

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- 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. II.

LONDON, ONT., TENTH MONTH, 1887.

NO. 5

YOUNG PEOPLE'S PLEDGE.

I promise Thee, sweet Lord,
That I will never cloud the light,
Which shines from Thee within my soul,
And makes my reason bright ;
Nor ever will I lose the power
To serve Thee by my will,
Which Thou hast set within my heart,
Thy precepts to fulfill.

Oh, let me drink as Adam drank,
Before from Thee he fell ;
Oh, let me drink as Thou, dear Lord,
When faint by Sychar's well ;
That from my childhood, pure from sin,
Of drink and drunken strife,
By the clear fountains I may rest,
Of everlasting life.

—[Cardinal Manning.]

SERMON

BY RICHARD WIDDIFIELD, OF UNBRIDGE, ON
SEVENTH DAY AT THE HALF-YEARLY
MEETING IN LOBO.

In looking over this interesting assembly, mostly made up of those in the younger walks of life, there is brought to my remembrance the words spoken by the Divine Master : " If any man will come after Me, let him deny himself and take up his cross and follow Me, and if ye continue in My word then ye are My disciples indeed." I apprehend there is not an individual, however advanced in years, but what feels what this taking up of the cross means, and must acknowledge the loving kindness and tender mercies of our Heavenly Father that still encircle us amid our various turnings away from Him. I desire, my dear friends, that

this might be your chiefest concern—a willingness to follow Him in that way that He has cast up for you. It may at times be very hard ; but if we will give up He will be strength to our weakness, a present help in every needful time. Give up, if it is no more than for the sake of an inheritance to the realms where the righteous will shine forth in the kingdom of their Heavenly Father. It is first to know your duty and then to perform it. I remember when I was brought into this state and condition. It opened clearly before my vision that I was called to stand before my fellow-beings. I was not willing ; I said " it is too hard." The excuse I had to offer was : I was one that had a stoppage in my speech, so much so that sometimes I could not open my mouth. I asked my God to pass by me and call upon some other one. Again He called to me to stand upon my feet, promising to be light and voice to me. Did I? No. I went home, but could find no rest nor peace to my soul. I went to a neighbor's, thinking to flee from it ; but when I entered I could not open my mouth for utterance. I returned, and as I was crossing the brook I sank down upon a rock—well do I remember the spot—and there I poured forth my lamentations to my Heavenly Father, and covenanted with Him, promising that if His light and grace would return to my soul I would yield to whatever He asked. And the response came : " Cast thy care upon Me and I will be mouthpiece and wisdom to thee." O the joy that filled my soul as I journeyed home. The testing soon came, for I loved to go to meeting ; and, as I felt again the call, I rose with trembling

knees, and lo, my tongue was loosed, and from that hour to this I have never felt the least difficulty in speaking when He has required it of me. Praise and thanksgiving has gone up to Israel's unslumbering Shepherd for His mercies unto me. I have practically come to see how He loosed the stammering tongues and unstopped the deaf ears and opened the blind eyes, as I stand before you this day a living witness of this thing. But it is an uttering from the heart the "Here am I, O Lord; do with me as thou thinkest best." We must do His will in preference to our own wills, so that when the pale-faced messenger comes with the language: "Steward, give up thy stewardship," it will be with us as it was with the five wise virgins that had oil in their vessels and their lamps trimmed and burning. This, my friends, is my earnest desire and prayer.

OUR TEMPERANCE WORK.

It is the purpose of this essay to consider some of the difficulties and obstacles that lie in the way of the advance of the temperance movement and reform, and offer some suggestions as to the means of removing them. And first we will consider that of heredity and the circumstances in connection therewith.

In the earlier stages of human history, as they have reached us, we find the tendency of man in the barbaric, semi-barbaric, or half civilized state, is to seek his enjoyments in the gratification of his sensual appetites and passions. He, as yet in this condition, has not become sufficiently cultured as to be satisfied with purely mental and spiritual happiness, but must be satisfied with that which panders to the appetites of the body, such as eating, drinking, athletic exercise and the like. And so the invention or discovery of such fluids as intoxicated or produced exhilarating effects seems to be regarded by what we term the barbaric

race of our day, to be so fascinating as to induce them to even part with necessities of life to obtain them, without a thought apparently as to their after effects. This desire to gratify the cravings of the sensual is inherent in all human nature as a part of our very life, for it is necessary to induce man to take the proper precaution to provide the necessities to support his physical life, but like all the other of his endowments needs to be controlled and directed into proper channels, so that it may contribute to the healthy physical existence instead of becoming a source of disease and decay, and subsequently an untimely death. With our advancing civilization, in which the mental or intellectual is supposed to be allowed fuller opportunities for culture, and in which a more rational idea of our spiritual life is supposed to be entertained, we nevertheless carry with us these same cravings of the physical and sensual; but we are supposed in this higher civilization, to seek for purer enjoyments than the sensual can bring, and which too are only obtained by a control over the sensual, so that it shall only be so far gratified as shall contribute to a healthy physical organization, thus making its desires a secondary and not a primary object. Hence we discover, even in highly endowed intellectual individuals a predisposition to indulge in the exhilarating effects of various forms of intoxicants and narcotics, and the innate craving of the appetites belonging to their physical nature heightened by the indulgences of their ancestry and by them transmitted to their posterity. This is an element in our problem that cannot well be ignored if we wish to solve it successfully. To meet this condition of things our work is two-fold. First, with the adults with whom we come in contact or over whom we may exert an influence; and second, with the children, to rescue them from these hereditary effects and direct them into such courses of life as will enable them to

