

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XII.

LONDON, ONT., CANADA, TENTH MONTH, 1896.

No. 10

## AT THE SWARTHMORE CONFERENCE.

We're wont to hear the sad lament,  
And sighing for the good old days  
Our honest, rude forefathers spent  
In living out their simple ways ;  
As if the earth was aged and sear  
Awaiting its eternal bier.

We wonder when the world will gaze  
As once in that Olympian time,  
When Greece was at her height of days,  
And art and science at their prime ;  
While love and wisdom governed Greece,  
Administered by Pericles.

I stood within an oak tree's shade,  
And this is what I saw and thought,  
As there I mused upon the state  
Of our Society : I caught  
An echo of antiquity—  
A vision of the is-to-be.

On Swarthmore lawn this oak tree is ;  
The shade cast by electric light ;  
'Twas during the great Conferences,  
Just after one that held by night,  
And Friends in converse, wending slow  
To cot and bed, were loth to go.

I match with any Grecian scene  
The company I now behold ;  
Nor will it yield in grace, or mien,  
Or charming symmetry of mould ;  
And furthermore in these I find  
A nobler cast of soul and mind.

The Grecian pillared porch I see ;  
I see as well the Greek-like throng ;  
Not such as drenched Thermopylæ,  
Or strewed the plain of Marathon ;  
But such as loved the arts of peace,  
Which were e'en more renowned in Greece.

Such scenes I fancy oft were found  
In Athens of a gala day ;  
Or to see the Olympian victor crowned  
With laurel wreath, or bard with bay ;  
Or view some piece of chiselled art  
Erected lately in the mart.

And as I mused my spirit caught  
The inspiration of the hour ;  
I saw disclosed the broader thought ;  
The fairer hope ; the higher Power ;  
The self-revealed salvation's plan  
Of Diety immanent in man.

We're made the guardians of the truth  
That Christ has built his Church upon.  
We kept it bravely in our youth ;  
Why should we deem our mission done  
While men still feed on husk and shell  
And drink not from the living well ?

Take heart ; take hope ; thy zeal renew ;  
Prove to the world by earnest deed  
That Quakerism is a true,  
A living and a working creed.  
Look up in trust to Heaven's throne !  
Doubt not that God can keep His own.

EDGAR M. ZAVITZ.

## SPIRITUAL RELIGION AND ITS APPLICATION TO EVERY- DAY DUTIES

Paper read at the Religious Conference, Swarthmore.  
ELIZABETH POWELL BOND.

At the close of the Civil War, as many of you will remember, men and women deeply concerned for the welfare of the colored people in the South went from the North to establish schools, and otherwise to labor among them. On one of the Sea Islands, a poor little cabin was found—only a rude shelter from sun and storm—occupied by an aged colored woman, who, when asked who lived in the cabin replied, "me and Jesus." It would seem that life could hardly be more barren of the elements of happiness. The snail at her feet, bearing his house about with him, retired to chambers gracefully arched and finely polished ; her house was of roughest, most weather-beaten timbers, put together in the rudest manner. No picture hangings graced its interiors. No rugs softened the floor to her aged feet. No linen or silver pleased her æsthetic sense when she ate her scanty portion of rice or hominy. No sympathetic soul divided her labors and shared her poverty, and made up with human affection any part of the

seemingly great voids in her life. Only the barest necessities of physical existence were met. And yet she was cheery and happy. All her desires were satisfied in her belief that she was not alone, but that she had the unflinching and unwearied presence of a Heavenly Guest. What was it to her that other women had parents, and husband, and children, and friends—heart-satisfying human relations; that other women had beauty in their houses, and linen and silk and fine wool in their garments; that other women had training in their schools, and libraries to satisfy their intellectual hunger? Her thought of Jesus met all her needs; and Jesus dwelt with her in her humble cabin. To her, Jesus was very good, taking upon himself the human form, and dwelling among men. True he had been translated and was no longer visible to the outward eye; but that he *had* been as men are, hungry and weary and persecuted unto death, made his personality so real to her that there was no need for outward manifestation any more. This was a God to whom she could draw very near; in whom she could feel her smallness and weakness supplemented with His greatness and strength; in whom all her poverty became unspeakable riches. May we not believe that the Infinite Soul, in whom is all greatness, knowing that it is as the breath of life to the human soul to look above itself in reverence, rejoiced that this little one of His thus found anchorage and shelter; rejoiced that if her life was barren of all perishable possessions, she was richer than many princes in their palaces are in the faith that lifts the soul into the regions of perpetual peace.

It seems to be the natural impulse of men to find expression for their conception of God; and their finite powers of knowing and doing and loving have been the measure of the Infinite. Even Moses sang: "The Lord is a man of war." The Psalmist was satisfied to declare. "God shall

shoot at them with an arrow." "God shall wound the head of his enemies." "They turned back and tempted God." Upon human conceptions of God have been build systems of theology, to be maintained at the point of the sword, to drench continents with blood, to establish tribunals of judgment that abolish all rights of private judgment. "Man's inhumanity to man" has made man believe in God's inhumanity to man, and out of this belief has grown the need for an intercessor. Little children who fear the severity of a stern and unsympathetic father make their petitions to him through the tender, yearning mother. The world has been taught of a far-away God, of forbidding majesty, angered by his children, to be appeased only by the sacrifice of the "brightest and best" of his sons, and to be approached only through the intercession of this redeemed soul.

May it not be that the highest and truest conception of God transcends human expression, beggars human speech, and becomes, as Emerson said, "a sweet enveloping thought,"—becomes a luminous suggestion that wins the soul to higher and yet ever higher regions of life?

But not without witness of Himself does the Father leave his children. The blade of grass, the ministering flower, the foodful grain, the majestic mountain, the awful ocean,—these are not God, but they are instinct with the life of God. The mystery of their life is the mystery of God. The earth is one great temple of the living God, roofed by the over-arching sky, inviting us every moment of our lives to worshipful aspiration. Were we enough sensitive to these suggestions of his presence, every glimpse of flower or mountain or sky would be a delicate touch upon the chords of adoration in our souls. But most of all does he bear witness of himself in men and women, the sons and daughters of his heart of hearts. The strength that, unmoved by fear and unswayed by

ambition, can stand for convictions of right and duty,—ah! that is a witness of God. The purity and delicacy of soul that no soul can touch, that responds to motions of the Spirit as the harp strings vibrate to the breath of the wind,—these are witnesses of God. Joyousness that can outshine the clouds of life, and radiate light and courage to all who come within its shining,—this is a most precious witness of God. Out of our recognition of these witnesses of God, will grow the “sweet enveloping thought,” to be ever present to our souls, ever enlarging its horizon with our own growth, nor seeking to portray nor to define God, but more and more reaching out to the Infinite. This “sweet enveloping thought” is our access to the Father, and in so far as it is complete makes us at one with him, makes us in very truth the sanctuary of the Indwelling Spirit. This union with God is spiritual religion. Nurtured by the spirituality that has found expression in the Bible, it is itself the maker of Bibles. Stimulated and sustained in lesser souls by the life of Jesus among men, it is the power by which Jesus lived his self-abnegating life, then died, that all men might be lifted up. He was able to say, “I and the Father are one.” Not more accessible was it to Jesus in his poverty and aloneness than to us in our wealth and happy association; unless it be that perfect access to the Father is only to be found in that feeling of brotherhood which characterized the life of Jesus, which literally puts away the sense of “mine and thine,” and in all things makes the strength of the strong to supplement the weakness of the weak. So great service as was appointed unto Jesus may not be the portion of all. His life, hidden among the hills of Palestine, is the leaven at work in the world, to replace cruelty with mercy, selfishness with cooperation, discord with harmony. But in the great vineyard of the Lord, each has his

lesser or greater place to work in. According to our oneness with the Father must be the fruit of our work.

