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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., TWELFTH MONTH 15TH, 1894.

NO. 24

DECEMBER.

While the summer birds are fled
Toward the southland, to be fed
Mid their groves Elysian,
Snow-birds, coming with the snow,
Linger though the cold winds blow,
Trusting God's provision.

Happy birds, the Father's care !
Chirping, flitting, here and there,
Never knowing sorrow.
Teach us, too, to know no fear,
Day by day, and year by year,
Trusting for to-morrow.

—Anetta M. Osborne in Household for Dec.

THE INNER OR DIVINE LIGHT.

ITS SUPREMACY AND UNIVERSALITY.

"In Him was life; and the life was the light of men."—John 1 : 4. "That was the true light, which lighteth every man that cometh into the world."—John 1 : 9.

There are few religious organizations among Christians who do not recognize Immediate Revelation (or the Inner Light) in some degree, but it is left to the Society of Friends to proclaim its *supremacy* and its *universality*. It is unnecessary for us to spend time in an effort to prove its existence, for that is conceded by most, but to prove its supremacy and that it extends to *all* is a work worthy of our best endeavor. The Scriptures amply testify to both. Those who oppose the assertion are they who hold to the supremacy of the Church, and those who uphold the Bible as the highest authority. However much we may value the Scriptures, and indeed, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness," but we must remember that every inspired writer of the Scriptures testified to the supremacy of the Holy Spirit which

moved them to write, and which revealed to them the Truth. Jesus said: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me (the true Light) that ye may have life." Paul, though a conscientious student of the Scriptures, was a persecutor of Christ, until he was convinced and convicted by the Divine Light. The Scriptures cannot give to us of their true value until we give to them their true place, secondary to immediate revelation as our guide in faith and practice. That which God spake to men two thousand or three thousand years ago is not of so great importance to us, as that is which He speaks to us to-day. The light which we receive from the Bible is borrowed light, and is, to the light which we receive direct from God, as moonlight is to sunlight. We are aware that the moon, of itself, can give no light. The light we receive from the moon is borrowed light—reflected from the sun. Blot out the sun and the moon would give us no light, we would be in the darkness of a moonless night. Blot out the moon and the sun would shine on with its present brilliancy. Extinguish the Divine Light and we would receive no light from the Bible. Blot out the Bible and still the Sun of Righteousness could flood our soul with ineffable light, and does, no doubt to me, the souls of many, even whom the Bible has never reached. The supremacy of the Light of Christ (Immediate Revelation) is the foundation upon which Quakerism is built. It is also the Rock upon which Christ declared "I will build my Church."

The influence of both Bible and Church is limited, but not so the "grace of God that bringeth salvation" which

"hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." The prophecy of Joel which Peter declared had come to pass under the new dispensations, and therefore belongs to us, testifies to the universality of the workings of the Divine Spirit in man. "It shall come to pass in the last days, 'saith God,' I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Every Prophet, in both ancient and modern times, has received his inspiration from this same revealing Spirit. Even Jesus declared: "I do nothing of myself, but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." Hundreds of Friends, from George Fox to the present day, have borne testimony to the supremacy of the Inner Light, but its advocates are by no means confined to our Society. Among the seers who belong to this century there are probably none (this side of Germany) who have travelled further or gone deeper into the spiritual than Carlyle of England, and Emerson of America, and there are few books which may be read and studied with greater profit than "Sartor Resartus," and the "Life of Emerson." Carlyle says: "Neither shall ye tear out one another's eyes; struggling over 'Plenary Inspiration,' and such like: try rather to get a little even partial inspiration, each of you for himself. One Bible I know, of whose Plenary Inspiration doubt is not so much as possible, nay with mine own eyes I saw the God's hand-writing it; thereof all other Bibles are but leaves,—say, in picture-writing, to assist the weaker faculty." And Emerson:

"Man begins to hear a voice that fills the heavens and the earth, saying that God is within him; that there is the celestial host. I find this amazing revelation of my immediate relation to God, a solution of all the doubts that oppressed me. I recognize the distinction of the outer and the inner self; the double consciousness that within this erring, passionate, mortal self sits a supreme, calm immortal mind, whose powers I do not know, but it is stronger than I. It never approved me in any wrong; I seek counsel of it in my doubts; I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to his child."

Once, when asked to define his faith, Emerson said with more deliberateness than usual:

"I am more of a Quaker than anything else. I believe in the still, small voice, and that voice is Christ within us."

The former pays this high tribute to George Fox: "This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine idea of the universe is pleased to manifest itself; and, across all the hulls of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty, on their souls; who, therefore, are rightly accounted prophets—God-possessed. . . . This poor cordwainer, as we said, was a man and the Temple of Immensity, wherein as man he had been sent to minister, was full of holy mystery to him. . . . Mountains of encumbrance higher than Ætna had been heaped over that spirit, but it was a spirit and would not lie buried there. Through long days and nights of silent agony it struggled and wrestled with a man's force to be free; how its prison mountains heaved and swayed tumultuously as the giant spirit shook them to this hand and that, and emerged into the light of heaven. Stitch away thou noble Fox: every prick of that little instrument is prick-

ing into the heart of slavery and world-worship and the mammon-god. Thy elbows jerk as in strong swimmer-strokes, and every stroke is bearing thee across the prison-ditch, within which Vanity holds her workhouse and Rag fair, into lands of true liberty, were the work done, there is in broad Europe one free man, and thou art he ! Thus from the lowest depth there is a path to the loftiest height ; and for the poor also a Gospel has been published." George Fox wrote of himself : "Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared, but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

We little know what an influence upon the world our Society has had in the propagation of this one great truth, and in passing on, the influence it has had on ourselves to those around us. If we but knew our possibilities and were fired with the zeal of the prophet, —by allowing this indwelling spirit to control all our actions we would proclaim louder than words. "Ye are temples of God and the Spirit of God dwelleth in you," and "As many as are led by the Spirit of God they are the sons of God.