check in their lives this tendency and transmit to their posterity a purer and more unsullied nature. Our work with the adult is to endeavor to lead him or her to look beyond the gratification of the sensual as a means of enjoyment to the culture of the mental and of the spiritual nature, and to lead them to find in an intercommingling with the Divine Spirit and in the interchange of thought with their fellows upon subjects relating to science, literature or religion such an enjoyment and so full an occupancy of time and talent as shall leave no room for the undue gratification of the sensual; and while this may be regarded by some as more emphatically the work of the religionist—for it involves what is generally understood as conversion or change of heart, a change of purpose—it is nevertheless as much a part of the work of the moralist, for no higher state of morality can be obtained while the culture of the intellect is neglected in pandering to the desires of the sensual; and so the work of the moralist, when directed in the line of seeking enjoyment in intellectual pursuits rather than in the sensual, paves the way to make the work of the religionist in the spiritual realm more easy, so that man may control the desires of the sensual or the cravings of hereditary influence by the strength derived from the communion with God as their spiritual Father. And so in our work of reform, while we are inducing the individual who habitually, in a greater or less degree, uses intoxicants to totally abstain from their use, we must at the same time endeavor to aid him in finding enjoyment in a higher intellectual culture, and through this induce him to rely upon Divine love, wisdom and mercy to keep inviolate his pledge, and thus successfully battle against and overcome the tendency of his innate and acquired desire for the effects the use of intoxicants bring.

With the children the task before is more easy while they have not yet al-

lowed these cravings to be gratified, because we have only the innate and hereditary influences to overcome, and not the acquired habit resulting from yielding to these cravings. Our work, then, with these is, while cultivating the intellect, to lead them to seek in the culture of their higher powers the means of their enjoyment, ever keeping the sensual secondary, gradually leading them to recognize the allegiance due to the great Creator, under whose laws they have their being, and teaching them to use all their powers and endowments in accordance with His laws or directions; and that these laws require us to so control the sensual appetites that they may not be unduly gratified, and so prevent the contraction of habits which will interfere with their highest enjoyment, and consequently with their usefulness in the world. And in doing this towards both classes alluded to we must insist upon a total abstinence from the use of all intoxicants and narcotics as taken simply to gratify the desires of appetite, or in confirmation to customs which have grown out of the gratification of sensual enjoyments; and, while insisting upon this, point out as clearly as we may that they are entirely unnecessary either to contribute to the health or enjoyment of this physical life, but in reality prevent that true enjoyment of life which is our real inheritance.

Another important obstacle in the way of the progress of this reform is the cupidity of those uninfluenced by their higher moral and spiritual nature, under which they seek their own aggrandisement without regard to the injury or misery inflicted upon others. Finding from the conditions of human society that a large portion still are willing to seek their enjoyment in gratifying their sensual appetites, use their God-given powers—that were designed to be more properly exercised—in the contriving and manufacturing and vending these intoxicants, and using all the means that lie in their power to induce

their fellows to continue in this line of gratification that their selfish ends may be promoted and that they may live in luxurious ease at the expense of the comforts of the many.

While it is truly a work of the Christian believer, as well as the moralist, to seek to induce these to change their course of action, in this kind of service we have much more to contend with than with the individual who uses the intoxicant for the exhilarating effect it produces : for in the income these derive from thus pandering to the depraved appetites of the many they find a passport into what is claimed to be good society and the means to gratify other laudable and proper desires, the means for intellectual culture and too often admission among the professed followers of Jesus, simply because of their contributions for the support of the church or its pastor. All this makes our work of reaching these by appealing to their higher moral and spiritual nature the more difficult in the present existing feeling of society, where wealth, irrespective of worth, forms a passport to its highest social circles.

It becomes, then, our duty to use the aggregated public opinion as that opinion is expressed through the ballot box concerning practices which shall be allowed to prevail among a civilized community, and that opinion crystallized into a law sternly and rigidly enforced, because the best interests of the community, both present and perspective, demand it ; and this course is rendered necessary for the reason that, while we might convince one set of men that it was their duty to abandon a traffic fraught with so much of evil, others, whose hearts had not been renovated or converted, would be ready to take their places, and thus our work would have to be done over again and again until the whole world was converted so as to live only under Divine guidance, and each unholy or unlawful passion be voluntarily restrained by the individual—a consummation that cannot for one

moment be entertained by the most devout-enthusiast.

But there are difficulties which lie in the way of thus concentrating and crystallizing public opinion into a law that can be rigidly and fearlessly enforced. Laws are made in this land by men chosen by the people for that express object, and in thus choosing men the people are supposed to express their choice of the kind of legislature or the character of the laws they need, but in fact such choice too generally falls upon the politician, who is scheming for election for the emoluments it brings ; and these, sustained by a party press who have other private motives as an inducement to advocate the claims of party, and in these efforts to obtain power and place offer such inducements as pander to the sensual enjoyments of the mass to influence their votes for themselves, and thus they use the vendors of intoxicants as their most powerful allies to aid them in the consummation of their designs ; and hence this class, to whom is intrusted so much that concerns the best welfare of humanity, cannot be depended on to assist in the removal of so great an evil as intemperance, for from its continuance they are either hoping to be placed in a lucrative or honorable position, or to retain it if already in possession of it.

To those of us then who are in earnest in this reform, and to whom is entrusted the ballot to meet this difficulty, we must not only refuse to be any longer led by the interests of any one man or party, but we must unflinchingly and aggressively interpose our influence against intrusting such men with the responsibility of making our laws by casting our ballots for men whom we are assured will act unhesitatingly for the good of the whole without regard to their own personal aggrandizement ; and while for a time such a course may be a seeming evil, as in some instances throwing the power of the government into the hands of

those to whom in the past we have been opposed politically, in the end the right will eventually triumph. We must ever bear in mind that no triumph of right over wrong is ever accomplished but by patient endurance and persistence, and that there is no royal road to overcome a vice but by a persistent opposition to it in every form possible; that he or she will find many disappointments to discourage in promulgating and contending for a reform who does not examine as far as he may the difficulties to be overcome, and after such an examination does not rely for strength on a Power higher than his own to direct, strengthen and support under and over every difficulty that may be met, and that does not look under the guidance thus afforded beyond the present hour of discouragement for the dawning of a brighter day. The evil against which we are contending has been the growth of ages, and we must not expect to uproot in a day nor with a single effort. I would then, in the conclusion of my essay, use my influence to incite each of us to a continued, untiring, undismayed effort in whatever direction we can wield the most influence. Attack our common adversary, seeking for his most vulnerable points, aiming at the one result for our common effort, and that the utter extinction of the use of intoxicants and narcotics, and that we supplement our efforts by the influence of our example in seeking our enjoyments in the higher moral and spiritual capabilities belonging to our nature, and thus show to the world that the truest happiness, the most useful lives, the most influential for good are those who use the sensual only as far as the health of the physical man demands; but seek for enjoyment in intellectual comminglings and in obedience to the spiritual laws, by which all the lower powers of the man may be controlled, and that we may then live for heaven while yet on earth.