How great is our need for this sense of oneness with the Father, to anchor our souls! The gift of life is not of our own seeking; we are here—the outcome of other lives. If we would look backward to trace the sources of ourselves, the search leads into countless pathways of inheritance, and must soon be given up. We have to accept ourselves, the product of factors unsearchable. Happy is it for us, if our life has been derived from harmony, from uprightness, from strength, from joyousness. But, however blessed may be our inheritance from the past, it is for the most part true that we find ourselves weighted with burdens that at times seem more than we can struggle under. Some soul in the past wrestled in vain with temptation, and that unfinished work has come down to us. A cloud of fear, or distrust, or fierce anger it may be, settled over some expectant mother, and we of the third or fourth generation are dwelling in its shadow. All that our father and mother did not accomplish toward establishing the kingdom of God upon the earth—that is left for us to do. Victims of the past, are we? Not so! The hope of the world is in each new generation, for we are new creatures whose like have not walked the earth before; in whose souls may be the power to overcome and to complete the unfinished work. If only we can know that we are not left alone in our struggle! If only we can find refuge and uplift in the “sweet enveloping thought!”

When temptation leads us into crooked ways of personal indulgence that wreck the body and dwarf the soul, a thought of the perfection of God may disarm the assaulting desire, and end the struggle. If love of gain and desire for riches are out of the wise proportion, and threaten to absorb our energies, and endanger the chances of our fellows, the unselfish life of God

who does not grasp, but ever gives, may appeal to us to moderate the tragic endeavor.

If the routine of life become unbearably monotonous, with its endless round of homely duties, or the drudgery of "business," there is respite to be found in the "sweet enveloping thought" that can for the moment wing the soul for glimpses above and beyond the present.

When, instead of wearying work with the hands, places of trust and responsibility make human wisdom seem altogether insufficient, and the soul would falter in its uncertainties, then the illuminating Presence shines steadily on, only waiting access for its light.

Or, if life be like a glad summer day, the soul satisfied with the sweetest companionships, the hands never too weary, nor the heart overweighted with cares, then the shadow of death may fall over all this gladness and content. In hours of such desolation, only the "sweet enveloping thought" of Divine Fatherhood and Motherhood, embracing in all-sustaining strength the humblest child of the universe, can lift up and revitalize the stricken soul.

O, it is the very breath of life to believe that like the atmosphere enveloping the earth, is the spiritual presence encompassing the soul! It may be difficult to impart to the little child a spiritual conception not weighted with the material, but it will be a blessing unspeakable to him all his years, if, by the wisdom of father and mother, his physical life is made to minister to the growth of the spirit. Then, in the progress of development, the unseen things which we believe are the eternal may become to him even the most real. The soul thus "open on the Godward side" is equipped for life. Its joys will have no adulteration of unworthiness; sorrow and disappointment cannot quench its aspirations; love will give wings to its noblest endeavors; service will be its unwearying motive, and in

crucial hours, in gardens of Gethsemane, when the soul must wrestle alone, without book, without priest, the Father will himself be the ministering, the sustaining spirit.

"Spirit, Eternal and Divine; informing Earth and sky and striving human hearts. Flood thou our soul with light and warmth till they

Shall fructify all germs of heavenly growth. Wing thou our souls with aspirations pure, To bear us up and on from lowlands of The earth, to heights serene whose breath is God!

Then, from these heights of God, stirred to new life,

Lead us all gently back to do thy work To make our vineyards gardens of the Lord!"

---

### THE SILENT MEETING.

<sup>1</sup> Paper read by Edgar M. Zavitz, at the Religious Conference, Swarthmore, 1896.

The members of our Society, as well as those of all other denominations, have a habit of congregating together. What does this congregating mean, and what does it involve? It means worship, and it involves a God. This it does for all religious bodies; and furthermore, regarding the restriction imposed by the subject, meetings held in silence, which is the basis of Quaker worship, marks us off from all other denominations.

Meetings for worship mean a different thing to a Friend than to others. Our distinctive faith-belief in divine immediate revelation makes them to mean a very different thing, and also makes them to present a very different aspect outwardly.

What worship means to people who believe that God cannot be approached in this age of the world, I know not. What worship and prayer mean to people who think the avenue between God and man to be closed, I cannot conceive. Worship, as Friends practice it, may seem to some mystical, but it presents no inconsistency and no unreasonableness. Our worship is more inward or spiritual, and therefore can be conducted best in silence.

We do not employ any man to be

mediator between us and God, nor do we resort to music or the symbols of baptism and the sacrament.

From these practices we are accused of disloyalty to, and disbelief in Christ. O preposterous thought! No other Church in Christendom owns Him as its head to the extent that Friends do. All others look to man to conduct the services, we alone and entirely to Christ. But we do not rest our salvation upon a crucified—a dead Christ—but upon a living and reigning Christ; and because we have this living and reigning Christ—the very reality—we need no symbol and no shadow to represent him.

He who is emersed in God's very presence and love; he who experiences the blessed reality, the higher baptism of the Holy Ghost—the refining fire of Heaven, as testified to by our silent meetings, need not descend, for a reminder, to any formal ceremony performed with the baser elements. He who has supped with God, which is the privilege of every true believer that opens to Him the door of his heart, need not be reminded of this privilege by eating of the perishing bread or drinking of the intoxicating cup.

He whose spiritual ear is attuned to the heavenly harmony can forego the sensual pleasure. It is no argument in favor of employing music in worship to maintain that the angels in heaven sing their hallelujas around the throne of God, when we stop and think that no vocal sound, either of the English or of any other tongue, is uttered or is heard in the spirit world, and if we would hear the angels sing we must cease our own distracting and discordant notes.

To the unthinking mind no doubt the material is the substantial and the spiritual is the shadow.

They rely upon their senses and their senses deceive them. Our senses often do that. They declare to us that the earth is flat and that it stands still and the sun encircles it daily. It is all a delusion. So this material world and

its elements are the changing and the vanishing; the spiritual world is the unchanging and the eternal. And blessed is he who after earnestly desiring and striving finds the material world less and less weighing him down, and in proportion the spiritual world and all it contains becoming more and more a reality.

I know, my dear associates, of what I speak. I have experienced in a little degree this spirituality in worship, this descent of the New Jerusalem, for behold "the tabernacle of God is established with men," according to the promise, and "He teaches His people Himself."