S. P. Z.

Coldstream, Ont., 12th mo. 6th, 1894.

THE TEACHING OF JESUS.

Jesus said on one occasion that the people were unable to discern the signs of the times. They had not done so in Noah's day nor in Lot's day, nor did they then in his own day. There are certainly momentous signs in our day which the people fail to discern or interpret. The full accounts which have been given in the present century of the great religions of the world, have had an indirect effect upon our views of Christianity. The princi-

pal feature in those religions is their practical teaching, in the rules they have prescribed for the conduct of life ; whereas, the principal, almost the sole feature in Christianity, has been the propitiation of God's wrath by the sacrifice of Christ and the restoration of the hope of heaven, which had been forfeited by the sin of Adam. The study of the practical teachings of other religions, has led to the study of the practical teachings of Jesus, or at least to the appreciation that his teachings have a practical side. Some comparison of the practical features led an English bishop to say that Mohamedanism was a better religion than Christianity for Africans, since the former prohibited the use of spirituous liquors, which was the peculiar bane of savage tribes. But this opinion necessarily ignores the ecclesiastical view of Christianity, which regards it as the only religion whereby the Pagan can escape eternal torment, compared with which drunkenness for a few years on earth would be a small matter. Again Bishop Magee, afterwards Archbishop of York, said (I believe it was in the House of Lords) : "That no Government could be administered safely for a single week on Christian principle." This expression led to some controversy or explanation in the magazines of the last half of 1890, but though I have anxiously sought, I have been unable to find the articles. And now in the International Journal of Ethics for October, 1894, comes a Mr. Bradley, and assails Christianity as impossible and impracticable. Says Mr. B. : "If Christianity is to mean the taking the gospels as our rule of life, then we none of us are Christians, and no matter what we say, we all know we ought not to be." I have seen only an abstract of his article, not the text of it, and the ground of his condemnation seems to be the injunction to give to him that asketh, which may oblige the industrious citizens to give up the savings of a lifetime, laid by for the support of helpless infancy or worn out

age, to be squandered by the vile and dissolute in gross debauchery; and that other command to resist not evil, which would not only compel the patient to look idly on while his country was devastated and its homes destroyed, but would forbid even his wife and daughters to struggle with the ruffians that might assault them. The critic is right in one respect—no matter what we say, we are not going to be Christians on these terms. Whenever a power is applied there must be a fulcrum as well as a lever, and whether the fulcrum or the lever gives way, the result is failure. A George Mivart some short time ago, raised a slight storm which was speedily suppressed by the voice of Rome. He declared in a magazine article upon "Hell," that rather than believe that God would consign to its eternal torments men who failed to believe in Christ only because they had never heard of Him, he would rather believe in no God at all. Rome condemned the utterance, declaring that men were condemned for such cause, and Mivart, whatever he believed, recanted, but in a paper of such length as to obscure the effect of his palinode. And so it is with Mr. Bradley's objection to Christianity; rather than submit to the consequences which literal obedience to the command of Jesus involves, men would not believe in Him at all. And, in fact, the world of professing Christians never has accepted His teachings nor pretended to obey them. Christians have avoided this by regarding those teachings as matters of very inferior importance, the main thing being the voluntary sacrifice of Christ, "whereby alone (the prayer-book says) we obtain remission of our sins and are made partakers of the Kingdom of Heaven." If we can get to heaven as the Church seems to teach, without obeying commands so trying to the unregenerate man, or, indeed, any other commands whatever, then we will not obey any that we do not like.

The question then recurs whether refusing to obey, we still are Christians. The Church says we may be; that Christianity consists in faith and not in works; and we are to be saved, which really is the only thing that religion is needed for at all, not by our own works or merits, but by the atonement made by Christ. This doctrine has warded off the difficulty for many centuries, and may continue to do so for some centuries still; but the time is coming when this persuasion can no longer prevail. The teachings of Jesus are considered more and more; they are compared with the teachings of Gautama, Confucius, Zeroaster, Mohammed, perhaps now rather from curiosity than for any practical purpose, but ultimately thinkers will observe, and some are so engaged now, whether one or the other is best calculated to advance the advent of the kingdom, when the will of God shall, in conformity with the prayer of Jesus, be done on earth as it is in heaven. Whether there is any solution of the difficulty, and what that solution may be, would require extended discussion, and this would, perhaps, concern Friends, who are strict constructionists more than other denominations.

J. D. MCPHERSON.

BEATITUDES.

Peace ! wherever thou dost reign
 Blessings are ;
 The lips of Truth have uttered this,
 And cannot err.

Love ! wherever thou dost dwell,
 By land or sea,
 There will He whose name is Love,
 Approving be.

Joy ! as only Christians know,
 Deep—profound—
 Where both Peace and Love unite,
 Thou art found.

Love, Peace and Joy: these three
 Be our guests ;
 Then, wherever we may be,
 There is rest.

E. AVERILL.

New York.

THOUGHTS ON TEMPERANCE.

Essay read by Sarah Fritts, at Farmington Quarterly Conference, 12th mo. 7th, 1894.

A few weeks ago people were horrified at the ravages made by the forest fires of Minnesota and Wisconsin. As the press spread the news of the disaster contributions and expressions of sympathy came to the sufferers from all parts of the United States and from foreign countries. The loss of life and property, the destitution of the survivors was a fact so appalling as to arouse into activity all the brotherly feelings.