JOHN J. CORNELL.

THE DEMANDS OF TRUE RELIGION.

BY BENJAMIN G. SMITH.

(Selected.)

In all ages and in all countries the object of religion has been understood to be a reunion with God; and the great variety among religions and their superiority or inferiority may be referred to the various modes proposed for effecting this reunion.

Among idolatrous and degraded nations religion has been looked upon as a means of reconciling a malignant and revengeful Deity to his miserable victims; and hence their religious acts have no other end than to propitiate him and turn away his anger. For the most part, they neither seek nor desire any change in themselves.

On the other hand, enlightened nations, in the degree of their moral and intellectual elevation, have held fast to a religion in which it is taught that reunion with God is to be effected only by a change in man himself; and their religious acts have been acts of repentance, or abstinence from evil, and the performance of deeds of love and mercy.

But there has been no nation so far morally elevated and enlightened as that the individuals composing it have been unanimous in the acceptance of the superior idea of religion. Very many men in the most enlightened ages and countries have been capable only of the inferior and degraded faith, and in their religion have sought only to propitiate by acts of penance a being in whom they acknowledged no superiority but that of power; while, on the other hand, perhaps there never was a nation so degraded as not to contain within it some individuals in whom the superior idea was predominant, and whose acts were those of repentance and not penance.

Christendom contains within it many of those whose religion is a religion of

penance, while, doubtless, the many millions who are enumerated as idolatrous heathen have among them very many whose truly religious lives are lives of repentance.

The purity or correctness of a faith may be tested by ascertaining whether it gives the predominance to repentance or to penance. If to the former, then it demands a change in man, and perpetually asserts that a change in God is neither possible nor desirable; if to the latter, then it constantly demands, with stern penalties, that the subject of religion should perform penance in some form or other with a view to change the feelings and intentions of God.

If we cast our eyes over the face of the whole earth, or go back to the remotest periods of antiquity of which there is any history, we shall find no degraded race of men in which the idea of penance has not been the leading idea of their religion, neither shall we find a nation in any degree superior to those surrounding it in which the idea of repentance has not been to some extent a feature of its faith.

The corruptions which have crept into Christianity itself have been chiefly a gradual substitution of penance for repentance. Pure Christianity taught the necessity of a radical change in man himself. Christianity, when gradually it had become corrupt, taught its votaries to seek to procure a change in God. All the acts of penance are intended to influence God in favor of mercy; all the works of repentance are intended to change the man himself.

Argument is unnecessary to prove which of these two ideas of religion is superior. All bad men everywhere will declare in favor of the former; all good men everywhere will declare in favor of the latter.

The more God empties your hands of other works, the more you may know He has special work to give them.

LOCAL OPTION IN CANADA.

For Young Friends' Review.

I must for want of space pass over the many stages through which the temperance cause has passed since the days when liquor was freely given and as freely used at loggings, raisings and funerals, and confine myself to its present status in the Dominion, and more especially in our own Province of Ontario. The great movement in which temperance workers have been engaged during the past few years in this country has been in connection with a local option law known as "the Canada Temperance Act," or perhaps better known as the "Scott Act." This is a Dominion act, and as far as the retailing of any alcoholic liquors as a beverage is concerned is prohibitory in its nature. Any county, after presenting a petition of 25 per cent. or upwards of the electorate for the submission of the Act, is, after a certain time, allowed to submit it to a vote by ballot. Very many counties in different provinces have taken advantage of this privilege, and a very large majority of the counties in which it has been submitted have carried the Act, and nearly all of these with good majorities, our own County of Middlesex heading the list with a plurality for the Act of 3,376. The work of carrying the counties followed each other in quick succession, and was a grand victory for the temperance workers. Two years ago the heaviest of this work was over. Then came the task of enforcing it. The Dominion Government, which had passed the law, had not provided the machinery by which the law might be enforced, nor did it seem at all disposed to do so. The County Councils in many instances were indifferent about asking the Local Legislature to appoint the necessary police magistrates, before whom any cases of infraction of the Act might be brought (though the Legislature had offered to do so whenever thus asked; I am

speaking of Ontario's now), and the Legislature was appealed to to take the matter in hand by the temperance community; and, as the result of its session last winter, though not legally bound, as it thought, to enforce a Dominion Act, provided a means by which all counties might more readily enforce the law.

Since then, the Act in many counties has been more or less satisfactorily carried out. In respect to the difficulties of its enforcement the *Toronto Globe* of a recent date says:

"Probably no law ever placed upon the statute book of Canada has been so weakened and harassed in its operation by technical objections as the Scott Act. Ever since it became law the most petty, absurd and vexatious technicalities have been used to destroy its effect. Too often the sympathy of the judge has seemed to be with the violator instead of the law. In the Maritime Provinces it was a common conviction that any paltry objection would prevail against the Act in the courts. It must not become so in Ontario. The people have declared for the Act, and it must be observed. If these miserable technicalities are to continue to prevail, it will simply become the duty of the Legislature to confer upon county magistrates extraordinary powers, and to make such extraordinary regulations to prevent the further embarrassment of the Act as will effect the practical outlawry of the science of technicalities as applied to temperance legislation ordered into operation by a majority of the people."