There is another fact, perhaps the weightiest, to be looked at in considering why we congregate in the capacity of a Silent Meeting. For all that we have said we could as well worship at home, or in the field, at the plow, or in the office. But we have this duty to perform, not selfishly, or alone for the benefit of our own souls, but also liberally for the benefit of the lives around us; and in this connection Silent Meetings mean not only an avenue between soul and God, but it means also a medium of communication between soul and soul. They recognized, long before science taught it, the profound psychological fact that mind has an influence upon mind, to strengthen, to encourage, to uplift. One ember by itself may go out, but a number drawn together by mutual and reciprocal giving and taking make light and warmth. While feeling the great light and warmth from the eternal fire of God's love we may also receive it from the souls which he has kindled. Thus we do render mutual aid to each other in the helpful and sweet experience of silent worship.

But if perchance some hearts, as yet uninitiated to this blessed privilege and sweet reality, or are for the time walking in the shadow, as there comes to all seasons of depression, need the assurance of vocal utterance, He, the great Head of the Church, will be

prompt to inspire some servant to the task. For, although we do not hire another to do our spiritual thinking, yet we maintain, and honor, and exalt to the altitude of revelation as no other denomination does, the ministering of the spoken word.

Thus, without the sound of organ, or the symbol of water and of wine, and without any pre-arrangement of man, the divinest harmony must prevail in every Friends' Meeting that is held aright, that is, in the power and presence of God.

These things may seem visionary, they may seem even foolishness to some, but I feel a certain and a sweet assurance that though these outward Churches shall crumble down and moulder in the earth, that though the earth herself shall grow old and pass away, I say I feel a certain and a sweet assurance that this temple of silent worship, this tabernacle of God's presence, shall abide for ever and ever.

## THE SWARTHMORE CONFERENCES.

(Continued.)

### FRIENDS' EDUCATIONAL CONFERENCE.

In the afternoon the first National Educational Conference of Friends began its deliberations. After some introductory remarks by Dr. Edward H. Magill, he withdrew from the chair, and requested William W. Birdsall to act in his stead. Emma Speakman Webster acted as assistant clerk.

A paper on "Friends and Schools" was read by Superintendent Joseph S. Walton, of Chester county, Pa. He expressed it as his opinion that in sparsely settled neighborhoods it is better for Friends to send their children to the Public Schools, believing that home influence is strongest during the first eight years of school life, while the influence of the teacher in the formation of character has more weight during the academic years. A training school for teachers is one of

the greatest needs of Friends' schools and closer supervision is another.

Edward Harry, of Georgetown College, Kentucky, said that all good teachers are Friends in the true sense of the word.

S. Elizabeth Stover, of New York, suggested that where there is a good school, not under the care of Friends, there might be a students' residence, in charge of a Friend, for Friends' children. She differed with superintendent Walton in thinking that the little children should especially be in Friends' schools.

A paper by Elizabeth H. Coale, of Illinois, on the same subject, was then read. She said that Friends should interest themselves in the election of School Directors and should frequently visit the Public Schools. The experiment of a students' home has been tried in their State with the best results.

The next subject, "Athletics in Our Schools and Colleges," was discussed in a paper by Edward B. Rawson, of New York. He advocated athletic games as one of the best means of promoting physical training, but disapproved of inter-collegiate contests. He also advocated athletics for girls, and rejoiced that our American women are regaining that beauty of form that was characteristic of the Greeks of old.

Walter Clothier, of Philadelphia, defended inter-collegiate contests, believing that they create fraternal feeling in colleges, tend to check hazing and class rivalry, and form a bond of good fellowship between the students and the authorities.

Mary R. Livezey entered an earnest protest against the brutal game of football.

Mary Anna Chapman made a plea for physical culture for women.

President De Garmo, of Swarthmore, advised anxious mothers to take the long out look. One reason why England has peopled the world, while France can barely maintain her own,

is because the English have always encouraged athletics.

President Sharpless, of Haverford, expressed his approval of inter-collegiate sports, providing officers and students are in such close touch with each other that the evils attending them may be eliminated as rapidly as possible.

Over 3000 people were in attendance during the afternoon. The audience were deeply interested, and the best of order everywhere prevailed.

(From the Public Ledger.)

8th mo. 24th.

The last three days of the Friends' Conference will be devoted to the deliberations of the Friends' Union for Philanthropic Labor, which began its sessions this morning.

Allen Flitcraft, of Chester, Pa., in his opening prayer, asked that the blessing of the Lord might rest upon the works of practical righteousness, which are the fruits of true religion.

John William Hutchinson, of New York, the Clerk of the Union, explained that this association had its origin in an invitation issued several years ago by Jonathan W. Plummer, of Chicago, and that it was not until the Eighth Meeting, held at Chappaqua two years ago, that all the seven Yearly Meetings were represented. Since then the activity of Friends in the various forms of philanthropic work is rapidly increasing, and the Society is learning the lesson that those grow fastest who give most.

The report of the Executive Committee was read, showing that the work for the past two years has been made much more effective by being thoroughly systemized.

Reports were then read from Indiana, Illinois, Ohio and Baltimore Yearly Meetings, giving in some detail the plan of work in each. The point that was strongly emphasized was the good that may be done, especially in the West, where friends are few, by making use of the daily and weekly papers.

Elizabeth B. Passmore, of Oxford,

Pa., superintendent of that department, read a report on "Mission Work Among Women and Children." This work, as an organized effort, is chiefly confined to the large cities, but in the country neighborhoods many Friends do what they can by co operating with outside societies.

In New York and Brooklyn the Young Friends' Aid Society and the "Friendly Hand" have given aid to many women and children. A Mission School is held in New York Meeting-house; sewing schools are conducted by Friends, and arrangements are being made to open free kindergartens during the three summer months.

Ohio Friends have been active in visiting the sick and in teaching the poor how to help themselves. They have also found homes for a number of children.

Baltimore Yearly Meeting has been working along five lines. For twenty-five years they have had a sewing school, which has been the parent of many others in the city. This has now been discontinued, because sewing has been placed on the curriculum of the public schools. There is a Mission School held on First-day afternoons, with an average attendance of 121. Free kindergartens are maintained, where a daily lunch of soup or bread and milk is furnished. Two Mothers' Meetings are regularly held, and the Hollywood Summer Home during 1895 cared for 199 children. In country neighborhoods clothing was sent to the Nebraska sufferers. Classes have been started on farms to teach the colored people better methods of work, and the Pennsylvania members have co-operated with the Children's Aid Societies.

Philadelphia Friends support a home for destitute colored children and the Friends' Home for Children in West Philadelphia. The latter has cared for 389 children, 132 of whom have been placed in permanent homes. Many Friends are actively connected with the House of Industry, which was es-



tablished in 1844, with Lucretia Mott as its first president. The Female Association for Relief of the Infirm Poor meets at Fifteenth and Race streets during the winter, and gives garments and work to the needy. Friends maintain two sewing schools in the city and one class for women, and have contributed to the support of the Florence Mission.

The discussion of this report was opened by Allen J. Flitcraft, of Illinois Yearly Meeting. He alluded to the great influence of the mother in the home and the necessity for teaching the poor how to help themselves. Like the Salvation Army, it is well to give the first meal to every one who comes in need, but no able-bodied person should receive the second meal until he earns it, but should be given some kind of honest work in order that he may earn it. In the distribution of alms the greatest tact is necessary in order that the recipient may be helped to self-dependence and not pauperized.