Yet we have a daily disaster, greater in magnitude, more terrible in the suffering it inflicts, than the igneous depredations that have made the country alive with pity. This liquid fire burns up bodies, brains and morals; it destroys more life and property in one year than all the forest fires in the earth's history. Yet there is no sympathetic uprising of the people on account of it; the press is well nigh silent about this liquor fire, and there are no authoritative public expressions against it, only a feeble voice raised here and there. No one was responsible for the four hundred lives lost in the forest fires, but this nation is responsible for the millions of lives lost by the legalized liquor traffic.

Viewed by the side of this liquor problem all other questions seem subordinate. We think the tariff issue is a great question by the uproar it causes, but is it? Most devoted protectionists admit that the McKinley bill did not place more than \$60,000,000 in the national treasury, but in New York State alone last year the drink bill was \$60,000,000. Multiply that by the amount spent for liquor in all the other States, and you have a result that makes the tariff seem but a dot by the side of it.

All must admit then, that we have here in our midst this monster, whose devastations exceed any ever made by fire, pestilence or famine, that he is taking the very life of our people in an

economical, moral, physical and intellectual sense. All know this. We all know that this monster is destroying homes, ruining unnumbered minds and souls, that his grip is on our legislatures, making good government impossible; that his robber hand is in the pockets of the people, and that he is filling our prisons, insane asylums and almshouses.

Now, what are we going to do about it? No one has a right to say, "My own lips are pure, other people must take care of theirs." No religious organization has a right to say, "There is no work for us to do; we, as a society are clear of this evil." We *are* our brothers' keepers. It is a poor religion that does not make us realize this. They who have worked long in the temperance field tell us that they come more and more to believe that the key to the situation lies in the personal consecration of upright, influential, Christian men and women. When each one says, "Something *must* be done, and I must do everything I can right here and now for temperance," then success will be comparatively easy.

Temperance work thus far has been largely educational and preparatory. It would seem that the time for decisive action has come. If effective work is ever done, it can only be done through the united, whole-hearted effort of all who know of the evil and are determined that it shall be stopped.

We have now a Catholic temperance society, a Unitarian temperance society, a Methodist church standing for temperance, and various organizations with this same object in view. When all these can work together, and there shall be no scattered forces, but a united host for temperance, something definite will be done for the cause. Foretelling this good time was an incident at Saratoga the other day, when a Catholic priest and Unitarian minister clasped hands in the temperance work. Theologically these men were as far apart as the two poles, and they might spend a life-time bickering over the things in

which they differed. But no, each held his individual opinion and joined hands in work for God and man. There is something wrong with that religion that keeps a man from joining in a good work, unless it be done in his own peculiar way or within the limits of his special ecclesiastical fold. When all denominations, Jew and Gentile, Catholic and Friend, can work together with a common interest in a common cause, the temperance problem will be nearly solved. The Wine, Beer and Liquor Dealers' Associations do not ask a man if he pays allegiance to the Pope or believes in the Trinity. They only demand his allegiance to the Association and that he believes in its purpose. Christian workers have some things to learn from the powers of darkness. The work may not be done in just your way or mine. No great work was ever accomplished without the sacrifice of many individual opinions as to just how that work ought to be done. It might be well to bear in mind one fact: The entire prohibition of the liquor traffic is probably many generations ahead of us. In the meantime let us accept any legislative means that may lead up to that. Local option is a good thing; one saloon in a town or ward is better than a dozen. State regulation of the traffic better than no regulation whatever. The people may be brought through these restrictive measures up to the entire prohibition of the traffic, root and branch. Upward, step by step, has always been the Divine law of progress. As the monster cannot be killed outright, all ought to unite in crippling him, confining him in as small a space as possible, that his final death may be certain.

But unfortunately one-half the population, vitally interested in this temperance problem and eager to help their brothers to a practical solution, are forbidden to use the most effective means toward that solution. True, woman has an influence on the side for temperance, but the most disreputable

saloon-keeper has influence too, and he has something better—a vote. His vote is the active force that upholds and guards his interests. Woman can never match his two-fold power till she is as well equipped as he. She is now working under a great disadvantage, and what she has accomplished for temperance in spite of that disadvantage, but dimly foretells what she will do when the barrier is removed, and she stands by the side of her brother full-armed in the good fight; and "He who leads the temperance hos's," will give to them the victory.

PEACE AND ARBITRATION.

Read at a Philanthropic Meeting held during Quarterly Meeting week, 21th mo. 14, 1894, at Easton, N. Y.

"Glory to God in the highest and on earth peace, good will toward men." Such was the song which ushered in the greatest event in the history of our world—the birth of Jesus Christ. The more closely we study the life of the Master, the more we are impressed with the profound principles of peace which run through all His teachings. How is it, then, that we see such a terrible inconsistency in the profession, and the practice of the members of the Christian church all down the ages? In ancient times we know the people had not advanced beyond the idea that war was right in the sight of God, but even then we learn that David was unworthy to build the temple of the Lord because his hands were stained with blood. That work had to be left to his son, and to a time when the nation was at peace.

Twenty nine (29) years, B. C., the temple of Janus (the God of war) was closed, thus announcing that after years of conflict the world was at peace. A gifted writer says: "It was in such a unique era that Jesus Christ was born. The whole world lay hushed in profound peace. All lands lay freely open to the message of mercy and love, which He came to announce."