The Act when once passed cannot be repealed within three years. An effort is to be made soon by the liquor interests to repeal the law in several counties. The only hope they have is in counties where it has been but indifferently enforced; and even in these, I believe, their victories, if any there are, will be very few. No county has ever yet repealed it, though the effort has been repeatedly made. Three cities have passed the Act.

With respect to whether prohibition prohibits, or whether the Scott Act is having the desired effect, I quote from Mayor Howland, of Toronto, at the recent meeting there of the Alliance, of which he was president: "They say there is more liquor drunk under the

Scott Act than without it. I will give you a few figures. The consumption of beer, wine and spirits in Canada is $3\frac{3}{4}$ gallons per head per annum—the smallest of any country in the world. The people of British Columbia consumed $7\frac{3}{4}$ gallons—more than twice the average for the whole of Canada, because they were a rum-ridden community. In Ontario the average was $4\frac{3}{4}$ gallons. In Quebec, which was largely under parish prohibition, it was $3\frac{1}{4}$ gallons. In Manitoba and the Northwest it was $2\frac{1}{4}$ —the Northwest being subject to a prohibitory law. In New Brunswick, where 10 out of 18 counties had adopted the Scott Act, it was $1\frac{1}{2}$ gallons. In Nova Scotia, still more largely under the Scott Act, it was $1\frac{1}{4}$ gallons; and in Prince Edward Island, wholly under the Scott Act, it was a little over $\frac{3}{4}$ of a gallon." He further gave another set of figures showing the convictions for drunkenness before and after in the various counties which had adopted the Scott Act, showing that an average of 150 per cent. more convictions were made before than after, while during the same period the number of convictions in non-Scott Act counties had increased.

The position of Parliament on the temperance question was clearly defined at its last session. Two motions introduced by the liquor interests—one for the repeal of the Scott Act and one for its mutilation by the permission of the sale of wine and beer—were voted down by good majorities, showing that the House of Commons was sound on the Scott Act. But a resolution introduced by the Alliance in favor of immediate prohibition was lost by a vote of 112 to 70. It is a significant fact though that 70 members of the House of Commons were prepared for immediate prohibition. With the same advance in temperance work during the next decade that has been made in the past and prohibition will be the law of the land in many of our provinces. God grant that it may.

S. P. Z.

Young Friends' Review

A MONTHLY MAGAZINE,

*Published in the interest of the Society of
Friends at*

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

EDITORIAL STAFF:

S. P. ZAVITZ, Coldstream.

LIZZIE STOVER, M. E. L., Norwich.

EDGAR M. ZAVITZ, B. A., Coldstream.

ISAAC WILSON, Bloomfield.

SERENA MINARD, Sparta.

EDGAR M. ZAVITZ, *Managing Editor.*

S. P. ZAVITZ, *Treasurer and Business
Correspondent.*

TERMS:—Per Year, 50c. Single Numbers 5c.

Matter for publication should be addressed to Edgar M. Zavitz. 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 do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

Remittances should be made by Post Office Order, etc., or small amounts in Registered Letters. American money taken at par, also Postage Stamps (ores and twcs), as fractional parts of a dollar only.

We would again remind our readers that one of the means that the REVIEW wishes to employ in accomplishing its mission is that of receiving and printing reports of the meetings and the doings of Friends in their respective localities. Those who have used, and who do use these opportunities, we feel are not only interested in the perfecting of the paper, but have also a regard for the pleasure of their Friends in other parts and for the binding together by the bonds of mutual interest the Society to which they belong. This lack of mutual interest has been largely the disintegrating principle amongst us in the past. This mutual interest, this fellowship, this love is the cement of the living church. It will even do

more to hold together the walls and the very stones in our meeting-houses than iron or mortar. We would that all might feel the truth of this. Had it been more fully recognized in the past there would not be so many deserted meeting-houses and crumbling walls scattered about in the heritage of our Society to day.

For this cause was the REVIEW started, to bind together more closely by the bonds of mutual interest the members of our Society, and especially at that period of life—the transforming period, from childhood into manhood and womanhood—when they are most apt to lose interest and drift away. We appeal to all Friends who have at heart the prosperity of our beloved Society to aid the feeble efforts of the REVIEW in broadening and deepening this mutual interest, which will tend mightily to preserve us in one living and united body.

In response to the invitation in last month's issue, soliciting articles on the best modes for furthering the "Temperance Cause," we have heard from several. But as yet the majority favor the same course of action. Perhaps when the articles found in this issue are read the advocates of other plans, deemed more practical to them in bringing about this "consummation devoutly to be wished," will be stirred up to give "the reasons for the faith that is in them." As was stated, the REVIEW will be neutral as far as necessary to give all honest, earnest advocates an equal hearing through its columns. Canada has been making no doubtful advances in the reform, and the excitement is rising already in our minds to see which of the two nations will gain first the great golden milestone of "Total Prohibition."

FERRATA.—"Grouging," in second column on page 60 of last number should be "grouping," and the author's name at the end of the same article should be John J. Cornell.

The following is taken from "The Present Needs of a Temperance Reform," by Jesse H. Griffen. We select the portion on "License," which is not dwelt upon in the other articles in this paper. The writer says :

License laws are not necessarily restrictive. Hack drivers, expressmen, vendors of vegetables, etc., are licensed, not that less accommodation should be given for the transportation of passengers or merchandise, or that fewer vegetables should be sold, but for the protection of their business. But I will be told that licenses to sell liquors are not like these, and are only granted to a certain class of individuals. True ; and if there was no other objection to our liquor license system, this one feature should condemn it with every American citizen. The creation of a privileged class—as is contemplated in any such license system—by selling to a few the privilege of indulging in acts which others are prohibited from doing began with monarchies, belongs to monarchies, and is antagonistic to every fundamental principle of Republican government. But some may claim that "high license" is restrictive ; but what does experience teach ? It generally at first reduces the number of places where liquors are sold, but in no case has it permanently reduced the quantity of liquor sold nor the evils of intemperance. After the high license system had been in operation in Nebraska more than a year the President of the Brewer's Association in that State said, although they opposed the enactment of the law, they now found that as much beer had been sold, and as it gave them more responsible customers, there had been less trouble in making collections, and it had been a benefit to their trade. The Nebraska *Methodist*—a paper that advocated the adoption of the law—after a year and a half of trial, said : "A \$500 or a \$1,000 license has no more effect upon intemperance in Nebraska than a tax on brimstone would have on the condition of lost souls."