Mary H. Whitson told how one mother, in a particularly filthy home, had been aroused to effort by the loan of a looking glass, which enabled her to see herself as others saw her.

Alice C. Robinson made a plea for free kindergartens, and suggested that those who visited among the poor should be dressed in such garments as are worn by the poor, setting an example of neatness and cleanliness.

Tryphena P. Way said that much good may be done by visiting mothers in a neighborly way, in the spring and fall, and showing them how to make over the children's clothes to the best advantage.

Hannah Hallowell Clothier called attention to the great need for better sanitary arrangements among the poor, and advocated model tenement houses as good investments for capital.

Lizzie Strattan said that the root of all poverty is the squandering of money for alcoholic liquors.

Clara B. Miller spoke of the good that may be done by taking waifs into

Friends' families and training them to become useful citizens.

The following officers were named for the ensuing year: President, John William Hutchinson, of New York; Recording Secretary, Florence L. Conrad, of Philadelphia; Corresponding Secretary, Sarah R. Matthews, of Maryland; Treasurer, Robert M. Janney, of Philadelphia.

The reports of New York, Philadelphia and Genesee Yearly Meetings were read, all of them being highly encouraging. In connection with Philadelphia's report, there were several who bore tribute to the memory of Samuel B. Carr, who for many years was one of her most faithful workers.

Aaron M. Powell, the Superintendent of Purity, then read his report. Friends were among the most active workers in the National Purity Congress held in Baltimore.

Alice C. Robinson said that mothers should teach their sons to reverence womanhood, and to protect even the most degraded women from insults, and expressed her pleasure that some of our greatest artists will sketch only from draped models.

A letter of greeting was authorized to be sent to the Annual Conference of the International Federation for the Abolition of the State Regulation of Vice, to be held at Berne in September, 1896, and Aaron M. Powell and Anna Rice Powell were appointed delegates from the Friends' Union to the International Meeting.

The report on "Demoralizing Publications" was then read by Anna Rice Powell. Friends have made frequent appeals to editors for the suppression of details of vice and crime. Much has also been done by introducing good literature into the schools, and by loaning books to working men and others.

Pauline W. Holmes, of Baltimore, then read a paper on "The Press," in which she alluded to the gangs of boy criminals, not from the slums, but children of respectable parents, who were incited to their career of wrong-

doing by sensational reading matter, and it has occurred to many thoughtful minds that criminals are often made by reading the details of horrible crimes in the daily papers.

Edward Rawson bore testimony to the fact that work for social purity is needed among all classes, in city or country, in the college or the workshop—even among teachers; even in the Society of Friends.

James Yearsley, speaking in behalf of the metropolitan press, said people often confound cause and effect. The reason why crime is increasing in this country is because poverty is increasing.

Newton C. Fetter, a Baptist minister, said that the best possible safeguard for boys is for the father to gain their confidence and to know daily what lessons they are learning.

After brief remarks by many other speakers, showing the deep interest in the subject, the day's sessions concluded.

An informal meeting of the Woman's Christian Temperance Union was held at the rise of the meeting, in which fourteen States were represented, including the District of Columbia and Canada. In the evening John Wm. Graham, of England, addressed a meeting held specially for the young.

8th mo. 25th

The first business of the day was the appointment of superintendents of departments. Three changes were made, Jesse H. Holmes being appointed Superintendent of Temperance, Pauline W. Holmes, Superintendent of Demoralizing Publications, and Eli M. Lamb, Superintendent of Tobacco and Other Narcotics.

The report on "Tobacco," prepared by Jonathan K. Taylor, of Baltimore, was read by the Secretary. Much individual work has been done, literature has been circulated, Legislatures have been petitioned to forbid the sale of cigarettes to boys, and everywhere is noticed a strong and growing sentiment in the Society against the use of tobacco.

John L. Griffin, of New York, expressed the opinion that it is of little use to labor with those who have already acquired the tobacco habit, but by working with the young it is possible that the next generation may avoid the habit and be greatly improved in physical health thereby.

Several Friends stated that, since the beginning of the meetings, with an average daily attendance of about 1,000 men, they had not noticed a single instance of smoking on the grounds. This is owing to public sentiment, for no notices are posted requesting people not to smoke.

Thomas Speakman, Joshua Janney and Isaac Wilson testified that it is possible to persuade confirmed tobacco users to discontinue the habit, and the latter urged ministers to bear witness against it in their sermons.

Elizabeth Lloyd said that, even among tobacco users, there is such a strong sentiment against cigarettes that, by making a concerted movement all along the lines, legislation may be secured prohibiting their manufacture and sale.

Emily Garrett urged young women to be prompt to speak the word in season, as their influence is great. She said that it is ungentlemanly to pollute with tobacco smoke the air that others must breathe.

George Trueman, of Nebraska, expressed his surprise that here in the East smoking is allowed in the street cars.

Pauline W. Holme said that people need to be more enlightened concerning the evils of tobacco. Intelligent workers are in demand.

Ada B. Mitchell appealed to fathers to be examples to their sons, and Henry R. Russell spoke of the great influence of the teachers of secular schools.

The discussion was closed by Jonathan K. Taylor. He said that the habitual use of tobacco destroys the will power and makes it extremely diffi-

# Young Friends' Review

A MONTHLY MAGAZINE

*Published in the interest of the Society  
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.  
EDGAR M. ZAVITZ, B. A., Coldstream, Ont.  
ISAAC WILSON, Bloomfield, Ont.  
SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*  
S. P. ZAVITZ, *Treas. & Bus. Correspondent*

TERMS—Per Year, 75c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

We prefer that remittances be made by post-office order or express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

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

Abel Mills, a minister, and his wife, of Illinois, have been granted a minute of unity to attend Baltimore Yearly Meeting and to appoint some meetings within its limits, as well as some meetings on the way to and from.

The story of "Asha, the Hindu Maiden," was, as most of its readers may have suspected, although not indicated, completed last month. We ourselves join in wondering to what subject our versatile and gifted author will turn her ready pen next. We hope the interval of expectancy will not be long.

## DIED.

HAIGHT.—At his home, "Cedar Place," Yarmouth, Ontario, Canada, on the 6th of 8th mo., 1896. James Wright Haight, aged 62 years, a life long member of Lobo Monthly Meeting of Friends.

The following notice appeared in the St. Thomas Journal of 2<sup>nd</sup> mo. 9th:

"Two weeks ago yesterday Mr. James Wright Haight, one of the best known and most respected citizens of Yarmouth, fell from a load of barley, which he was helping to unload. He was engaged in tripping the fork when the rope broke, and his fall to the hard floor of the barn was therefore a most severe one. One of his legs was broken, and the shock to his system was so intense that his brain became affected in the course of a week, and for the first few days of this week his condition was most critical, delirium having supervened. Yesterday, at 2 o'clock, death came, and a kind husband and father and a good citizen passed away.

