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# Young • Friends' • Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, NINTH MONTH, 1886.

NUMBER 4

## FROM "THE TASK."

—  
COWPER.

He is the freeman whom the truth makes free,  
And all are slaves beside. There's not a chain  
That hellish foes conted'rate for his harm  
Can wind around him, but he casts it off  
With as much ease as Samson his green withes.  
He looks abroad into the varied field  
Of Nature, and, though poor, perhaps, compared  
With those whose mansions glitter in his sight,  
Calls the delightful scen'ry all his own.  
His are the mountains, and the valleys his,  
And the resplendent rivers. His t' enjoy  
With a propriety that none can feel,  
But who, with filial confidence inspired,  
Can lift to heav'n an unpresumptuous eye,  
And smiling say—My Father made them all !

## REVIEW OF NOTED FRIENDS.

Before entering upon the subject proper, as laid down for us in the first article bearing this heading, it seems necessary to take a general survey of the world's Christianity, tracing the far-reaching influences that directly and indirectly made Quakerism possible. Although George Fox is the reputed historical founder, yet there are two others to whom we are as much indebted, perhaps, for our creed. The Nazarene, discoursing from the sacred Mount ; the German monk, nailing his inspired theses to the pillar of Wittenberg Cathedral, had, perhaps, as much influence in the moulding of Quakerism as did the English shoemaker preaching in the steeple-house, and exhorting in the public squares.

The record of the spotless life and undying works of Jesus is accessible to all ; therefore, I need not dwell upon them here. The Quaker regards Him as a perfect example to walk by, and takes His sacred utterances for his creed, even the plain interpretation of the Sermon on the Mount, with all its beatitudes and thou-shalt-nots.

The religion that Jesus Christ established continued to spread, and for a few centuries shed a brighter and a purer light over the world than it had seen since the Angel of God shut the first transgressors from blooming paradise. The early "Fathers," successors of Jesus, were sincere and Christ-like ; but selfishness, and pride, and the love of power, began to creep in, and ere long led the "Church" away from the true fountain. Again for twelve dark centuries the religion of the world seemed to be a dead religion, so that the period is known as the "Age of Apostasy," or the "dark ages." Some few individuals shone bright against the gloomy background, and some few sects kept alive and untainted the fire of ancient Christianity. Of these I may mention here the Albigenses and Waldenses. The history of each one is deeply interesting. They were visited with all the horrors of bitter persecution from the Romish Church. Bigoted zeal could find no torture too severe to punish these innocent people for the crime of being pure and Christ-like. Fire, sword, the infamous inquisition proved them sincere and patient in suffering for righteousness' sake. Milton speaks of the Waldenses, in one of the most powerful and most perfect sonnets in the English language, thus,—

Avenge, O Lord, Thy slaughtered saints,  
whose bones

Lie scattered on the Alpine Mountains cold ;  
Even them who kept Thy truth so pure of  
old,

When all our fathers worshipped stocks and stones,

Forget not ; in Thy book record their groans  
Who were Thy sheep, and in their ancient fold

Slain by the bloody Piedmontese, that rolled

Mother with infant down the rocks. Their moans

The vales redoubled to the hills, and they  
To heaven. Their martyr'd blood and ashes sow

O'er all the Italian fields, where still doth sway

The triple tyrant ; that from these may grow  
A hundred fold, who having learned Thy way,

Early may fly the Babylonian woe.

I have dwelt at length on this sect from the significant fact that their doctrines and practices, which the world to-day acknowledges to have been marvelously pure, are so similar to those of the Society of Friends. "They adopted, as the model of their moral discipline, the sermon of Christ on the mount, and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth ; the inflicting of capital punishments, self-defence against unjust violence and oaths of all kinds."

But the Romish Church was ever vigilant, smothering the light wherever it appeared, and crushing down liberty of conscience, and freedom of thought and action under its supreme degenerate power, until the dread extremity itself produced a man, powerful enough, and brave enough, to work a lasting deliverance. This introduces to us the second great name that I choose to connect with Quakerism, the name of Martin Luther. The great St. Peter's of Rome was building, and among other shameful means resorted to by the prodigal and despotic Pope Leo X to raise the vast sums necessary for this and other extravagant measures, was the sale of indulgences, or the sale of pardons for past sins, and even of absolutions from purgatory. Starting out in all loyalty to purify the Church of this one absurd notion, Luther was driven on to attack one doctrine after another until he turned his power[ful] artillery