If a "high license" system should be adopted for the city of New York that would close up one-third of the ten or fifteen places frequently to be found on a single block where liquors are sold (or, for instance, the Sixth Ward of the city of Philadelphia, where there is a saloon for each seven voters), we would at once hear the claim that "high license" had done wondrous things for temperance. But can any sane person seriously believe that it would reduce the quantity of liquor sold ? Experience in other places teaches that it would only close the places where the least was sold and the least harm done, and give the others more patronage.

But some tell us "high license" would close up the lowest drinking saloons and "make the business more respectable." (?) Would this be any better if it did ? Nay, it would be worse. Whatever gives to any vice an appearance of respectability only makes it so much more alluring and dangerous.

My eyes are pained whenever I pass the low, vile dens, where whiskey passes over the filthy counter and sanded floor ; yet these places give me but little concern in comparison with the gilded saloons, where the poisonous draught is served in fancy goblets over the marble slab ; where Satan lurks in games of chance, or cards, or dice ; or, with melodious sounds, to drown the "still small voice" of the monitor within, and lead the mind from virtue's paths away ; seeking for their victims those who would soar far above the temptations of the low grogery. If there is any class of dramshops which we can afford to tolerate, or for which there is any justification, it is the dirtiest of them all ; for if there is any argument that justifies the toleration of a single dramshop anywhere, it is that we have among us a class of persons who, through the indulgence—and with the sanction—of the State, have destroyed their manhood, and cultivated such a depraved appetite, that to now deprive them of all opportunity to

satisfy their morbid cravings would seem like a torture; now, if, for the sake of this class, we must tolerate some dramshops, the lowest and filthiest of them all would supply the want as well as places of more respectable appearance, and would *repulse* rather than attract all persons with any sense of self-respect.

Throwing an appearance of respectability about a drinking saloon is but weaving an angel's robe for Satan that he may the more easily deceive.

No law that aims at the vices of the poor while it panders to the vices of the rich can ever succeed in this country. If the sale of liquors is a good thing, every man and woman should have an equal privilege to pursue it. If it is wrong, no license fee, however high, can make it right, and it should not be tolerated with any. "High license" is a delusion and a snare! with which political demagogues hope to catch temperance people; it is the "sidetrack" upon which the liquor interests have tried to switch them whenever there was a prospect of reaching prohibition.

THE TEMPERANCE QUESTION.

I am glad that the Y. F. R. asks for an expression of views as to the best method of dealing with intemperance and the liquor traffic.

I continue to believe that discussion and agitation are the levers for moving reform and making progress, and by their use error will finally go down and that which is true and right and profitable will be raised up. That which is good will not suffer or be thrown aside by investigation; it is only that which is shown to be wrong that will be dropped and left behind. Therefore, I would like to remind the readers of the REVIEW of that old saying: "Try all things, but hold fast to that which is good." Let no one cease to take or to read the paper because there appears in it something new and different from his ac-

cepted opinions; we are strengthened by a repetition of the *old*, but we learn only by contact with the *new*.

So I say I am glad that our paper asks the best manner to bring about the desired end—total prohibition. "How best may we remove this great temptation which the vendors of alcohol in its different forms are placing before the youth of our land, and through which thousands are being dragged yearly to a drunkard's grave? High License, Taxation, Old Parties, Third Party, Local Option, all have their advocates, and we will assume all to be equally honest in their methods of suppressing this great evil—intemperance. We hope some advocate of each may lay before our readers in a clear and concise way the results of the working of each method so far and the prospective future outlook."

I propose to say a word for what is designated here as the Third Party.

I cannot give "the results of the working of this method so far," because it has never been tried; but in dealing with its "prospective future outlook" I shall try to tell *what it aims to do, the way it is going about it, and why this way is necessary*. In telling why this is the way it may be necessary to show where and why other methods have failed; and in so doing, if I make a mistake, I shall be very glad to have it pointed out and the correction given.

The Prohibition Party *aims* to accomplish the constitutional prohibition of the importation, manufacture and sale of all intoxicating liquors as a beverage.

The *way* we are going about it is to make every proper effort to gather into the same organization all those who favor this high aim, thus making a political party pledged to the enactment and enforcement of prohibition.

Now *why* is this way necessary? Why is it necessary to have a new political party to accomplish "total prohibition?" *Because all other methods have failed.*

If the liquor traffic is the great

"crime of crimes," then total prohibition is eminently right, and all compromises—whether high or low license, or any other form of taxation—are positively wrong; and it is only to be expected that the application of these wrong methods should fail utterly to do any good. Regulation that *permits* does not regulate, because in every compromise with evil the devil is sure to come out victorious. In the words of A. A. Hopkins: "It is impossible to regulate a traffic that regulates your method of regulation." I do not believe there is in this land a city of 20,000 inhabitants which has really a Republican form of government, because the saloon element in it is the balance of power which *regulates* its affairs. And all license systems perpetuate the saloons, protect them by law and make their business legal. I believe it is just as wrong to sell indulgence to-day, whether for a high or a low price, as it was in the days of Martin Luther. Think of it! the government entering into partnership with the saloons, and for a sum of money giving them the right—and its protection in the right—to make drunkards, to destroy the bodies and damn the souls of men. Think of it, and then say if you can that a Christian can advocate such a method.

