within, the conscious, personal, intellectual self, is merged into the unconscious, individual, spiritual self, that which infinitely and irresistibly expresses its own divine nature."

"Never force conditions, but when circumstances seem to arrange themselves for action, take advantage of them and go forward, in spite of what may appear hard. Drop all unrest and anxiety in every direction, and unceasingly hold the ideal self in thought, thereby becoming conscious of Deity throughout your whole being, thus creating peace and harmony in yourself and your atmosphere."

"God's Light" is evidently the record of the experience of one who has made practical the philosophy of

the higher life, as condensed by the apostle Paul in the injunction, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

The recognition of the power of thought and of the Divine immanence are really the fundamental principles of that new metaphysical school that is making the Christianity of the present day more practical, as it reveals the way to lead harmonious, happy, healthy lives here in the body. It is supported by science in the declaration that there is but one Life, one Power, the great First Cause, omnipotent and omnipresent. The Society of Friends has recognized this in spiritual affairs; science and metaphysics show the material to be spiritual in essence, and the circle is complete.

In the light of this beautiful philosophy, we realize that when we come into conscious at-one-ment with our Divine Source, and bring every thought into captivity to the obedience of Christ, we will have health, happiness and harmony, and will manifest continually more and more of the Divinity that is within us all.

EDWARD A. PENNOCK.

Somerville, Mass., 6th mo. 6, 1895.

"You're afraid!" is a cruel taunt among children, carrying with it the same sharp sting whether it refers to a dangerous feat or disobedience to a parent's command. Thus their moral sense is blunted, and their ideas of right and wrong are hopelessly confused.

The question of punishment receives great attention at a reformatory school in California. Each case is considered separately. One boy is learning to be an electrician and engineer, and is deeply in love with his work. His punishment for a certain offence might be to put him at work for a week with



pick and shovel. Another boy is a great eater, and his punishment might be a limited diet; while a few kindly words to a boy of different temperament might have the desired effect. —*The Times.*

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## LEAFLETS—No. 1.

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

## NOTICE.

To the Members of Illinois Yearly Meeting:

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

EDWARD COALE, Chairman of Com



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