against the very citadel of the Romish Church—the divine authority of the "infallible Pope." Town after town, nation after nation, entered the conflict, which for years of persecution, torture and bloodshed, distracted the whole of western Europe. This is known as the Great Reformation, and ended in the establishment of Protestantism. The sudden emancipation of the mind and liberty of conscience produced a great many new sects, each practicing Christianity more or less pure. In England the Presbyterians, Erastians, Baptists and Independents arose. The Established Church was founded leaning toward Catholicism. As a reaction came the Puritans. In this unsettled state of society there appeared upon the stage of being a man, who, early won to religious thought, wandered from one sect to another, but finding for his afflicted mind no comfort or consolation in any. One day, while thus hopelessly bowed down in grief, he heard a voice speak to his soul,—“There is one, even Christ Jesus, that can speak to thy condition.” He obeyed the voice and was led to the true fountain. He spent the remainder of his life in endeavoring to lead others there. This man is the last of the trio, mentioned above, to whom Quakerism owes a debt of gratitude—its reputed founder, and the means of much of the light and liberty in the world to-day. E. M. Z.

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### THE TWO CLASSES.

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There are, at least, two great classes into which an observant person will readily divide those with whom he comes in contact—"The hopeful" and "the despondent"—more correctly designated by the names of "Optimist" and "Pessimist." Each class is very numerous. Each has its accomplished members, and the world owes much for its progress, and society for its attainments to both classes. Without passing an opinion as to which class I favor, I pen a few simple sentences, calculated to stimulate an interest and self-examination, assisting each member in deciding to which he belongs? if he is satisfied therewith? and why? A member of the first class says "I am glad that I live;" the other, "I am sorry, I must die."

"I am glad," says the one, "that it is no worse." "I am sorry," says the other, "that it is no better."

One counts everything that he has, a gain. The other, everything he conceives, a loss.

In drinking lemonade you may detect only the sweet, or only the sour.

One man is thankful for his blessings; another is morose for his misfortunes.

One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man complains that there is evil in the world. Another rejoices that there is good in the world.

One says, "Our good is mixed with evil." Another says, "our evil is mixed with good."

Two boys went to hunt grapes. One was happy because they found grapes. The other unhappy because the grapes had seeds in them.

Two men being convalescent, were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

When it rains, one man says, "this will make mud." Another, "this will lay the dust."

Two girls examining a bush, one observed that it had a thorn; the other, that it had a rose.

Two boys got each an orange. One was grateful for the orange, the other dissatisfied that it was not two.

I might continue thus. Enough has been written, however, for my purpose. More anon.

G. A.

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### SCIENCE LESSON NO. 1.

W. G. B.

Breathing is a very common thing, and everybody knows that not to breathe means, generally, not to live; but probably a great many people in the world do not understand how in anyway breathing sustains life. It is easy to observe, too, that it does not do the whole duty in keeping up life,—people would not live if they did not *eat*. Neither would they live if this eating did not keep up a supply of circulating fluid—*blood*, for it is noticed that

if a certain amount is lost the powers of breathing and eating, too, cease. The terms breathing, eating, and circulation, are associated with the terms air, food, and blood.

The operations of our physical nature are so common that we often understand less about them than of matters that are, in comparison, of little importance. We aspire to the cultivation of mind, and do not understand, and neglect often conditions of influence and cultivation. So delicately are mind and matter interwoven that we can scarcely afford to neglect the physical in our effort to do justice to the mental. When we come to realize this in all its relations, we can appreciate the truth of Pope's line :

"The greatest study of mankind is man."

What beauty and comfort are often conveyed in expressions that unfold these common terms,—what tenderness, what fervor, what adoration! (Job xxxiii., 4)—"The spirit of God hath made me, and the *breath* of the Almighty hath given me life."

"He breathes the spirit of immortal bards."

(Rev. ii., 7).—"To him that overcometh will I give *to eat* of the tree of life, which is in the midst of the paradise of God." (Acts xiv., 17).—"Nevertheless — —, and gave us rain from heaven, and fruitful seasons, filling our hearts with *food* and gladness. His soul breathed a prayer." (Prov. x., 21).—"The lips of the righteous *feed* many." Such expressions as "spiritual food," "the bread of life," "the heavenly manna," are frequent, with hundreds of others that adorn the walls of our language gallery—common things elevated to the dignity and beauty of the highest art. By them we express not only what is common, but paint some of our divinest conceptions. Enough has been given to illustrate the thought. Now what do we breathe? Air! every one says. And what is air? One old man, long before our Saviour appeared in the world, thought it was the origin and principle of life; that by a study of its physical qualities, and from its necessity, we are entitled to conclude it to be the thing out of which all else comes and is sustained. He, like another of the same period who thought it water rather than air, is called a philosopher for this reasoning of his in attempting to account for nature.

Society would now, no doubt, call them both "cranks." But observe what their thought has grown into through these hundreds of years, and with which our university boys have to wrestle.