But we believe that prohibition is a Christian method. It rests on the foundation of the "Fatherhood of God and Brotherhood of Man," and we believe that prohibition with a party to enforce it is a practical method.

Now let me call attention to that popular fallacy that "prohibition don't prohibit." Why doesn't prohibition prohibit? For the simple reason that no law enforces itself; and wherein prohibition is not successful, it is because the ruling party (which is, in the north the Republican party, and in the south the Democratic party) fails to enforce it; and this failure at the hands of the old parties is the cause of the necessity for a National Prohibition Party.

The prohibitory laws that have been enacted in several states north and in many counties south by non-partisan action have produced incalculable good. Every brewery and distillery has been driven out of the State of Maine, and a generation of young people is growing up in many places who know nothing about liquor. But in most of the cities liquor can be got. It is smuggled into the State and sold on the sly, and perhaps quite openly in several of the larger cities. The great good that has been accomplished in this way assures us of the greater good that waits to be accomplished by the new party; while the failures assure us that this greater good cannot be accomplished by the old parties. But why not?

Perhaps here is the best place to stop and consider the nature and function of political parties in a Republican government, so that we may not denounce any party unjustly or continue to expect of it that which it cannot perform. In a Republican form of government the will of the people is the supreme law of the land, and the only way that will can be determined is through the ballot box. And political parties are divisions of the people on some important national subject or policy of government, and are organized for the object of securing unity of purpose, and consequently efficiency of action throughout the nation on the issue involved. But here is the point—the people cannot divide upon but one issue at a time. The human mind is so constituted that people who will agree on one subject will radically differ on almost any other question. The question upon which the old parties divided was such that it was possible and natural for a liquor element to be drawn into each of them; consequently we claim that it is not only unnatural to expect either of them to take up the prohibition question, but that it is unjust to denounce them for not doing it.

Hence, when the object is accomplished for which any party was created,

it is desirable that that organization should pass away, and that some other great subject or reform should be allowed to receive the attention of the people; and the sooner this happens the better for the reputation of the party and for the morality and prosperity of the country, for history and present experience demonstrate that when a party organization continues to exist after its mission is performed it becomes corrupt and is monopolized by unscrupulous politicians to advance their selfish interests.

And this is the condition of both the old parties to-day, and this is why the old parties cannot enforce prohibition.

Why, then, do so many who hope and pray for prohibition remain in the old parties and continue to worship the fetish of a name by voting to perpetuate iniquity to-day? The power of a name was never manifest with such merciless malignance as the power of the name of the old parties to hold weak though well meaning men from doing right.

JONATHAN C. PIERCE.

Pleasantville, N. Y., 9 mo. 17, '87.

SHOULD FARMERS BE EDUCATED? *

CONCLUDED

What then is the remedy for these shameful abuses? I answer, higher education among the farming community. Nothing else will do it. Nothing else but intelligence will break these shackles from off our feet, and make us free and independent. Let every farmer in Ontario be a man, be a *whole* man, and exercise the divine prerogatives of intelligence and liberty, that will stamp him a man, not only in our estimation, but in the estimation of Heaven's Recording Angel.

As a man's intelligence advances there will be a desire for unity of action among all who have a unity of purpose. There will be a time

*Essay read by Edgar M. Zavitz before the Farmers' Institute, at Coldstream, First mo., 11th, 1887.

when the farmers of Ontario will see it to their interest to protect their common and inalienable rights by a concert of action.

When the armies of Rome and Alba stood face to face it was agreed to decide the war by three Romans, the Horatii, against three Albans, the Curiatii. "They met in combat. Two of the Horatii fell, but the third, still unwounded, pretended to flee and was followed at unequal distances by the wounded Curiatii, when, suddenly turning, he overcame them in succession." So it is with the farmers. The great monopolies come upon us individually and of course we are cut down, but if we are united, the whole farming community of Ontario, I think we would be able to dictate sometimes and not always be trampled under. There are two organizations established each pretending to be the guardians of the farmer's rights—the "Grange" and the "Farmers' Council." I shall leave the explanation of the objects and workings of these to some of their representatives here. We have with us the president of the "Ontario Farmers' Council."

I see some of you practical men, some of you, who have been dabbling in politics lately and are likely to again soon, want some facts and figures to prove my position. You want figures of mathematics instead of figures of rhetoric. This brings me to the second and more practical side of my subject. Should farmers receive an agricultural education? Should they be trained in the special science of farming? All must own that science is revolutionizing the world. It is revolutionizing navigation and commerce. It is revolutionizing the cotton, woolen, and silk manufactories. It is revolutionizing education and even that hardest thing of all to revolutionize, religion. Who can doubt of its power and capability to revolutionize farming. It has done it to a certain extent already. The greatest impulse perhaps ever given to the science of farming was the publication in 1844 of Liebig's book entitled, "Chemistry as applied to Agriculture." In it he asserted, that, "in order to make a grain field perpetually productive, you have only to restore to it the mineral and the organic matters withdrawn from it by the harvest." Men, seeing the increase of population, and the decrease of the earth's produc-