Let us take a glance at the early

Christian Church. After the resurrection the church advanced rapidly in numbers until to the Jewish persecutions were added, those instigated by the Roman Emperor, the ruler of the world. No persecution, however, could stop the advance of Christianity, and its adherents were so faithful to the teachings of its Divine Founder that many cut off their thumbs to disable them for the service of the soldier, and great numbers suffered death rather than take up arms. But the years pass by and at last, on the throne of the Empire, we see one who stands ready to embrace Christianity. Some think Constantine sincere in his motives; others believe he was actuated by policy, as a great number of his best and most useful subjects were now Christians, but whatever his motive it was a sad day for the early church when it was patronized by one so high in power that in return it must not only yield up its peace principles but adopt other customs equally at variance with Christ's teachings. I think we may call this the first fall of Christianity, and glancing down the ages, although many glorious references arise at intervals to purify the church, yet through it all we see the armies of so-called Christian nations arrayed against each other in mortal combat, and amid the din of battle as man strikes down his fellow-man, we hear the war cry shouted, often coupled with the name of the "Prince of Peace." But through all the centuries of conflict here and there were little companies of Christians, true to the commands of Christ, but the remnant was so small as to almost escape notice. Not until the rise of Friends was the banner of peace again held aloft to be seen of all men. We are all familiar with the sufferings the Friends endured on account of their peace principles, but I think few of us realize how much our testimonies have had to do with the growth of arbitration. When others have become discouraged and yielded to what they termed expediency, Friends have up-

held the banner of peace and arbitration alike in times of favor or disfavor.

We all know the striking instances of the superiority of arbitration over what otherwise would have been war, which the world has witnessed in the last few years; and in view of it I think we have much to encourage us, and may our Society be ever in the van of progress in all that will make the world better, until we may realize the blessed reality of the words: "Peace on earth, good will toward men."

LYDIA J. MOSHER.

IN HOPES OF A RESURRECTION

Thy leaves are gone, oh, maple tree,
Each widening branch is stripped and bare;
And like a thing that's stricken hard
By cruel death—how standest there;
Keep up thy heart, oh, maple tree,
Thro' all the winter's grief and pain,
A splendid spring shall come to thee
And green thy crest with leaves again.

Where are thy leaves? Lo, are they not
The blanket that the Lord provides?
They make the thick and cosy cot
In which each helpless creature hides.
The little creeping bugs and beasts
Creep in beneath that shelter warm;
The harmless toad finds shelter there;
They keep the tender grass from harm.

Thou sheddest all thy splendid crown
To save them from the snow and sleet,
The tender creatures lay them down
And slumber safely round thy feet.
Cheek to cheek they cuddle deep.
They hear the tempest o'er them ring;
They close their eyes and go to sleep.
While murmuring: "We're safe till spring."

And thou my soul—a lesson learn
From tree and toad, from branch and bug—
From every little helpless thing
Which sleeps beneath that blanket snug;
That when the frost of Death divides
The leaves that to thy branches cling,
Remember that the Lord provides
For thee, my soul, eternal spring!
—The Khan, Toronto Globe.

"Forms are as essential as bodies; but to exalt particular forms, to adhere to one form a moment it is outgrown, is unreasonable, and it is alien to the Spirit of Christ."—Emerson.

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Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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The bulk of subscriptions to YOUNG FRIENDS' REVIEW expires with this number. A prompt renewal saves the publishers time and expense. If there is no club raiser in your neighborhood, reader, be one and send us a club of eight for only \$6 and get an *extra copy* for doing it. If there is a club raiser for the REVIEW just help him along and increase his club. We want our 2,000 subscribers *now*, and a little effort on the part of *all* our friends will reach it. We believe in the law of development and intend to keep the REVIEW right along in that line. Remember the YOUNG FRIENDS' REVIEW is not a private affair; we want you all to be interested in it and to help make it a still greater success. We are getting words

of encouragement from many directions. One reader says: "I hear the REVIEW so highly spoken of everywhere it is known, and I feel it commends itself as an organ of Society. I either grow in ability to appreciate it or it is growing more interesting each year." Another writes: "I greatly appreciate the tone of your REVIEW. There is some *life* in it. . . . My belief is that there is a very great work to be done just now on earth, and no *body* of men (individuals there may be) competent to do it but the Friends. And that is to find a faith for the millions who are renouncing the Christianity of the day." These words are true. Shall we rouse ourselves to the work? Still another: "I have taken the paper several years, and would hardly know how to do without it." We want 2,000 more subscribers just like this one, right away, and we can have them if we all work for them.

They have just organized a Church in Chicago, by which no salary is to be paid the minister, and all contributions above the rent of room, etc., shall go for charitable purposes. It is called the "Independent Liberal Church" and is wholly unsectarian.

By printed notice on wrapper we notify all subscribers of expiration of subscriptions.

We give an "extra copy" to the club raiser for each club received of eight yearly subscribers.

Isaac Wilson has a prospect of visiting some meetings in Pennsylvania, Maryland and Virginia during the winter.

We made a not very successful effort some time ago to secure reports of our *home* meetings for publication in the REVIEW. We again appeal (by request) to our readers for short reports of events of interest which take place in our *home* meetings. Too little interest is manifested in many cases in the growth, and work done in such meet-

ings. We would like especially to record during next year the numbers in average attendance at all our meetings; what proportion the average attendance bears to the whole membership in the neighborhood; any additions by request or otherwise; whether the meetings are held in silence or not. What work outside of the meeting is being carried on by the members, etc. Be concise.

The YOUNG FRIENDS' REVIEW is known as a live, liberal and progressive little Friendly paper, adapting itself to the needs of the Young People of the Society of Friends, and receiving the encouragement, good will and support of many *older* Friends. We intend to keep it in touch with the times, and with the *Quakerism of to-day*. Now is the time to make the endeavor to double the subscription list of the YOUNG FRIENDS' REVIEW. We ask our readers everywhere to co operate with us *now* in the effort to send the REVIEW into 2,000 homes next year. A little exertion on the part of each one will more than do that. As soon as our list of subscribers reaches 2,000 our offer of last year will be complied with. That is, the REVIEW will be enlarged to twenty pages, issued semi-monthly as at present, and at present rates—75c. per year. There is no reason why, in time, the REVIEW should not go into 5,000 homes. The advantages of wider circulation are great to both readers and publishers. However, 2,000 is our present aspiration. In remitting, follow instructions at head of editorial page, and address S. P. ZAVITZ, Coldstream, Ontario, Canada.