"Mr. Haight was born in 1834, at Union, being the son of Mr. James Haight, one of the original settlers of Yarmouth, and who conducted the woolen mill at Union, and a mercantile business in St. Thomas. Mr. J. W. Haight secured his first business experience in the mill of Messrs. Green Bros., afterwards purchasing their interest and conducting the woolen and flour mills in conjunction with Mr. S. V. Willson, under the name of Haight & Willson. Retiring from this business he engaged in farming, in which he was actively interested up to the time of the accident. In 1856 Mr. Haight married Miss Louisa Wood, who survives him, as do four children, Edgar H., residing at Sparta, Mrs. Albert Day, of this city; Miss S. Louisa and Miss Mary, at home. Mr. Haight had at no time any ambition for public life, but he was a man who wielded very considerable personal influence and was most highly respected as a man of good abilities and of high

character. He was a member of the Society of Friends, under whose auspices the funeral will be conducted on Sunday, services being held at his late home, "Cedar Place," two miles from Union, at 10 o'clock, and at the Friends' meeting house, Sparta, at 11 o'clock."

#### GRANVILLE QUARTERLY MEETING.

Our Quarterly Meeting commenced Third-day afternoon with the meeting for ministers and elders. Representatives were present from all the other Quarters except Saratoga.

Isaac Wilson, of Canada, was present throughout the Meetings, and spoke to the comfort and satisfaction of his hearers. The first public meeting was held Fourth-day, at 11 a.m. Isaac Wilson preached from the text, "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." He also enlarged upon the sin, "Where two or three are gathered together in my name, there am I in the midst of them." He said human nature was much the same everywhere and in all ages, and the thoughts of every human mind must at times dwell upon things which pertain to a higher life than this. Speaking of Friends' form of worship he said that while "waiting upon God" in silence the willing soul will be taught of Him, and those obedient to His teachings will have revealed to them more and more clearly what is their duty in all things. He explained "Christ in the midst" to mean when He was uppermost in the thoughts of those assembled and their minds and hearts open to receive instructions from Him, then His presence is most truly felt and known to be with them, and, after thus realizing His presence with us, we do indeed sin if disobedient to the will of God thus revealed to us.

At the close of the meeting the business session commenced, during which Isaac Wilson gave a brief, clear

testimony in regard to Friends having no creed, saying the "advices" in our discipline constituted a sufficient creed to live by; he held up to view the duties of our members to make our religion and our Meetings attractive in the truest sense of the word; he closed with an earnest appeal to faithfulness in individual duty; and said the world was never so ready and willing as now to learn the truths which Quakerism has to teach.

The second meeting for worship was held Fourth-day evening, at 7.30. Isaac Wilson spoke from this text, "And God said, 'let there be light and there was light.'" This is among the very first things that we are told that God said. As God is unchangeable, the same in all ages, this is still His command, His will to-day. Unless, like the Jews of old, we say, "we will not have this man to rule over us," and thus put ourselves in a state of rebellion, however disordered our hearts may be by ignorance or sin, if willing to come under obedience to this "light"—God's voice in our hearts—out of chaos and darkness will come order and light, all passions and propensities under divine control. We will be instruments in God's hand to do His work, and co-workers with God to make the world better. Responsibilities vary with environment, and we should have charity for those who lived in past ages. Jesus said, "Before Abraham was I am," referring to the Christ which was manifest in Him in "Its fullness." "As many as are led by the spirit of God, are the children of God," and if we are willing to be led by His Spirit, light will go forth from church and home to every part of the world, and to every department of business. Light is most surely needed in the intricate realm of politics, and what a change would there be if the Light of Christ were allowed to shine and rule there, as it would if we were obedient to Jesus' command "Let your light so shine that others seeing your good works may glorify your

Father which is in heaven." We must not regard good works as "filthy rags," for they are the unavoidable result of obedience to this light. Man's control of the animal kingdom is meant, not literally but spiritually, and refers to all his powers and passions, which are right in their places, but must be under the control of something higher or man will become the slave to them. "As for me and my house we will serve the Lord" means that every power, every faculty, every talent we possess shall be put to the highest, truest use for which it was given. There cannot be an idle Christian. Jesus did not die that we may live but lived that we may never die: that is that we may not experience the "death of sin" and its consequences. If we obey His commands we shall possess a religion which enables us to "live unspotted from the world," we shall have Heaven within our hearts and can rest in the assurance that in the hereafter all that we can require or enjoy will be ours. We shall advance spiritually as we go through life, and as we have been faithful to that committed to us we can say with Jesus "It is finished." The meeting closed after prayer. The last meeting was held Fifth-day at 11 a m. Isaac Wilson preached a powerful sermon from the text, "I came that ye might have life and have it more abundantly," in connection with the texts "I came into the world to bear witness to the truth," and "By their fruits shall ye know them." He gave a beautiful word-picture of what the world would be if the words of Jesus were obeyed and His example followed. He also gave a comparative view of Friends' doctrines with that of other Churches touching on the atonement, baptism and resurrection in a kindly, Christian way, finding no fault with the views of others, but showing from his own experience what his religion had done for him. It was a very impressive sermon. After prayer by Isaac Wilson the meeting closed.

LYDIA J. MOSHER.

## NEW YORK AND BROOKLYN.

The first meeting of the season of the Young Friends' Association of New York and Brooklyn was held in the Brooklyn Meeting-house on the evening of 9th mo. 13th, with an attendance of nearly fifty.

Harriet Cox McDowell was elected President for the ensuing term, Chas. L. McCord Vice-president, and Mary S. Haviland as Correspondent,—the election of Secretary being deferred until the next meeting.

Owing to the summer recess and the contemplated changes of chairmen and general interchange of membership of the various Sections at the close of this meeting, there were no reports to offer of their work.

The topic of the evening, "The Position of Young Friends in the Conference," was presented by John Cox, Jr, in a paper clearly defining various phases of the subject. He said that it was evident from the frequent and earnestly expressed desire for the co-operation of the young in the service of the Society, that these now had practically unbounded liberty to proceed; in the papers read were numerous suggestions of what work could be done; these were frequently given in such a manner as should inspire greater individual effort on our part. Particular'y was there a field in the creating and circulating of progressive and aggressive literature, included in which might be the re-writing of Friends' history adapted to modern ideas, and the providing of a certain amount of Quaker fiction.

The discussion following was participated in by many members and evidenced much interest in the subject, and appreciation of the Conference by those privileged to attend it. Much consideration was given to the work in the line of our Association plans being extended to out of town Meetings of the Society by sending visiting delegations to them, if convenient, to go along with the Yearly Meeting visiting

Committee after special notice, so as to get the attendance and interest of the young in particular.

After the customary silence the Association adjourned to meet in New York 9th mo. 27th.

Subsequently there were meetings of the committees and of various Sections to effect reorganization; the lively interest shown in the work and the evident keen enjoyment of the social gathering, gives assurance that our association will continue to gain in strength and its possibilities for accomplishing good for the Society.

F. N.

#### REPORT OF LINCOLN YOUNG FRIENDS' ASSOCIATION.

The regular meeting of the Young Friends' Association was held in the Y. W. C. A. rooms, 7th mo. 26th, 1896.

The first on the programme was the review of the First day School lesson by the Association. It was about Paul's deliverance from prison and from the Jews, who had made a vow to kill him. One thought in the lesson was that God may lead and deliver us from evil, but we must also labor and work for ourselves.

