

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, FIRST MONTH, 1887.

NUMBER 8

LETTING IN THE NEW YEAR.

BY SUSAN ARCHER WEISS.

1

What wonder that, as here I sit alone,
Counting the steps of the departing year,
Waiting the slow and solemn chime to hear,
That tolls the requiem of the Old Year gone,
A solemn awe should o'er my spirit spread,
A strange, still sense of mystery and dread?

2

What wonder—when I know that at my door,
Unseen, unknown, the waiting New Year
stands,
Grasping a sealed scroll within his hands—
With strange, dim characters inscribed o'er—
Wherein lies hid in awful mystery
All that this coming year shall bring to me?

3

Perchance, that sealed scroll may hold withal
Some sad death-warrant for the friends I
prize ;
Or my own name amongst them haply lies ;
Or sorrows worse than death yet to befall ;
Or there be writ in characters of gold
Some joy to crown my life with bliss untold.

4

I watch the old moon in its slow decline ;
So pass, Old Year, beyond life's stormy sea !
Whate'er the waiting New Year bring to me
I know 'tis ordered by a hand divine.
So, fearless, 'mid the wild bells' mingled din,
I ope the door, and let the New Year in !

—Independent.

THE PLACE OF THE SOCIETY OF FRIENDS IN THE WORLD.

There is among us a tendency to belittle the distinction between our Society and what are usually called the evangelical churches. Some even go so far as to say that we differ only in matters of form and not of doctrine. While all brotherly feelings towards other denominations should be cherished, and while we should not hesitate to work with them in all matters where we are at unity, this tendency cannot be other than dangerous, as it makes our organization seem of little importance; and if it only exists to preach plain language, plain dress and free ministry it has not sufficient reason for existing at all. Other denominations unite with us in all these testimonies, and division among those in practical accord can only be a source of weakness. Plain language, if our testimony have any force at all, means only the highest form of truthfulness—that we say the words which will convey our thought from mind to mind with the least possible loss of power and clearness. An interpretation of "plain language," to mean the use of a certain half dozen of words instead of another half dozen degrades a noble testimony. There are certainly many good reasons for continuing the use of the peculiar language of our sect, but it is by no means a matter of vital importance, and should not be taught as such. Similarly as to plain costume. We think with many others that the human body has higher uses than that of a rack on which to display our possessions. We think with him who says that "Every superfluity is an oppression somewhere," and it would be well for some of us to notice that excess of money and excess of clothing must be classed together. He who hoards great wealth and dresses plainly can t

claim superiority over him who goes to excess in other directions. We are by no means alone in opposing extravagance in language or excess in apparel, nor are we alone in our theory that the ministry of the gospel should be free, though we differ from many as to the means of making it free. While we consider the constant crucial tests of a laborious life necessary to prove the pure gold, others regard the choice of the ministry for a life work, together with the official stamp of those in authority over the church, as sufficient evidence of a divine call. We must be careful not to do injustice to other denominations in this matter. There may be much said in favor of their view, and in very many cases the results are excellent. But, on the other hand, we think the ends of truth best reached, not by paying one man to do its work, or rather to superintend its work, but by each feeling the responsibility of the work incumbent upon him. Let me repeat that these things are not sufficient for the foundation of a separate sect.

In my opinion, however, so far from being in practical accord with other religious organizations, our Society differs fundamentally, in theory at least, from all other religious bodies. We do not oppose them, except incidentally, but we do assert another truth entirely. I think I am fair in asserting that the evangelical churches consider some formal belief as an essential thing. While a moral life is necessary also, a certain statement must be affirmed and the belief in it adhered to. This fact is illustrated in numerous cases where ministers have been expelled from this or that denomination for preaching doctrines opposed to these primary doctrines. On the other hand, the Society of Friends, so far from requiring any formulated belief, does not under any circumstances disown for differences in doctrinal matters. Its members do not feel that the organization has a right to interfere with a man's thoughts so long as he "does justly, loves mercy and walks humbly with his God." We see that education, heredity and surroundings shape the opinions of men, and that the workings of our minds are by no means wholly under our control. Furthermore, a mind prepossessed with some form of belief is not in the