DEATHS.

MILLS.—Died 10^h mo. 3^d, at Normal, Illinois, Lydia Mills, widow of the late Pusey Mills, of Clear Creek, Ill., a consistent member of Clear Creek Monthly Meeting.

MILLS.—Died 11^h mo. 15^h, Elith A., daughter of Joshua L. and Hannah S. Mills, aged 36 years 11 months and 8 days.

The deceased was a member of Clear Creek Monthly Meeting in Put-

nam County, Ill. In the presence of a large number of relatives and friends, the last sad rites were paid to one who had been a highly respected and much loved young lady in this and surrounding communities. Edith's circle of friends is large, among whom she was a valuable member the greater part of her life. In the First-day School she did good work, and will be especially missed as teacher of a primary class. She was also an active member of the W. C. T. U., Good Templar Lodge, and Chautauqua Circle. The body was laid to rest in the family grave-yard at Clear Creek. This beautiful stanza from the poet was repeated then by Allen Flitcraft, of Oak Park :

"Life is real ! Life is earnest !
And the grave is not its goal ;
Dust thou art, to dust returnest,
Was not spoken of the soul.

YOUNG FRIENDS' ASSOCIATION

The regular meeting of the Young Friends' Association of New York and Brooklyn was held the fourth First-day evening in 11th mo., the 25th, in the library of the New York Meeting House.

After the usual silence the minutes of the last meeting were read. A suggestion from the Executive Committee to change the time of the next meeting in New York to the 30th of next month, instead of the 23rd, was approved.

The report from the Literature Section was given by Ella McDowell, and opened with the reading of an editorial in the last *Intelligencer* on "Military Drill." A little sketch by William Sloan Kennedy on the "Quaker Traits of Walt Whitman" from "*Quakerism*," and some very entertaining criticisms of a child on the inconsistencies of his elders, written by a young Friend under the *non-de-plume* of "*Squire Tom, jr.*," were much enjoyed.

Quite a discussion on "*Military Drill*" followed. Harriet Cox McDowell said that one thing seemed

to have been lost sight of by the writer of the editorial, namely, the lesson of instant *obedience*. This lesson was sadly needed by the boys who live in the poor districts of New York. While the military drill is contrary to Friends' doctrines, still there did not seem to be anything else to supply its place.

The Chairman of the Current Topics Section, Franklin W. Noble, spoke to us very earnestly of the duty of all civilized governments to protest against a repetition of the recent atrocious Armenian massacres by the Turks.

The History Section presented three papers on the condition of England at the beginning of the ministry of George Fox. Mary Hutchinson gave us a very good idea of the social life of the times. The strict observance of the Sabbath under Cromwell, was contrasted with the merry-making and licentiousness during the Stuart dynasty. The political condition was referred to in Norman Stringham's paper, read by Amy J. Miller, in which the violation of the charter by the King, bringing his own downfall, was presented. William L. Dudley, chairman of the Section, told us of the religious aspect of those days. The laws against non-conformity during the reformation under Henry the VIII. became so burdensome that the dissatisfaction, first manifested itself in secret meeting, finally culminated in the open resistance, regardless of persecution, which won for us our present religious freedom.

Many interesting remarks followed on the origin of the customs and manners peculiar to Friends. Edward Hutchinson suggested an expression of opinion as to whether the conditions of the times influenced George Fox to begin his ministry, or whether his spiritual growth would have been the same in any age. Edward P. Rawson thought the latter was the case.

After the usual silence the Association adjourned, to meet in Brooklyn the second First Day evening in 12th month.

C. A. M.

YOUNG FRIENDS' ASSOCIATION

The Trenton Friends Association was held 11th mo. 26th. There were present Robert and Esther Barnes, of Purchase Quarterly Meeting, Joseph Powell, of Darby, and other valued Friends, all of whom added greatly to the interest of the meeting and our encouragement—some by speaking and some by their pronounced interest in being present.

The literary exercises were opened by Anna E. Watson reading Robert S. Haviland's paper upon the "Inner Light." Much discussion followed. He had differing expressions upon the meaning of these words, but believed from all could be sifted the idea that it was the influence of God upon the individual—given direct from God—which taught them the right way of living; that it was always a true guide and if we were faithful it would ever lead us aright, was a natural inheritance, to be attended to and cultivated, and not to be a mystery—that we all possessed it, but too many selfish motives thwarted its work. The difference between conscience and this Light was not clear to all, but most of the expressions claimed a decided distinction, and that conscience was the instrument upon which the Inner Light worked. It was feared that Friends of the present err in adopting the light of early Friends instead of living in the light of to-day, as in this way we were liable to become dogmatic.

The next was a paper by Abram V. Robinson on "The Friend as a Citizen." He contended the man who did not attend to his duties as a citizen could not fulfil his duties as a Christian, and that "it was not sufficient for a Friend to stand by and criticise the conduct of others, and lament the condition of affairs. He thereby becomes his own accuser, but he must rather put his shoulder to the wheel and let his surplus energy be expended in effective work.

The discussion was limited as the

hour for adjournment was near, but the views held in the paper were endorsed. One Friend saying religion should be in politics, because if it is right to have a government it is right to manage it.