Following this was a paper by Miriam Johnson, on "Practicable Religion" Among the many beautiful thoughts contained in this paper was the following: That religion should not be presented to the young as something strange and supernatural, but as present and living, and within the grasp of all, and it is that which gives us true happiness.

Catharine Anna Burgess read a paper on the Ninth Query. It contained an outline of the growth of schools among Friends from their rise.

Several Current Topics were given by Hamptonetta Burgess. Considerable discussion was given to the different subjects. We closed by observing a few moments of silence.

REPORT OF EIGHTH MONTH 30TH.

The Association was opened by

reading of the 27th chapter of Ac's, from the 1st to the 27th verses.

The lesson in the Lesson Leaves was then given. It was about Paul's vision on shipboard. Paul's example of faith and trust in that trying time was thought to be worthy of our following.

In the paper upon the Tenth Query by Mercy K. Hoopes, the reasons for keeping a record of births and deaths was given.

An essay about Swarthmore College was read by Hamptonetta Burgess.

It was the time for appointing our annual officers. Addie C. Garlock was appointed President.

The meeting closed by a few moments silence.

HAMPTONETTA BURGESS.

Correspondent.

#### THE SWARTHMORE CONFERENCES.

(Continued from page 189)

cult for the habit once formed to be broken. Every poison has its peculiar point of attack. Tobacco strikes first at the heart, causing its pulsations to become irregular, and many a man is compelled to stop smoking because death stands at the door. The conclusion is obvious that the fruitful field for work in this direction is among the young.

James H. Atkinson read the report on temperance. This work has been prosecuted along the usual lines; conferences have been held, literature circulated and petitions sent to Legislatures.

John J. Cornell, of Baltimore, read a paper entitled "The Past and Present Attitude and Future Work of Friends in the Temperance Movement." He quoted the earliest minute on the subject, dated 1710, when Friends were advised not to bring spirituous liquors to the meeting house during the sessions of the Yearly Meeting. At the present time Friends are almost entirely clear

of the use of intoxicants and every Yearly Meeting has its committees for active work.

Dr. Laura Satterthwaite, of Trenton, said that when women are given the right of suffrage prohibitory legislation will soon follow.

Isaac Wilson said that the liquor traffic costs the Government \$2.00 for every \$1.00 that is received in revenue. When our politicians, instead of being professing Christians, become possessing Christians, this state of affairs will be changed.

Isabel G Shortlidge gave as an encouraging fact that at the last alumni dinner at Yale nearly all the glasses were turned down, and those who drank wine paid for it.

Hannah A. Plummer stated that the allopathic physician who has had charge of the Chicago Temperance Hospital for ten years has been converted to the belief that all diseases can be successfully treated without alcohol.

Dr. O. Edward Janney said that a committee appointed by the Homœopathic Medical Society of Baltimore, after a year's investigation, came to the conclusion that alcohol is not needed in the treatment of diseases. His emphatic advice to all present was: "Never use alcoholic liquors as a medicine unless prescribed by a physician."

Jonathan K. Taylor gave the following statistics of the London Temperance Hospital for 19½ years: Out of 8506 inside and 43 432 outside cases, alcohol was used in but 17, most of which proved fatal. The death rate averaged 6.2 per cent, which is less than that of other hospitals.

During the noon intermission the meeting-house was filled with young men, who gathered to listen to addresses on "Social Purity," by Aaron M. Powell, John William Graham, and Dr. O. E. Janney.

At a special meeting in the tent a committee was appointed to consider the practicability of holding institutes for First day School teachers.

William C. Starr's report on "Gambl-

ing, Lotteries and Kindred Vices" was read by the Secretary at the opening of the afternoon session. While comparatively little direct work has been done, Friends have borne a strong testimony against these evils. Letters have been written encouraging the Governors of Indiana and Texas for their courageous action against horse racing and prize fighting, and in several instances State and County fairs have been improved by their influence.

David Bullock said that parents should be careful that children do not take the first steps in gambling in their games at school.

S. Elizabeth Stover hoped that Friends would avoid the prevalent evil of advertising goods to be sold for much less than their value.

Allen J. Flitcraft thought it necessary that there should be some standard that would enable children to decide just what gambling is. Any attempt to get something from another without giving him an equivalent therefore is wrong, whether it be a game of marbles for keeps or a transaction at the Stock Exchange.

John L. Thomas, of Indiana, read a brief report on "Capital Punishment." Friends have endeavored to create a public sentiment against the taking of life, even by the State, but thus far capital punishment has been abolished only in Michigan, Wisconsin, Rhode Island and Maine.

Robt. S. Haviland said that with increasing civilization the State has such increased facilities for taking care of criminals that the death penalty is no longer necessary for the protection of society.

The report on "Prison Reform" was read by Mariana W. Chapman, of New York. Efforts have been made, with some success, to secure the appointment of women as police matrons, to have children sent to reform schools instead of jail, to separate young criminals from hardened offenders, to have more privacy for women, and to help

discharged criminals to take a fresh start in life.

A paper on "Preventive and Reformatory Measures" was read in this connection by John William Hutchinson, of New York. The two problems to be solved are the prevention of crime and the restoration of the prisoner. According to the most reliable information, since the war, criminal population has increased one-third in proportion to the general population. All students of criminology agree that reformation is better than reformation; if we could rescue the children of one generation the criminal class would cease to exist. Give a boy no time to be bad, develop purity of body and mind, cultivate right habits and good feeling and train him to habits of industry. The free kindergartens are invaluable. Of the 16,000 children trained in the free kindergartens in California, the after careers of 9,000 have been watched, and not one of them has ever been arrested. In nearly every State in the Union, the county jail, imported from England, is a school of iniquity from which our hardened criminals graduate. Friends everywhere should visit the jails and enlighten the public concerning their evils. The goal toward which we are striving is the establishment of reformatories and the ultimate removal of the prison from our land.

Edward Stabler, jr., of Baltimore, said that the State expends money to punish crime and leaves the work of prevention and reformation to the individual. In America, with almost as many prisons as there are States and counties in the Union, there are but fourteen prisoners' aid associations; in Great Britain there are more such associations than there are prisons and the Government gives them \$20,000 a year, provided they raise a like amount themselves.

Harriet Cox McDowell said that each line of philanthropic work helps all the others. Civil Service Reform, clean streets, the abolition of tenement houses, and especially free kinder-

gartens, are all factors in the work of preventing crime.

Hannah Hendrickson, of Washington, D C., said that education does not keep men out of jail. She had seen prisoners who could read the Bible in three languages. Remove the saloon first and then educate.

Charles Pennypacker, of West Chester, said that it is not true that either crime or poverty is increasing in this country. We have invited the scum of foreign lands and we have them, and they are filling our jails.

Aaron M. Powell advocated manual training for boys as a preventive of crime. He said that, according to the statistics of the last census, the number of criminals has increased in proportion to the population, except in those States where the liquor traffic is prohibited by law. He then bade farewell to all present before leaving for Europe, and expressed his gratitude for the royal way in which this greatest gathering of Friends in modern times has been received and welcomed and entertained by Philadelphia Yearly Meeting.