tiveness, became alarmed, and sought how best to apply Liebig's theory. The nations of Europe began to found institutions for this purpose. Germany took the lead. And the result is that to-day she has no less than 184 agricultural colleges and experiment stations. The duty of these is not only to learn all that can be learned of the capacity of the soil and the methods of renewing and enriching it, but to bring the results of these experiments to the table of every farmer in the land. In England, too, this impetus to agriculture was soon felt. The introduction of artificial fertilizers soon more than doubled the product of the English fields per acre. While the normal yield fifty years ago was no more than about 13 bushels per acre, the average during the last few years has reached as high as 29.9, and the report for 1885 was 31.24 per acre. Practical experiments, too, speak loudly for science in farming. It was tested in England. On the unmanured fields the crop has steadily declined, the average for 33 years being 13 bushels per acre; the average for the last 10 years being only 10½ bushels per acre. The fields treated with *artificial* manures have yielded upon an average from 27 to 36 bushels per acre during the last 33 years; while the field treated with *farm yard* manure has steadily increased in fertility, yielding upon an average 33½ bushels per acre and in 1885 yielded 40⅞ bushels per acre. Will you be convinced by figures and facts? Let us turn to history and read what ignorance in regard to agricultural science and especially ignorance in regard to the part that forests bear to agriculture has treated the world. At the time of the Cæsars, the poet says, that Northern Africa was the granary of the Roman Empire, and teemed with an agricultural population. But the country was denuded of its ancient forests, mother earth was drained and never replenished, and the consequence is that the shifting sands of Sahara have driven out the inhabitants, and buried up the grand achievements of ancient civilization. Palestine, once the home of a great people, is now the abode of desolation. The 100 cities of ancient Asia Minor were buried by the ignorance and neglect of the science of agriculture as securely as Pompeii was by the lava of Vesuvius. It

has been estimated that the entire population of Europe could have been abundantly maintained by the products of the Mediterranean shore lands, which have thus been withdrawn from human use. There is now there a sterile area of 2,800,000 square miles which was once a very paradise of fertility. We have examples even in young America that should teach us a lesson. We might notice in many of the South-eastern States ancient plough-furrows seemingly drawn through the "primeval forest." These tracts were once vast and blooming cotton plantations until the land became exhausted. The prodigal lord would then abandon to recuperating nature the lands he had despoiled of wealth and would seek new tracts in the "inexhaustless West" to repeat his spoilage. But the West will not always, nor even long, be inexhaustless. Some other plan must be adopted. We must call science to the rescue.

These, then, are my reasons for higher education among farmers. And now fellow-farmers of Lobo, of Middlesex, of Ontario, as a parting request, let us carry on the enthusiasm and the new life inspired into our minds by these Institutes and these Professors from the Ontario Agricultural College, and raise our honest vocation above drudgery, slavery, and ignorance into the highest realms of intelligence, of science, and of dignity.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife."

By the errors of others the wise man corrects his own.

Sober second thoughts have done a great deal of good and a great deal of harm in the world. They have kept the evil disposed from yielding to temptation, and again they have kept the well disposed from following their hearty and generous impulses. Rarely is it the case that an impulse to speak, or to write to another in tenderness, in gratitude, in admiration or in trustful confidence is not safer and better than the conclusions of sober second thought on the subject.

THE BIRD IN THE SHUTTER.

The rain upon the old church roof
Came beating from the west,
And, just outside, the leafless elms
Tossed in their wild unrest.

Within, the house was dim and cold,
And sad the pastor's theme;
Not one sweet ray of Christian hope
Let fall a cheering gleam.

He spoke of trouble and of death,
Of doubts, and woes, and fears,
While overhead the Autumn rain
Fell like a flood of tears.

Our heads were bowed in sullen grief,
Our hearts were chilled with pain:
The light of love seemed quenched fore'er,
By bitterness of rain.

Then suddenly a cheerful sound—
A bird-note sweet and clear—
Rang through the hushed and gloomy house,
And startled every ear.

There, in the shutter, cold and wet,
And ruffled by the storm,
A lonely little bird had crept,
And nestled to get warm.

The storm beat close above its head,
And shook its slender perch,
But there it clung, and chirped and sung
Against the old grey church.

The pastor's voice grew soft and sweet,
His kind eyes filled with tears,
And, looking up, he spoke of Christ,
And the eternal years.

He spoke of heaven, our happy home,
And loved ones gone before;
Of all the joys that wait the blest
On yonder shining shore.

And still the little bird sang on,
A soft, unconscious strain;
It only knew that it was warm
And sheltered from the rain.

—[*Paul Pastnor.*]

TO ARKONA.

The early morning of the 14th inst. was somewhat chilly, but no frost was to be seen. The moon, in its last quarter, was a little above the horizon shining bright and clear, and innumerable stars were sparkling in all their brilliancy. I was up and preparing to

attend the first Monthly Meeting at Arkona, twenty-two miles away, which was to be held that day. Soon after starting the dawning day was gradually but surely driving back the beauties of the night, but at the same time bringing out in bold relief the sublimity of autumn days. The well gravelled road passed through a delightful country. The occasional showers of late had changed the parched earth into greenness again. The well tilled farms and the roomy and substantial dwellings and barns, many of which had but lately replaced log structures, indicated at once the fertility of the soil, the industry of the farmers and the goodness of Providence.

Friends at Arkona are favorably situated. The soil is fertile and well adapted to fruit raising, as well as grain. Peaches and grapes were in abundance, and apples of the finest quality.

A Meeting was started here about twenty years ago, and until a few years ago, when their Meeting-house was built, and soon after a preparative Meeting established, they had met at different dwellings and under the care of Norwich Monthly Meeting. Their numbers were few, but the past four or five years have added a number of families and parts of families by conviction and request until now they have about fifty members. Their First-day School, which was established in the spring, is prosperous and increasing in interest. They also have a Bible Class on the First-day afternoon in each month for review.

At the Monthly Meeting the house was well filled. The Meeting, comprising in its numbers many young people and children, was orderly and impressive. Communications were offered by William Cornell, Samuel P. Zavitz, James Zavitz and Serena A. Minard. Nearly all remained to attend the meeting for business. Words of encouragement were spoken to the little band of earnest workers who were struggling onward and upward with a

zeal and energy akin to the early founders of Quakerism, putting to shame the lukewarmness and indifference of many of our older Meetings. A Monthly Meeting will no doubt be soon held there regularly.

A remarkable fact in connection with this Meeting is that they have had no use for a burying ground. Since the Meeting was first held, some twenty years ago, no death has ever occurred to a member amongst them.

Early evening found me home again with wife and little ones, and we talked over the events of the day with thankful hearts.

S. P. Z.

Coldstream, 9th mo., 26.