The nominating Committee to appoint officers for the ensuing year, reported as follows: President, Daniel Willets; First Vice-President, Arthur E. Moon; Second Vice-President, John R. Satterthwaite; Secretary, Mary W. F. Moon; Treasurer, Emma C. Matlack. The four additional members to act with the officers as an Executive Committee are: G. Sherman Potts, Letitia C. Willets, Lillie S. De Cou and A. Crozier Reeves.

The usual time for holding the next regular meeting coming upon Christmas eve, it was decided to meet one week previous—12th mo. 17th.

L. H. S., Secretary.

YOUNG FRIENDS' ASSOCIATION.

For the YOUNG FRIENDS' REVIEW.

The Young Friends' Association, of Lincoln, Nebraska, was held 11th mo. 25. It was opened by responsive reading of 21st chap. of St. Matthew. C. A. Burgess was appointed reporter *pro tem.*, in place of Nellie E. Lownes, who has accompanied her mother South.

The First-day School lesson for the day, "The Barren Fig Tree and Cleansing of the Temple," was reviewed by Hamtonetta Burgess.

Allen Cook read from the discipline, "Overseers and Treatment for Deviations."

The paper entitled, "Philanthropy," prepared by Laura H. Satterthwaite, M. D., for the Conference held at Chappaqua, was read by C. A. Burgess.

A young Friend said it seemed to her that both father and mother should feel the responsibility of the family, and not the mother only.

Edward Porter read, "The Supremacy of Conscience," from "YOUNG FRIENDS' REVIEW."

Mary M. Coffin read an account of the good work accomplished by the Bands of Mercy, how children, taught to be merciful to the lower animals, grew up to be better men and women.

Joseph Lownes, Secretary *pro tem.*, read the minutes of the last meeting.

Martha Garloch, a little four-year-old, recited a Thanksgiving poem on "Going to Grandpa's." There was a large attendance, and many responded with sentiments at roll call.

J. Russell Lownes announced the change in the place of holding our Meetings. Hereafter Lincoln Executive Meeting will meet in the Y. M. C. A. Hall, corner of 13 and N streets, Lincoln. The programme for next month was announced.

CATHARINE ANNA BURGESS,
Reporter.

INCARNATION OF THE SPIRIT.

An abstract God is no God. He may be an idea, an opinion, a sentiment, a moral principle to satisfy the mind, but until he reveals himself, is embodied in something which the senses as well as the soul can grasp; religion will never influence life. The incarnation of the Spirit is, therefore, the very first truth of all practical religion. The being and attributes of God are not mere inferences, but perception, in the material and moral world. In continually higher, clearer, nearer revelations through all things does the Spirit approach our nature, till he makes his glorious abode in ourselves. We find our home in all objects; they find their home in us when God incarnates himself in what He has made. . . . He lives in outward nature as the soul in an august body. He lives in man, the life of his physical form, the presiding Spirit of his mind, heart and soul. Humanity is his incarnation; the best among men are most like him. The Son of God is the type of that humanity. P. C. MOZOOMDAR.

BATTLING A BAD HEREDITY

I think the genealogical table was put in the first chapter of the new testament not only to show our Lord's pedigree but to show that a man may rise up in an ancestral line and beat back successfully all the influences of bad heredity. See in that genealogical table that good King Asa came of the vile King Abia. See in that genealogical table that Joseph and Mary and the most illustrious being that ever touched our world, or ever will touch it, had in their ancestral line scandalous Rehoboam, and Tamar, and Bathsheba. If this world is ever to be Edenized—and it will be—all the infected families of the earth are to be regenerated, and there will be some arise in each family line, and open a new genealogical table. There will be some Joseph in the line to reverse the evil influence of Rehoboam, and there will be some Mary in the line to reverse the evil influence of Bathsheba. Perhaps the star of hope may point down to your manger. Perhaps you are to be the hero or the heroine that is to put down the brakes and stop that long train of genealogical tendencies, and switch it off on another track from that on which it has been running for a century. You do that, and I promise you as fine a palace as the architects of heaven can build, the archway inscribed with the words, "More than conqueror."—*T. De Witt Talmage, in Ladies' Home Journal.*

WHAT THE EYE SEES.

We give the following brief selection taken from a sermon preached recently by W. H. Milburn, the blind chaplain of the United States Senate: It is somewhat remarkable for a blind minister to take the marvels of the eye for a theme:

"Sight is a matter of constant education and training. Each man sees according to his power of perception. The astronomer views the heavens with the stars and their surroundings, which are never the same. The real estate dealer looks for lots and houses

favorably located. The poet and the artist see the beauties of their respective professions. It is most important for every man to see himself. We see others according to our own standard of character. If we are given to backbiting, calumny, hardness of heart, and other evils, we shall look for those things in other people. On the other hand we can tell people's power of sight by their character and action. Beds of coal, valuable beyond comparison, have lain unworked for centuries because no one had the trained sight to detect the evidence of their existence. Watts saw the steam which issued out of the tea kettle's throat. The eye gets its quality and power of seeing from the brain, the heart and the soul. Continued darkness diminishes and eventually destroys the sight. Mules kept in a deep coal mine in the subterranean passage grow blind. . . . Christ said to Nicodemus that a man must be born again before he could see the kingdom of heaven. Out of this birth comes the spiritual vision. The natural man and the animal seeth not the things of the spirit. The apostle says that eye hath not seen nor ears heard the things that God has prepared for them that love him. This spiritual vision demands renunciation of the world, and humility, subjection to Christ. It enables one to see new wonders and new growth, and adds space after space to the possessor's sphere. This is the eye of faith, which opens to us a new heaven and a new earth, and gives us the companionship of those who are reverent and pure. Death then ceases. Our friends never leave us. They may go to the happy clime where the just live for their former faith, and where we shall be with them when freed of earthly limitation. A supreme intelligence is shed above them, which shall also beam upon those who walk faithfully here. If the walk here on earth is with the evil, darkness will come to the spirit. The curtains will fall before the vision, and the beauties of the world, of mountain and valley, will be swallowed up in

the night. The eye becomes blind, and the midday sun fades away. If we have lost our spiritual sight, Jesus will take the hand and lead, and give glory in exceeding abundance beyond all that one can ask or think."—*The American Friend.*

INTER-PARLIAMENTARY ARBITRATION CONFERENCE.