Well, the air, as you know, cannot be seen. You cannot take hold of it; and yet you may experience its resistance as it enters upon different degrees of motion, while you are at rest, or *vice versa*. Some things will float in it; hail, snow and rain fall out of it, water is drawn up into it. It does not always remain at the same temperature; and frequently very funny things happen on account of different parts of it being of different temperatures and densities at the same time. Some of these I will describe in future numbers. The air aids us in hearing, and seeing also. Now, these are physical qualities of the atmosphere. There are others, perhaps, not so evident. This air has weight; but can you take a portion of it and weigh it? \*Yes; with the use of an air pump. But suppose you have a glass tube, sealed at the top, resting in a cup of mercury, and no air between the top of the mercury and the top of the tube, and you will find under certain conditions of temperature, etc., that the mercury will stand up in the tube thirty inches above the mercury which it communicates with in the cup. What keeps it from running out at the bottom? It is the air pressing upon the mercury that prevents it. Now, would it not have to press upon it with a force equal to the weight of the thirty inches of mercury? Whatever that thirty inches weighs, that will represent the pressure or weight of the atmosphere, and it is about fifteen pounds to the square inch at the earth's surface; higher up it does not weigh so much. What else is there to be said about air? Well, this invisible thing is a mixture of two gases. They are not chemically united into an atmosphere, but in this mixture retain their separate and individual properties. Were they chemically united they would form such as laughing gas, nitric oxide, and so on, not at all like air in effect. The air supports *combustion*, that is, will enable a great many things to burn in it,

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\*Weigh a globe full, exhaust the air and weigh the globe.

whereas were it not present the substance would not burn. Now, if you put a candle or a lamp into a vessel and take all the air out of it, the lamp will go out; or if you put a lamp into a large vessel where fresh air is not admitted it will also, in a short time, go out. You thus see that air is necessary for a flame, but whether all of it is, or only a part of it, is another question. In the second experiment, was the air all used up? No; there is something like air in the vessel yet that offers resistance, which under the tests of science is one of the gases composing the atmosphere, unaltered in its properties, and which is not able to continue the flame. Well, now, air was necessary. One part was not used, nor any portion of it, which we are able to prove, consequently the other part *was* necessary, and no portion of it will be found remaining. Now, the part, the gas, which supports combustion is called oxygen. It is invisible, but very active, readily uniting with nearly everything else in some proportion. The part that does not support combustion is called nitrogen, an invisible gas, not possessing very active properties, separating the particles of the oxygen, something as sand would sugar. This nitrogen does not hurt us, nor does it do us any particular good, beyond diluting the oxygen, for pure oxygen is too rich for us. Nitrogen is not a poison, but we would not be able to live in it only, neither could we live in pure oxygen—we could not stand such high living. Now, the air contains about four times as much of that which does not support a flame as of that which does. Well, that is strange. Why not give them even chances? Let us see. We can obtain pure oxygen without nitrogen in it. Suppose that you have a quantity of it into which you introduce your lighted candle. The flame will burn very much more brightly. Put burning sulphur or phosphorus in and you will have a flame as brilliant as the electric light. You may even take a steel watch spring with sulphur burning on the end, and the oxygen will burn up that steel completely. Now, how would you like to breathe pure oxygen?

If we try the same experiments on human beings, or anything having animal life, as we did with the candle, we will find similar re-

sults. Put a man where there is no air, and he goes out, he dies; put him in a room where no more air can possibly get in, and after a time he will go out as the candle, and die. Examine what is left of the atmosphere in the room, and the nitrogen will be found remaining. The fact is, that the oxygen of the air which is necessary for the support and life of a flame is likewise that part of the air which is necessary for our support and life. Furthermore, that we cannot live in each as separately, but only when they are mixed in about the proportion mentioned. Do anything but animals breathe this air? Yes; birds, reptiles, fish, plants. Why, how do plants breathe? Examine with a microscope, a leaf, and you will discover little holes in particular portions of the leaf, through which the plant breathes. The leaves answer to lungs; the little holes are called spores. What do fish breathe? Air! How can they breathe air in the water? Because there is air *in* the water! If they are obliged to breathe air for a living, why do they die when they are out of the water and where there is lots of air? They die because there *is* lots of it, perhaps just as we would were we trying to live in pure oxygen. The quantity of air in water frequented by fish is enough for their constitutions. The more agitated the water is the more the air gets into it, and where there is little air you cannot expect to find the living beings so hearty and strong as where there is more of it. Where do you find your nice trout, your salmon, and your whales? in a nice, quiet, unruffled pond? No; in the stream and pools of dancing brooks, in waters that lash the shores, where ocean billows roar. Can you prove that there is air in water? Yes, in some waters! Take a globe full, apply a gentle heat, and the air collects in the top, which is known to be air by its properties, the only difference between it and our ordinary atmosphere being that it contains twice as much oxygen. The water, then, when it absorbs atmosphere, takes in oxygen and hydrogen, not in the proportion of 1 to 4, but 2 to 4, a very wise provision of nature for the fish.