At the close of the session there was a large reunion of pupils and teachers of the Friends' Central School, Philadelphia. The George School and a number of other Friends' schools have held reunions during the conferences, and there has also been an informal meeting of King's Daughters.

In the evening a meeting was held for the purpose of presenting the opportunities and needs of Swarthmore College, which was addressed by President De Garmo, Dean Bond, ex-President Magill, Wm. J. Hall, Dr. Edward Martin, Caroline E. Hall, Wm. C. Sproul, Isaac H. Clothier, Isaac Wilson, John J. Cornell, and others.

8th mo. 26th.

The interest in and attendance at the Friends' Conferences have continued unabated to the end. While many have left, others who were not here last week have taken their places, and hundreds come daily on the trains.

The Executive Committee reported



at the opening of the morning session that 5,000 copies of the proceedings of the week would be published, 4,500 of them in paper covers for free distribution among Friends. They recommended that \$800 be raised to pay the expenses of the next Philanthropic Union. This sum is for committee work and incidental expenses. The members of Philadelphia Yearly Meeting raised \$10,000 in advance for the expenses of the week's meetings and the entertainment of its guests.

Joseph J. Janney, of Baltimore, read the report on Indian affairs. Owing to changes in the management of Indian affairs by the Government, Friends are able to do less in this direction than formerly. They keep some field matrons at work teaching Indian women the duties of home life, and Friends in Baltimore have kept in close touch with the authorities in the Indian Department and watched the drift of legislation.

Charles F. Jenkins said that one-half of the 250,000 Indians in the United States wear the dress of civilization, less than 40,000 use the English language intelligently, and about 50,000 live on and cultivate lands allotted to them in severalty.

Edward H. Magill urged the establishment of a school for Indians in the East by the seven Yearly Meetings of Friends.

Samuel P. Zavitz, of Canada, said that there are about half as many Indians in the Dominion as in the United States, but our Government has a better reputation than yours for fair dealing with them. Much individual work has been done among them, however, by Friends and others, and many of them are British citizens and have the right to vote.

Howard M. Jenkins said that Friends continue to have much influence with the authorities at Washington, and always receive a respectful hearing.

The report on work for the colored people was read by Anna M. Jackson, of New York.

The two schools under the care of Friends at Aiken and Mt. Pleasant, S. C., are both growing in numbers and influence, and therefore need more help from Friends than ever before, for they are but partly self-sustaining. Both schools give industrial training, but the one at Aiken has a farm worked by the pupils, which is an object lesson to the community, and which will lead to farmers' institutes among colored people.

A letter was read from Abby D. Munro, Principal of the Mount Pleasant School, who was too ill to be present.

Martha Schofield, of the Aiken School, is in California, gaining strength for future work, and her place on the programme was filled with a paper by William Rodenbach, one of the teachers in the school. The colored people have vices that are a direct inheritance of slavery. Because they are improvident they need schools, especially industrial schools, and wherever these are established their influence for good is felt and seen for miles around.

Arrangements were then made to raise from the audience during the day the \$3,000 immediately needed for improvements at the Mount Pleasant School.

Charles Pennypacker said that the thing most needed is to see that the law is enforced in the Southern States and a Republican form of Government maintained, and the negro problem will be solved.

Anna M. Jackson replied that no mere law can lift the colored people out of the degradation entailed by generations of slavery; individual effort for their uplifting will be needed for many years to come. A colored man of education has a better opportunity in the South to-day than in any Northern State.

During the noon intermission a meeting for young women was held in the Meeting House, which was filled to its utmost capacity.

This afternoon's session, the last of the Conference, opened at the usual hour. At this the last session the interest of the audience did not evidence any abatement.

The report of the Committee on Peace and Arbitration was read by Isaac Roberts, Superintendent. It showed that peace and arbitration in all things were generally observed among Friends. Military training in public schools was strongly opposed. Efforts had been made on the part of the committee to further international arbitration.

An instance cited was the Women's International Association, which had made efforts to lessen the horrors of war in Cuba.

Peace bands have been formed; literature has been spread broadcast. An approach has been made toward arbitration by the United States and England in the Venezuelan affair. Preventive measures have been taken toward the introduction of military training in public schools.

Following this was a paper on the same subject by Lewis V. Smedley. After alluding to the large standing armies abroad, he spoke of the war machines that have been made capable of destroying human life on so large a scale that the cry is now going up in all directions, "Peace! peace! we must have peace." Instead of preparing for war in time of peace, we should at all times prepare for the peaceable adjustment of difficulties between nations. The present good feeling toward us in England leads us to hope that the two greatest Christian countries will soon set an example to the world of national brotherhood, especially when we have from Lord Russell these encouraging words: "On looking over the wars which have been carried on during the past century, and examining the causes of them, I do not see one in which, if there had been proper temper between the parties, the question in dispute might not have been settled without recourse to arms."

While Spain is oppressing her subjects in Cuba, and England encroaching upon the domains of others in Africa and South America, the United States is far from doing justice to the Indians within her borders. There is also a continued protest to be made against the encouragement of the war spirit in our public schools. True patriotism to one's country is that which conduces to its own best interests and sees beyond its borders the general welfare of humanity.

Edgar M. Zavitz, of Genesee Yearly Meeting, continued this discussion. He said the authority seemed to come from the God of Israel, when "An eye for an eye and a tooth for a tooth" was the watchword. To abolish war all hate must first be abolished.

Two clouds at present hang over us—those of the introduction of military drill in schools and the boys' brigade in churches. These false notions of loyalty and bravery at the expense of human life must first be abolished before we can have peace.

Emma S. Hutchinson, a graduate of Swarthmore and Professor at the Chappaqua Mountain Institute, continued the discussion. She said that we might be sometimes thrilled with the military honors paid our flag, nevertheless we should not place outward glory above the value of human life. The principle of non-resistance, as held by some Friends, is not right, and on the other hand a strong defensive attitude brings war to it. It is reciprocal relations, both spiritual and commercial, that exist, tending to some common aspirations. Associations like the Red Cross and the National Peace Association are links between nations.

David Ferris said that had it not been for the prompt public protests these bills would have already passed several Legislatures.

Mariana Chapman said that by writing to our Representatives in Legislature our influence would be effective.

John J. Cornell said: "We want to overcome all evil with good. We must,

by patience and work, upbuild the good and do not denounce the evil."

Charles M. Stabler said that military training was not the best method of physical training.

Alice M. Robinson said the drum, the gun, the pistol that we give our children instills in them a love of war and the military spirit that would be hard to kill.

The following resolution was passed by the Conference :

Resolved,—That this Friends' Union for Philanthropic Labor, assembled at Swarthmore, Pa., consisting of the seven Yearly Meetings—New York, Philadelphia, Baltimore, Genesee, Ohio, Indiana and Illinois, would earnestly encourage the efforts of the Government of the United States and Great Britain toward national arbitration and peaceful solution of disturbing questions.

Resolved,—That a copy of these resolutions be forwarded to the heads of the Government of the United States and Great Britain, and that a copy be telegraphed to the Thirtieth Annual Convention of the Universal Peace Union now in session at Mystic, Conn.

John Russell Hayes, Professor of English at Swarthmore College, then read a poem of his own authorship, on the "Grave of Lucretia Mott." It was a beautiful poem, and in answer to it, and out of respect to Lucretia Mott, the audience in a body stood with bowed heads.