The Inter-Parliamentary Conference for the promotion of arbitration in lieu of war, took place last month at the Hague. Fifteen European Parliaments were more or less represented by individual members, and there were about 160 present. As was to be expected, the Dutch mustered most strongly. Thirteen came from France, but only six from Germany; Belgium, Austria and Italy had but two representatives each, while Norway had four, and Roumania six. There were eleven members of the British Parliament present.

The Conferences met in one of the Dutch Houses of Parliament, The several sittings were presided over by Dr. Rahnsen, an eminent Dutch jurist. Except that most of the Englishmen who spoke did so in their own tongue, all the speaking was in French.

There was a reception on the first evening, and two sittings on each of the three following days.

The whole of the first sitting was occupied with speeches of a general character, relating to recent events bearing on the subject of arbitration and on the prospects and duties of the advocates of peace. The Minister of the Interior, in his inaugural address, recommended the members to devote their chief attention to the question of arbitration in its details, but with an avoidance of side issues, and of attempts to exercise any direct influence on pending political questions. It was the speech of a discreet politician, who wished others to be discreet as himself. This was responded to by Mr. Stanhope, who spoke fluently in French. Several communications from absent persons were

read, one of them being from Mr. Gladstone, who expressed sympathy with the object of the gathering. The resolutions of the Peace Congress, at Antwerp, in the previous week, were also reported and commented upon. At another sitting, Mr. Stanhope, in an able speech, submitted a proposal for the preparation of a scheme for the establishment of an International Tribunal of Arbitration, and, in doing so, he warmly eulogised Mr. Gladstone's efforts to promote the cause of peace. The specific proposals of Mr. Stanhope were based on the following principles: 1. The national independence of all nations to remain intact. 2. The adhesion of the various Governments to the Tribunal to be absolutely optional. 3. All countries forming part of the Tribunal to be treated on a footing of full equality. 4. The decision of the Tribunal to have the force of an European award. Mr. Snape supported Mr. Stanhope's proposals and expressed his belief that the British House of Commons would approve of a treaty for, at least, the settlement of all disputes with the United States. There was an animated discussion, and some divergence of opinion; but the resolution on the subject was almost unanimously adopted, and a committee was appointed to work out a definite scheme for consideration at next year's Conference, which will be held at Brussels.

On the third day two important practical resolutions were submitted. One was in favor of an International Congress to study the procedure of the proposed Arbitration Court. The other called upon the Governments of the world to ensure the protection of private property at sea in time of war. There was a third motion on the agenda, dealing with the neutralisation of States which might desire to maintain an attitude of neutrality in time of war; but this was a question of too great difficulty to be disposed of summarily, and so its consideration was postponed.

The Conference was generally considered to have been successful, as re-

gards both the attendance and the proceedings. Though progress towards International Arbitration is slow, we may say of the blessed cause of Peace in Galileo's words, "It does move after all!"—*British Friend of 10th mo.*

Dr. Smith, of the "People's" Church, St. Paul, who is looked upon as the possible successor of Prof. David Swing, recently preached in Central Music Hall, Chicago. His subject was: "God's Presence in this World." He said in part:

"The whole human race is on the march, and we do not perceive it. From the innocence of childhood to the end of life this march goes on. Soon we shall die and pass away, but at present we live. The great question which confronts us is what religion has in store for us now. That it will prepare us for another world many preach, but I come to preach that God is here with us now, and that His wisdom and love are as truly ours in this as in any world. What would you think of a father who left his baby boy to the cruel mercies of a heartless world, and when, by struggle and slow attainment, he had reached the age of young manhood, should come to him and tell him that he was his father, and that he intended to take him into his own mansion to live for the rest of his life? What would be the emotions of the child in coming into his new relations? This is the picture of an impossible society, and is also the counterpart of an impossible religion. This world could not exist for a moment by itself, and the idea of a dependent world necessarily carries with it the idea of a God on whom to depend.

"The validity of religion can be tested only by its effect on the morality of the world. What it will do for us in the future is one question, but what it is doing for us now is the great one. We are not inspired by the fact that all humanity clusters around God, but what an inspiration it is to feel that our sorrows are His sorrows, and that

He is human in His sympathies! I believe that God is in the world to-day and that those who are pure in heart do see Him."

Select Recitations for Literary Circles

THE BACK LOG; OR, UNCLE NED'S LITTLE GAME.

BY INNES RANDOLPH.

It was a rule at Thornton Hall,
Unbroken from colonial days,
That holiday at Christmas tide
Was measured by the Christmas blaze;
For till the back log burned in two,
The darkeys on the place were free
To dance, and laugh, and eat, and drink,
And give themselves to jollity.
And mighty were the logs they brought,
Of weight that six stout men might bear,
All gnarled and knotted; slow to burn;
For Christmas comes but once a year.

Old Ned had cut the log that year,
Old Ned the fiddler, far renowned,
Who played at every country dance
That happened thirty miles around,
He cut the log; for days his face
Showed gleams of merriment and craft;
He often went behind the house
And leaned against the wall and laughed,
And called the other darkeys round
And whispered to them in the ear,
And loud the ringing laughter broke;
For Christmas comes but once a year.