Enough now. Next time we shall see what food is composed of, and how it is effected by oxygen, after a fuller study of oxygen.

## ALONE WITH MY CONSCIENCE.

## SELECTED.

I sat alone with my conscience,  
In a place where time had ceased,  
And we talked of my former living  
In the land where the years increased;

And felt I should have to answer  
The question it put to me,  
And to face the answer and question  
Throughout an eternity.

The ghost of forgotten actions  
Came floating before my sight,  
And things that I thought were dead things  
Were alive with a terrible might;

And the vision of all my past life  
Was an awful thing to face,  
Alone with my conscience sitting  
In that solemnly silent place.

And I thought of a far away warning  
Of a sorrow that was to be mine,  
In a land that there was the future,  
But now is the present time;

And I thought of my former thinking,  
Of the judgment day to be;  
But sitting alone with my conscience  
Seemed judgment enough for me.

And I wondered if there was future  
To this land, beyond the grave;  
But no one gave me an answer,  
And no one came to save.

Then I felt that the future was present  
And the present would never go by,  
For it was the thought of my past life  
Grown into eternity.

Then I woke from my timely dreaming  
And the vision passed away.

And I pray that I may not forget it  
In this land before the grave;  
That I may not cry in the future  
And no one come to save.

And so I have learned a lesson  
Which I ought to have known before,  
And which though I learned it dreaming,  
I hope to forget no more.

So I sit alone with my conscience  
In the place where the years increase,  
And I try to remember the future  
In the land where time will cease.

And I know of the future judgment,  
How dreadful soe'er it may be,  
That to sit alone with my conscience  
Will be judgment enough for me.

## Young Friends' Review.

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We wish to correct a statement of President Magill's, in a communication to the *Intelligence and Journal*, referring to the Provincial University, Toronto. The impression would be formed that women are not admitted to the lectures of the course. He was correct in saying that they are admitted to examinations. They are also allowed to attend lectures through the full course. It may be said, however, that this latter privilege was not granted until some time after Queen's and Victoria Universities opened their doors; and the attendance is small. One of the most distinguished graduates of the past year is a lady—a medalist in modern languages.

### GROWTH.

Keeping up our meetings means the perpetuation of our religious organization, and to a certain extent the promulgation of its blessed principles. Although the great work of our life is to promote the true development of our own souls, and of those around us everywhere; yet, so long as there is a necessity for a religious organization, there is also a necessity to work for its growth. This, it seems to us, has been too much overlooked by the Society of Friends. We lament the decline which, in too many cases, has taken place. Yet we have too often neglected to adopt means to check that decline, or to promote a growth in our numbers. We have looked too little to results. We look around us and see meetings seemingly under very favorable circumstances losing in interest first and then in numbers—always in interest first. On the other hand, meetings seemingly under unfavorable circumstances growing in numbers and spiritual activity. There is a cause for these results. It is the duty of every Friend, we believe, to inquire into their cause, and to be willing to adopt means which in so many cases have proved effectual. We are pleased to see the increased life and activity which is manifesting itself in many places throughout the length and breadth of our Society. We have heard so much in the past of the fear of "moving too fast"—of "running before the guide." But we must remember that we cannot move too fast so long as we move in the truth. The lack has been that we have moved too slow—too often we have not moved when the truth presented. Instead of "tarrying at Jerusalem" in life and activity, we have watched with the Master, as did the disciples in the Garden of Gethsemane—asleep. We have placed too little confidence, too few trusts, in our younger members, hence have lost the activity and life, and, may we not add, the interest which their presence and help might have given, and which we are satisfied they do give where they have the proper encouragement. In a united effort on the part of old and young,—a loyalty to the truth,—a willingness to act, and to act promptly when the truth presents, depends our true growth and development.

## JOTTINGS.

[The following was received too late for last number.—Eds.]

## FOR YOUNG FRIENDS' REVIEW.

I have been a reader as also a "gleaner" from the two copies of the REVIEW that have come to hand, and feel to express my cordial approval of the work thus far accomplished, trusting that it will deepen and widen into a field of useful labor, whereby not only our membership shall be benefitted, but others outside our fold into whose hands it may be a guest.