Clement M. Biddle, when it was announced that all business had been transacted, opened the closing remarks by asking if the Conference had paid. Has the \$10,000, the cost of entertaining the Conference, been repaid by the results that will be attained? If we take home, each of us, to our own centres of influence all the enthusiasms and inspirations received here, then indeed will our expenses be well repaid.

The minutes of the afternoon session were read and recorded.

The Clerk then read the following closing minute, which was followed by an impressive silence, after which the

large assemblage of Friends reluctantly dispersed :

"Separating to meet in the West, two years hence, at such time and place as the Executive Committee may deem best, our hearts are filled with gratitude for the evident nearness of our Heavenly Father and for the loving brotherliness felt in all our sessions."

FOR YOUNG FRIENDS' REVIEW.

### STUDIES IN QUAKERISM, OR THE LIFE AND GROWTH OF FRIENDS.

BY T. E. LONGSHORE.

The avowed principles of the Society of Friends, as promulgated by the early expounders of its faith, were incompatible with that necessary unity and spontaneous co-operation which constitutes the cohesive elements essential to make a sect or society, with its members hearty homogenous collaborators.

"The Light," "Inward Light," "True Light," "The Light of Christ," "The Grace of God," "The Anointing," "The Still Small Voice," "The Law written in the heart," and all such Scripture phraseology and quotations as favored the theory that "God had come to teach his people himself," and "you need not that any man teach you," is a doctrine, or a truth, that contains in itself the elements of independence and individuality, tending to isolate and to encourage separate personal freedom in any line of duty in religious work. George Fox, in announcing and pressing this principle in his earlier history, had no thought or intention of attempting to organize a sect out of those who accepted it as their authority.

If implicit faith in the "Light" constituted a Friend, and only those were Friends who were guided by it, in an intelligent sense, it would have been next to impossible to organize such into a sect. For the attempt to submit to or comply with the will or wish of another, implies

concession, or a surrender of our own—a yielding of the principle of exclusive individual guidance by the "Light." It is true we may claim that our own light sometimes reveals to us that it is our duty to follow the light of another; or the still more authoritative illumination generated by the concentrated and united "Light" of all or most of the individuals constituting the sect. But to do this is virtually to surrender and abandon the principle. It was this following the "Light" of the sect, or the priest, or the creed, that had led to the corruptions and abuses of their day, that prompted the early Friends to their strong protests, and to their giving such a prominence to the "Light," as the only true guide, in opposition to all priestly dictation or sectarian rule.

Had it not been that a large number of the illiterate, of the plebeian, and humbler classes were attracted by the fervor and simplicity of many of the early preachers, and that they preferred the unostentatious, yet earnest religion of the Friends, the motive for organizing a sect might not have been so forcibly suggested.

The leaders, those who understood the "Light" and followed it needed no sect; they were better off, more untrammelled and independent without it.

The sect was organized more as a refuge—a school to educate and strengthen in the faith, the weak, the untutored, the priest-ridden and dependent, who were drawn towards them from sympathy, and a desire for the assistance of those who claimed to be their Friends.

Wherever we find this fundamental principle of Quakerism stated in the Scriptures it is always in an unsectarian and universal sense. "That True Light which lighteth every man that cometh into the world." "The anointing you have received abideth with you, and you need not that any man teach you, but as the anointing teacheth you all things." "I will write My Law

upon their hearts and no man shall say to his neighbor or his brother know ye the Lord, for they all shall know Me." "The Grace of God that bringeth Salvation has appeared unto all men." These Scripture writers and teachers probably had no thought of sects or societies being organized as custodians or representatives of a principle so universal. The very act of organizing a sect for that purpose implies a distrust or negation of its universality, and tends to convey to the mind the impression that it is susceptible in some sense of being restricted to localities and conditions, as the special faith of the few organized for the purpose of upholding it. Its distinctive universality loses its force whenever it becomes sectarian, or is brought down to that level to be challenged by rival sects, to be denied and repudiated as a sectarian dogma.

The Friends have experienced the truth of this in hearing it ridiculed and caricatured as a "Will o' the Wisp," an ignis fatuus, an hallucination, an illusion, and altogether "Utopian."

The early Friends, or those who afterwards took that name, called themselves at first the "Children of the Light," but they soon found the name inexplicit and irrelevant to their condition. They then dropped it and adopted the more broad and unsectarian one of "Friends," in its Catholic generic sense, without regard to any belief or profession of faith.

To be Friends and treat each other as Friends should; and to demean themselves with propriety in the discharge of their duties, by adhering to the moral laws in their conduct amongst men, was all that they required,

The degree of "Light," or their speculative notions concerning it, were not made subjects of inquiry, but were private affairs of their own, to be cherished unchallenged.

(Continued in next issue.)

The greatest truths are the simplest, and so are the greatest men.

**The Pennhurst,** Electric Elevator.

ATLANTIC CITY, N. J.

Ocean End of Michigan Avenue.

Open all the year. Send for Illustrated Booklet.

JAMES HOOD.

**SWARTHMORE COLLEGE,**  
SWARTHMORE, PA.

Under care of Friends. Opens 9th month 17th, 1895. Full College Courses for young men and young women, leading to Classical, Engineering, Scientific and Literary degrees. Machine shops, laboratories and libraries. For Catalogue and particulars address

CHARLES DEGARMO, Ph. D., President.

**FRIENDS' ACADEMY.**  
LOCUST VALLEY, LONG ISLAND.

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

**GEORGE SCHOOL**  
NEWTOWN, BUCKS CO., PA.

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

For circulars and other information, address

GEORGE L. MARIS PRINCIPAL.

**FRIENDS' ELEMENTARY**  
and HIGH SCHOOL

McCulloh and Preston Sts., Baltimore, Md.

ELI M. LAMB, Principal.

For BOTH SEXES and EVERY GRADE of Students. Includes a Kindergarten, a Primary, a Grammar and a High School. Its students enter Johns Hopkins University and Woman's College on certificate. Thirty-third year will begin Ninth Month (September), 22d, 1896.

NOW READY FOR GENERAL DISTRIBUTION—

**THE PRINCIPLES OF THE RELIGIOUS**  
**SOCIETY OF FRIENDS, AND SOME**  
**OF ITS TESTIMONIES.**

BY JOHN J. CORNELL.

This book contains 45 pages, and is neatly bound in cloth, with portrait of Author.

Copies can be had of the Agents,

ISAAC WALKER &amp; CO.,

8 North St., Baltimore.

Single copies, 40c., post-paid; 25 and 50 book lots, 30c., express extra; 100 or over lots, 25c., express extra.



For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

**Scientific American**

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address, MUNN & CO., PUBLISHERS, 361 Broadway, New York City.

**CHAPPAQUA MOUNTAIN INSTITUTE.**

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

**"UP THE FLUE"**—That is where most of the heat of the open fireplace goes. The **JACKSON VENTILATING GRATES** save this heat so that rooms on the floor above can be warmed as well as the ones in which the grate is placed. Send for Catalogue "Y"

EDWIN A. JACKSON &amp; BRO., 50 Beekman St., New York.