At twilight upon Christmas eve,
The log was borne on shoulders strong,
Of men who marked their cadence steps
With music, as they came along;
And Ned with air of high command,
Came marching at the head of all,
As he had done for "hirty year,"
On Christmas eve at Thornton Hall.
He led the chorus as they marched,
The voices rising loud and clear
From lusty throats and happy hearts;
For Christmas comes but once a year.

Though briskly blazed at Christmas eve,
That fire with flames and embers bright,
Until the antique fire-place lit
The paneled walls with ruddy light;
Although the spacious chimney roared
Like woodlands in autumnal gales,
And lion andirons of bronze
Were red-hot in their manes and tails:
That back-log, incombustible,
Lay quite unkindled in the rear,
Or only slightly scorched and charred;
For Christmas comes but once a year.

Wide open swung the great hall door
 Before the east was grey with dawn,
 And sleighs with argosies of girls
 Came jingling up across the lawn ;
 Came youths astride of prancing steeds,
 Came cousins to the tenth remove,
 With cousins' greetings by the sweet
 Life services as cousins love.
 The silver tankard went around
 To every lip with brave good cheer,
 According to the ancient rites ;
 For Christmas comes but once a year.

They feasted high at Thornton Hall ;
 The Christmas revel lasted long ;
 They danced the old Virginia reels,
 And chanted many a jovial song.
 The old folks prosed ; the young made love ;
 They played the romps of olden days ;
 They told strange tales of ghost and witch,
 While sitting round the chimney's blaze.
 But though the pile of light wood knots,
 Defied the frosty atmosphere ;
 The back-log still held bravely out ;
 For Christmas comes but once a year.

And at the quarter merry rang
 The fiddle's scrape, the banjo's twang ;
 How rhythmic beat the happy feet ;
 How rollicksome the songs they sang.
 No work at all for hands to do,
 But work abundant for the jaws ;
 And good things plenty, smoking hot,
 Made laughter come in good haw-haws.
 They frolicked early, frolicked late,
 And freely flowed the grog, I fear,
 According to the settled rule ;
 For Christmas comes but once a year.

So passed the merry Christmas week,
 And New Year's morning came and passed ;
 The revel ceased ; the guests went home ;
 The back-log burned in two at last.
 And then old master sent for Ned,
 Still mellow with protracted grog,
 And asked him where in Satan's name
 He picked him out that fire-proof log ;
 And Ned with all that dignity
 That drink confers, contrived to speak :
 "I tuk and cut a black-gum log
 And soaked it nine days in de creek.
 I fears it was a wicked thing,
 I'm feared to meet the oberseer ;
 But den you must remember, sah,
 Dat Christmas comes but once a year."

"THE VOICE IN THE TWI- LIGHT."

I. COR. : III., 10-15.

I was sitting alone in the twilight,
 With spirit troubled and vexed,
 With thoughts that were morbid and gloomy
 And faith that was sadly perplexed.

Some homely work I was doing
 For the child of my love and care,
 Some stitches half wearily setting
 In the endless need of repair.

But my thoughts were about "the building,"
 The work some day to be tried ;
 And that only the gold and the silver,
 And the precious stones should abide.

And remembering my own poor efforts,
 The wretched work I had done,
 And, even when trying most truly,
 The meagre success I had won.

"It is nothing but wood, hay and stubble,"
 I said : "It will all be burned—
 This useless fruit of the talents
 One day to be returned.

And I have so longed to serve Him,
 And sometimes I *know* I have tried,
 But I'm sure when He sees such a building,
 He will never let it abide."

Just then, as I turned the garment,
 That no rent should be left behind,
 My eye caught an odd little bungle,
 Of mending and patchwork combined.

My heart grew suddenly tender,
 And something blinded my eyes
 With one of those sweet intuitions
 That sometimes made us so wise.

Dear child, she wanted to help me ;
 I knew 'twas the best she could do ;
 But oh, what a botch she had made it—
 The grey mismatching the blue.

And yet—can you understand it ?—
 With a tender smile and a tear,
 And a half compassionate yearning,
 I felt her grown more dear.

Then a sweet voice broke the silence,
 And the dear Lord said to me :
 "Art thou tenderer for the little child
 Than I am tender for thee ?"

Then straightway I knew His meaning,
 So full of compassion and love,
 And my faith came back to its refuge,
 Like the glad returning dove.

For I thought when the Master Builder
 Comes down, His Temple to view,
 To see what rents must be mended,
 And what must be bullded anew.

Perhaps, as He looks o'er the building,
 He will bring my work to the light,
 And seeing the marring and bungling,
 And how far it all is from right.

He will feel as I felt for my darling,
 And will say, as I said to her :
 "Dear child, she wanted to help me,
 And love for me was the spur ;

And for the real love that was in it,
The work shall seem perfect as mine;
And because it was willing service,
I will crown it with plaudits divine."

And there, in the deepening twilight,
I seemed to be clasping a Hand,
And to feel a great love constraining me,
Stronger than any command.

Then I knew by the thrill of sweetness
'Twas the Hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done.

So my thoughts were never more gloomy,
My faith no longer is dim;
But my heart is strong and restful,
And mine eyes are unto Him.

What we truly and earnestly aspire
to be, that in some sense we are. The
mere aspiration, by changing the frame
of the mind, for the moment realizes
itself.—*Mrs. Jameson.*

LEAFLETS—No. 1.

The Sermon by Serena A. Minard which appeared
9th mo. 15th, in the REVIEW, we now have in leaflet
form (5,000 copies), suitable for general distribution in
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sionally, and hope the undertaking will meet an encour-
aging demand.

NOTICE.

To the Members of Illinois Yearly Meeting :

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

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