There is one feature, however, I should like to see changed, and that is, instead of contributors inserting their initials, or *nom de plumes*, sign their names. I have oft been led to query why it is that this practice is so universally prevalent in all publications.

Is it because the writer desires to escape having criticism personally applied, or is it diffidence in regard to the merit of their productions?

We are not all gifted alike, some having an aptitude of thought, a readiness of expression, and a fluency of language that others cannot acquire; and yet I conclude the readers of the YOUNG FRIENDS' REVIEW will agree "that all of truth is not revealed to any one mind, or to any distinct class of minds, but that all, if living up to the knowledge or light given them, have presentations that are worthy of expression, although they may be of limited proportions."

The crude fragment of granite is as pure and beautiful in its component parts as the lofty and polished column. Although it may not inspire the casual looker-on with the same intensity of admiration, but a close analysis shows its intrinsic worth and beauty. And here presents another thought, to which I would call the attention of the reader, and that is the supremacy or preference we are wont to give to the expressions of those who stand high among the masses of the people because of their eloquence of address; hence many times, too frequently, I fear, we accept their utterances without investigation, whereas, did we weigh

them in the balance, they might be found wanting; while the productions of those of an humbler sphere would contain much more than we had anticipated. Hence, in the conclusion of this subject, I would encourage all to give forth of the truths that an all-wise and beneficent Creator has given them.

An article on "Forms" in No. 2, by W. G., requests a general expression on that subject.

I agree with W. G. that rules and regulations are requisite in all organizations, but when the necessity for these rules and regulations have passed away by the lapse of time or change in conditions, and they are still maintained or enforced, I think we may safely term them "formalities" that are not infrequently detrimental. In many respects, Society is fast outgrowing them and living up to the necessities of the age, and a reasonable hope is entertained that progress in this respect will continue among us.

W. G. alludes to families sitting together in meetings, or, at least, the parents and such other portions as may seem desirable (and the foregoing, I conclude, embraces husband and wife), which proposition I fully endorse, and have made it manifest by sitting beside my wife in our home meetings for the past two years.

Now that all our sessions in Genesee Yearly meeting are held in joint session, I see no necessity for separating the sexes, but believe that benefit may be derived by adopting an opposite course.

J. D. NOXON.

Mendon Centre, 8th month, 1880.

The next First-Day School General Conference will be held at Race street Meeting House, Philadelphia, beginning on Fourth-day, Eleventh month 4th, at 10 a.m.

A few of our subscribers complain of not receiving an occasional number of the REVIEW. We believe the papers are sent, but if, after a special inquiry for them at their post office, they fail to get them, we will gladly forward others when notified.



## FRIENDLY NOTES.

Ann Vernon, of Uxbridge, has been spending the summer in England.

Alberta Webster, of Pickering, is visiting her brothers in the States.

Lizzie Stover, of Norwich, and Maria Haight, of Sparta, have been spending a season among the Thousand Islands.

Charles Searing and wife, of Arkansas City, formerly of New York State, have been enjoying the scenery in the vicinity of Denver, Colorado, for a short time.

We understand that Isaac Wilson, of Bloomfield, Ont., expects to attend the First-day School General Conference to be held in Philadelphia in 11th month. Also, Baltimore Yearly Meeting.

From the Detroit evening *Journal* of 8th month 14th, we learn that Hattie Dennis, daughter of Samuel P. and Mary Dennis, was married to John P. Harper. They will reside in Detroit. We wish them a pleasant life in "the city of the straits."

Jennie (Marsh) Woodward and John Marsh are back to the old home in Lobo on a visit from British Columbia, where they now reside. They came via the new Canadian Pacific Railway, and speak highly of the beautiful scenery through the Rockies.

President Magill sends us a very encouraging letter, and refers to his late tour as being completed at the time appointed, and in a far more satisfactory manner than he had any reason to anticipate. He says, also, that "we shall reopen with quite a full college; some of them from Canada."

C. A. Zavitz, of the Ontario Agricultural College, spent a week at home after attending the Half-Yearly Meeting in Yarmouth. He returned to the College on 8th month 30th, where he has acted as Asst.-Superintendent of the Experimental Department, since he graduated in 6th month.

Little Jack: "My mamma's new fan is hand-painted." Little Dick: "Pooh! Who cares! Our whole fence is."

## FRIENDS' MEETINGS.

Norwich Monthly Meeting, which is now held the day previous to Pelham Half-yearly Meeting in eighth month, and in second month when held in Lobo, convened in Yarmouth, Ont., on the 20th inst. The meeting was large and full of interest. Sunderland P. Gardener, who had come to attend the Half-yearly Meeting, was present, and in the fore part of the meeting spoke to the edification of those assembled, taking for his subject Cain and Abel—the one the representative of the religion of hatred, the other the representative of the religion of love—the two religions which have come down through the ages; the one the result of allowing our passions to rule, the other the result of allowing God to rule and reign in us.