WHITTIER'S FIRST POETRY.

Whittier began to rhyme very early, and kept his gift a secret from all, except his oldest sister, fearing that his father, who was a prosaic man, would think that he was wasting time. He wrote under the fence, in the attic, in the barn—wherever he could escape observation; and as pen and ink were not always available, he sometimes used chalk, and even charcoal. Great was the surprise of the family when some of his verses were unearthed, literally unearthed, from under a heap of rubbish in a garret; but his father frowned upon these evidences of the bent of his mind, not out of unkindness, but because he doubted the sufficiency of the boy's education for a literary life, and did not wish to inspire him with hopes which might never be fulfilled.

His sister had faith in him, nevertheless, and, without his knowledge, she sent one of his poems to the editor of the *Free Press*, a newspaper published in Newburyport. Whittier was helping his father to repair a stone wall by the roadside when the carrier flung a copy of the paper to him, and, unconscious that anything of his was in it, he opened it and glanced up and down the columns. His eyes fell on some verses called "The Exile's Departure."

"Fond scenes, which delighted my youthful existence,

With feelings of sorrow I bid ye adieu—
A lasting adieu; for now, dim in the distance,
The shores of Hibernia recede from my view.

Farewell to the cliffs, tempest-beaten and gray,
Which guard the loved shores of my own
native land;

Farewell to the village and sail-shadowed bay,
The forest-crowned hill and the water-
washed strand."

His eyes swam; it was his own poem, the first he ever had in print.

"What is the matter with thee?" his father demanded, seeing how dazed he was; but, though he resumed his work on the wall, he could not speak, and he had to steal a glance at the paper again and again before he could convince himself that he was not dreaming. Sure enough, the poem was there with his initial at the foot of it—"W., Haverhill, June 1st, 1826," and, better still, this editorial notice: "If 'W.,' at Haverhill, will continue to favor us with pieces beautiful as the one inserted in our poetical department of today, we shall esteem it a favor."

The editor thought so much of "The Exile's Departure," and some other verses which followed it from the same hand, that he resolved to make the acquaintance of his new contributor, and he drove over to see him. Whittier, then a boy of eighteen, was summoned from the fields where he was working, clad only in shirt, trousers and straw hat, and having slipped in at the back door, so that he might put his shoes and coat on, came into the room with "shrinking diffidence, almost unable to speak, and blushing like a maiden." The editor was a young man himself, not more than twenty-two or twenty-three, and the friendship that began with this visit lasted until death ended it. How strong and how close it was, and how it was made to serve the cause of freedom may be learned in the life of the great abolitionist, William Lloyd Garrison, which was the editor's name.—[*William H. Rideing in St. Nicholas.*

DISCIPLINE.

A block of marble caught the glance
Of Buanarotti's eyes,
Which brightened in their solemn deeps,
Like meteor-lighted skies.

And one who stood beside him listened,
Smiling as he heard ;
For "I will make an angel of it,"
Was the sculptor's word.

And soon mallet and chisel sharp
The stubborn block assailed.
And blow by blow, and pang by pang,
The prisoner unveiled.

A brow was lifted high and pure,
The waking eyes outshone,
And as the matter sharply wrought,
A smile broke through the stone !

Beneath the chisel's edge the hair
Escaped in floating rings ;
And plume by plume was slowly freed
The sweep of half-furled wings.

The stately bust and graceful limbs
Their marble fetters shed,
And where the shapeless rock had been,
An angel stood instead !

O blows that smite ! O hurts that pierce
This shrinking heart of mine !
What are ye but the Master's tools
Forming a work divine ?

O hope that crumbles to my feet.
O joy that mocks and flies.
What are ye but the clogs that bind
My spirit from the skies ?

Sculptor of souls ! I lift to Thee
Encumbered heart and hands ;
Spare not the chisel, set me free,
However dear the bands.

How blest, if all these seeming ills
Which draw my thoughts to Thee,
Should only prove that Thou wilt make
An angel out of me !

—[Catholic World.]

INDIANA YEARLY MEETING.

The Executive Committee of the F. D. S. met on the Seventh-day evening, 9th mo., 24, '87. The following morning a large assembly convened, and the ministry of Thomas Foulke, of New York, and Catherine Foulke, of Pennsylvania, was to a high degree acceptable and edifying. The ministers belonging to the Yearly Meeting were exceedingly favored, and through-

out the entire week bread from the Master's table was handed forth, with which all were fed and sustained, and we are satisfied that of the fragments that remained many basketsful have been carried away to meet the wants of our several subordinate meetings.

The F. D. S. annual association held unusually interesting sessions on Second and Fourth-day evenings and on Fourth-day afternoon, the Yearly Meeting having adjourned for that purpose.

On Third-day evening the Young Friends held a meeting which was highly entertaining, and gives promise of a widely extending field of usefulness in the Society. This concern originated with members of the Philanthropic Committee of the Yearly Meeting, and it is hoped that it will spread far and wide.

The annual gathering as a whole was felt to be of more than usual profit and interest, the younger members sharing with the older ones a depth of feeling and concern that we should be faithful and do all that our hands find to do in the Master's service and under His divine direction and admonition.

F. R.

SWARTHMORE COLLEGE.

Thirty minutes from Broad street station, Philadelphia. Under the care of Friends, but all others admitted. Full college course for both sexes; Classical, Scientific and Literary. Also a Manual Training and a Preparatory School. Healthful location, large grounds, new and extensive buildings and apparatus.

For catalogue and full particulars, address

EDWARD H. MAGILL, A. M., Pres.,
Swathmore, Pa.

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, broad course of study. Prepares for college. Healthfully and pleasantly located, near the Harlem R. R. One hour from New York City.

For catalogue and particulars, address

SAMUEL C. COLLINS, A. M. Prin.
Chappaqua, N. Y.

Printed at the Office of A. Talbot & Co., 30
Clarence Street, London, Ont.