In the business meeting much harmony and condescension was manifested in the transaction of the business which claimed its attention. The answers to the queries were encouraging. The request of a husband and wife to become members with us with their three minor children was granted. A number of committees were appointed. The case of a complaint which had been coming up for several months brought out the better feelings of the whole meeting, evincing a true Christian spirit, with no desire to "cut off," but by forbearance and love to bring back the erring into the path of rectitude. Old and young participated with equal freedom and prudence in all the affairs of the Church—all seemingly baptized into the same spirit. This brought forth from our aged friend, S. P. Gardener, the remarks that he had been deeply interested and encouraged by the manner in which young and old had participated, for he saw in it the true spirit of Quakerism, making it one of the most interesting Monthly Meetings he had in his long life attended.

## PELHAM HALF-YEARLY MEETING.

On the following day was held Pelham Half-yearly Meeting. Isaac Wilson, of Bloomfield, Ont., had arrived, and both he and S. P. Gardener had much to communicate on the practical nature of the Christian religion. No business out of the ordinary was transacted. Expressions of unity with the labors

of our visiting friends were given, and a feeling prevailed that all who had been hungering after food of a divine nature had been fed. This meeting, and the Public Meeting on First-day, were largely attended. The latter was addressed solely by Isaac Wilson, who dwelt on the simplicity of the religion of Jesus of Nazareth—the important part we had in working out our salvation—and the importance of our being willing to faithfully fulfil our part.

Isaac Wilson had an appointed meeting at Union (five miles from Yarmouth meeting-house) at 4.30 p.m. on First-day afternoon. The hall in which it was held was full, and the meeting satisfactory—encouraging to the few Friends who live in that neighborhood.

Like rain falling in torrents upon the parched earth after long continued droughts come these outpourings of love and goodness, which are so often experienced by thirsting souls at these larger meetings, refreshing, giving new life and new hope. But we must remember that it is the gentle showers often repeated and the imperceptibly falling dew which gives all nature the proper conditions for right growth. So if we desire true growth we must place ourselves in a condition to receive each day the dews of Heaven or the showers of God's love and goodness.

S. F. Z.

Coldstream, 8th month 28, '86.

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The following is the epistle of New York First-day School Association to that of Genesee; but coming too late, and containing much of interest, we give it space in our paper.—EDS.

Permitted again to assemble in conference upon the interests of the First-day School cause, our hands have been strengthened and our hearts warmed by the reports received, and by the evidences of the continued zeal in the work. There is certainly abundant reason for thankfulness in the thought that the work in which we are specially engaged has gradually commended itself to the favorable opinion of the Society, and that it has at length won for itself a sincere and cordial recognition. Henceforward hand-in-hand with other vital concerns of our beloved organization it will

receive the nurture and strength the body may give; and in return, we trust it may prove so true to its mission that it will so imbue the young people who come under its influence with a love of truth, of piety, and of the principles of our religious society as to make them active and earnest in the promotion and dissemination of these principles, and thus diffuse new life and vigor into the body. That the cause has so far prospered is due, not to "creaturely activity," but to an earnestness on the part of the teachers born of conviction; to an inspiration as real as actuates the true preacher—to a reliance, as we verily believe upon a Divine Power to direct and control their efforts, and their labors—to a devout and prayerful spirit. Now, as in times of Gamalial, the law still holds: "If this work be of men it will come to naught, but if it be of God ye cannot overthrow it;" and upon this law must its future be based, and to this law, therefore, do we feel drawn to commend all who would labor among the little ones in the First-day School. But while thankful for so much, we nevertheless feel that so far our work has been in the main negative, preparatory, hardly more! it has been clearing away obstacles—overcoming opposition—removing indifference. It has been educating a part of a generation into a belief that, properly conducted, the First-day School is a useful supplement to the home and the meeting. The idea has just fairly become rooted, and the minds of parents are even now, but just realizing how important a function it may come to perform—how exalted a mission is within its scope.

Without complacency, without pride, we may claim that a good foundation has been laid—a good beginning laid—the real work is yet to come.

Beloved Friends to whom these words may come, we beseech you not to toss them carelessly aside. You believe in Quakerism—you love its simple faith—you admire its freedom from snags and ceremonies and needless forms, you cling lovingly to its traditions even. You would emulate the virtues, the sturdy and courageous zeal of the dear fathers and mothers in the Church; and while desiring all these things you too desire, no less, to push on the standard to make it worthy even more of your own and your children's acceptance. How

else can we do it more effectively than through the hearts of the young, how else so readily? We would that in our Society, as in so many others, a common zeal might pervade its members; that all might prayerfully consider their relation to the cause of truth, and that all might be ready to enlist in the work before them. All cannot be preachers nor all teachers. There are diversities of gifts, but we believe that the most earnest, the most spiritually minded—those most in sympathy with the young, who can enter into their lives, and their hearts are divinely called to their instruction, and we beg them to be true to the "Heavenly vision." Then, indeed, shall we see the waste places in the Society green again, the wilderness blossoming as the rose. "Instead of the thorn, shall come up the fir tree, and instead of the briar, shall come up the myrtle tree."

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#### SUNDERLAND P. GARDENER'S ANNIVERSARY.

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On the 3rd of 7th month, a number of friends assembled at the residence of our esteemed friend, Sunderland P. Gardener, of Farmington, on the occasion of his eighty-fourth birthday. The company consisted of nearly 60 persons, old and young, who spent a profitable and enjoyable day. After all had partaken of the good things of the heavily laden table, we met in a social circle in the spacious parlors where we were pleased to listen to a friendly talk from our host, who gave a most interesting account of his life, travels, and the work which has engaged his life-long energies; and certainly none could listen without feeling a desire to be more active and persevering in the Master's work, whatever it may be.

It would seem that our aged friend had been unusually blessed with a long life and health, as well as a strong mind, in order to complete the grand work which is being rapidly accomplished.

We were informed that he has attended, within the last forty-two years, 2,261 funerals of the members of various denominations, which would show the respect and confidence with which he is regarded.

Although far advanced in years, he is still

able to attend meeting regularly. He has travelled 9,000 miles during the past year, engaged in proclaiming the views and principles of Friends in such a manner as to lead many to a clearer and higher understanding of so pure a faith. Possessing a clear and sound view of scriptural things, he has been enabled to present them to the young in such a manner as to gain their interest and merit their best gratitude, which they freely give.

Ever fearless of the criticism of men, and obedient to the commands of his Heavenly Father, he has boldly proclaimed the truth to the people and accordingly gained the respect of all societies, in so far, that their churches are opened to him to hold meetings for worship at any time.

When the day was about to close, the pleasant company bade farewell to one another, while all joined in wishing our friend and his good wife a continuation of happy years. Thus passed one of the many happy days which, in the remembrance of the writer, shall be as a bright light along life's rugged way.

B. W.

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#### CONTRIBUTED.

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Having, no talent, save that of the love of God shed abroad in my soul, the inmost breathing of my spirit is, "O Lord open thou my lips and my mouth shall show forth thy praise." Realizing in my own experience the truthfulness and fulfilment of the promise, "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." I feel assured that a like response arises from many hearts testifying to the verification of this promise to us in our late Half-Yearly Meeting assembly. "Therefore let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name." But to do good and to communicate, let us not forget, for with such sacrifices God is well pleased. Out of the abundance of the heart the mouth speaketh, so doth my lips speak of the all-loving Father's provision for the assembled multitude, who did eat and were filled, leaving many fragments, which we are commanded to gather up that nothing may be lost. As the fragments gathered up in the

parable exceeded the store brought forward for distribution, so the fragments from our spiritual feast are greatly multiplied. How many hungry, fainting souls would be refreshed and strengthened if we, the professing disciples of Christ, gathered up what is left and wisely utilized to our own further sustenance and growth, letting our light shine meanwhile that others may be fed. There being sufficient to sustain us many days, progress ought to be made in our christian attainments and development. Not he that heareth shall be blessed, but he that heareth and doeth—this man shall be blessed in his deed.

AMELIA R. PAGE.

Ridgeville, 8th month 25th, 1886.

### IS THERE ANY WORK TO DO ?

W. G. B.

In last number we pointed out the necessity of "individual faithfulness" resulting in practical efforts for the improvement and comfort of all people; and that it should be cultivated in a broad and liberal outlook upon the nature and necessity of that organic thing, society; further, that under representative government, obligations of a political nature, rest upon all members of society alike. Attention was called to some of the existing evils of a political character, and the direction of our duty in removing them. Reference was made to the effect of legislation upon the condition of men, all of which is a reason why we should consider the relation that at present obtains between Capital and Labor. It is claimed by Labor to be one of injustice. If such is the case, we can rightfully place the subject within the province of our duty to consider; and we need possess no great fear of a social earthquake should we find a wrong to exist. However, if it does exist, our duty will not be finished by saying: "Better leave it alone; I guess things are just about what they were intended to be." We know how very disagreeable it is of course for many people, content with their lot, to be disturbed, and who would almost allow "the Heavens to fall" before they would inquire into anything effecting the happiness of other people. The disagreeableness of the situation, however, should

not deter us from a study of the question. Capital and Labor suggests two forces in society, considerably hostile in their attitude towards each other, though the relation should be one of harmony and mutual help. Our sympathy is not, perhaps, to be extended to either side exclusively. This agitation of organized labor may require a restraining hand in the interests of righteousness. It may exceed the limits of prudence; for a great and powerful movement towards liberty may receive such an impetus that nothing short of license will satisfy. This coming out from the control of a master may engender a feeling of independence towards the Master of us all. It seems to me that the spirit which is taking hold of the masses of the people is one that will be felt in religious matters, and will not hesitate to scatter to the winds whatever dogmas, creeds that will not stand the test of common sense. The danger lies in absolute freedom from faith to a cold intellectualism.

We may now take a glance at a few complaints the side of labor places before us; and it is ours to individually pursue a closer examination. They point to the wretchedness and poverty everywhere; while rising here and there over the ruins of labor and hope are the abodes of the wealthy, homes of comfort, of luxury, of elegance, acquired many of them through circumstance and artifice; and we are asked, why should this be in a world where creation has furnished intelligence and the free gifts of nature in sufficient abundance for the well-being and comfort of all? On the one hand they behold a lack of comfort; on the other, not only comfort, but that in addition which deprives the former of comfort: here, toiling millions, there the men of leisure—the one the active factor in the production of wealth, securing but a small part of what it produces; the other, the passive, enjoying the lion's share. So small is the income in many instances that little children are obliged to work the live long day in factories that even an existence may be secured. The cheerfulness, sunshine, and freedom of youth is not theirs. They are stunted in mind and body, with no time for culture, while their employer, if he will, has access to all that is in nature and art.

The great trouble to surmount in securing a fair consideration of the subject is to get men to understand their relation to society; and the thing most in the way is man's selfishness. A large proportion of the misfortune and misery and crime in the world is on account of men who consider that they owe nothing to society, and that society owes everything to them, that can be taken out of it; and these men are not tramps, either. There are some men who complain bitterly of any encroachment of society upon their liberty and license, but who would turn society upside down to gratify their whim, or serve some selfish end. And it seems to be a kind of common disposition in others to let it stay turned upside down so long as it does not directly affect the pocket. But society at large have rights. It has the right to protect itself against individuals, against rings and combinations—against all forces antagonistic to good citizenship. The masses do not exist for the benefit of the classes alone. It is often said that "one-half the world does not know how the other half lives"; but there seems to be a growing opinion, however wrong it may prove to be, that this is not the right proportion given, and that by far the larger number work and have nothing comparatively, while the smaller "toil not, neither do they spin," yet have everything. Many of those having this opinion are enquiring whether they enjoy those "inalienable rights with which their Creator endows them." They see not only their sons working long hours, but their daughters also; and for much smaller wages, simply because of their sex. They say many a girl does not get enough from her employer to enable her to live respectably, and that many, to put on the appearance of respectability, are induced to lead a life of shame, which, if true, is greatly to be deplored.

Much, it is said, if not most of that which claims our sympathy and commands our philanthropy, is traceable to the distribution of wealth. One great reason, it is said, why jails, almshouses, workhouses, and charities exist, is because of the riches of a few at the expense of the many. Why a large portion of the social evils exist, is on account of wealth on one side alluring, deceiving and concealing, working its mischief upon those of a class de-

siring and needing pecuniary assistance and training. If the law of compensation holds, the cause of justice is not always served in this world. What is capital and labor? They are interdependent and relative. Capital has been produced by labor, not labor by capital. One is of little use without the other; especially so is it of capital.

Capital would be of no value whatever were it not for labor. Something the same as money and trade. Money would be worthless but for commerce and trade. There is a relation between capital and labor. What is the relation? Those who know most what labor is, say it is that of a slave-holder to a slave. They observe that the slave-holder of the South paid for the use of his slave as he does now. He had to furnish food, lodging, clothing, medical aid, and an asylum in old age. Is the difference now anything in the slave's favor, they ask! The white slave is provided for, it may be more or less abundantly than was the black, by the funds given him as wages; but wages only represents what the colored slave received. Now he has the care and trouble of using it to best advantage, in securing what the slave of the South was furnished, and it is always at a retail price. If the wage-earner is sick he is not attended to by other hands. He is no loss to the owner, as he was not purchased outright, and other slaves may be secured to supply his place. If continued misfortune should prevail, he is dumped into a poor-house, which has to make up to him, at all people's expense, a part of which his labor produced, and which the slave-holder appropriated.

(TO BE CONTINUED.)

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