best condition for arriving at the highest truth and therefore we should not make any *belief* a finality, but always keep our minds open to conviction and be ready when the call comes to go up higher. Our religious organization, then, is not a body with certain doctrines to promulgate, but one for the purpose of assisting its members in living true lives. It is for wrong doing not for wrong thinking that we disown. It is only, therefore, to the extent that our association makes of us better men and women, makes our possibilities higher, gives us greater chances to help others, that it is successful. But this object of the Society of Friends entails upon its members, responsibilities greater than any other aim could give. As the Society of Friends only exist to help men in this life, if it fails in that, what does it profit us. Theoretically its members are banded together for the purpose of helping mankind to a higher plane of life and thought. There can be no question that formerly the Society succeeded, in great measure, in doing this. But that does not concern us except as an incentive to prove ourselves worthy of our ancestry. Many of the wrongs they opposed have been conquered, but are there no wrongs left? No good cause within our reach should lack the strength of our organization, whether the work be in temperance or in labor matters, whether it be education or public morals there is no excuse for inactivity on the part of our members. We should have no drones in our hive. "If the light that is in you be darkness, how great is that darkness!" If the work especially chosen by our Society be undone, how great is its failure. I must say, and with sorrow, that it seems to me that we have failed very much of late years in our self-assumed work. A spirit of worldliness, a love of money and of the comforts of life have in too many cases crowded out even the desire for a higher life and taken the place of self-denial and the patient bearing of whatever cross is ours. Yet the way is straight before us and none need fail in walking therein. The patient, often faltering but never failing footprints of our Elder Brother of Nazareth leave no doubt as to the way of life. Across eighteen centuries comes the echo of his trusting words. "I have over-

come the world." Let us take note that he founded no great institutions, strove not to please men, but that he spoke God's truth as it came to him and loved his neighbor as himself, that he "fought the good fight," finished his work and kept the faith. With his life before us none can plead poverty or weakness as an excuse for inaction. Remembering that he said, "Be ye perfect as your Father in Heaven is perfect" we dare not cloak ourselves in affected humility. Our failings are their own punishments in that we can never attain what we might have reached by truer consecration and this retribution is as unchangeable as God himself.

There seems to be in the religious world of to-day a renewed tendency toward the work of God. If our Society shall put itself in line with this tendency and consecrate itself anew to its work then may it again be useful and helpful as it once was. In so doing it may return to unpopularity and this again may profit much. There must be many in this broad land who could work with Friends better than in any other connection. The Society's first and constant duty is to make itself and its work known and thus strengthen both itself and them. If it attends truly to its real business in the world there will be little time to count members or deserters; a working organization if engaged in a good cause cannot decline; so many are waiting for a place in which to work for the right that a vacancy needs only to be shown in order to be filled.

J. H. H.

SOCIAL MINGLING.

We are placed here in this beautiful world to enjoy ourselves. Our Heavenly Father has surrounded us with everything to make us enjoy ourselves. He has provided ample means whereby our physical bodies are supported, and a way to obtain it. It is said in the Scriptures, that "Man shall earn his bread by the sweat of his face;" meaning, we should not live in idleness but use the powers we are endowed with in order that we may secure these means, and with Divine assistance our labors will be blest.

We have a social nature, and in order for this to expand we must mingle together and exchange thoughts and feelings, and thereby increase our intellectual growth.

Were we to exclude ourselves from our fellow-creatures and live for ourselves alone, we would become selfish and narrow-minded. We would in this manner lose much of the happiness we were designed to enjoy.

As it is with the growth of vegetation when shut out from the warming influences of the rays of the sun, it never arrives to a state of perfection. Just so it is with our spiritual growth when we exclude ourselves from the society of our friends and co-laborers in the church militant.

True there is One who searches our hearts and directs our ways but He did not intend us to be alone. There are scriptural testimonies to corroborate this fact. In view of these things let each of us feel the responsibilities incident to our lives and the influences we are exerting by our daily walks

Like the Good Samaritan let us help to raise the fallen and our efforts will ensure us a rich interest in the love of our Heavenly Father. Let us look about us and we will find work to do.

We have just entered upon the duties of another year. Let us renew our covenant with a covenant-keeping God that we *will* use our powers to magnify His holy Name, while reason sits upon her throne.

We are sailors in the great ship on the stream of time. One minute after another the hours fly. One day at a time and our lives speed on into Eternity.

After the battle the peace is dear,

After the toil the rest,

After the storms when the skies are clear

Fair is the ocean's breast.

E. H. BARNES.

Purchase, N. Y., 1st mo 2nd, 1887.

Sir Walter Scott's great great grand-father was a member, it appears, of the Society of Friends.

From a private letter to the Managing Editor :

ESTEEMED FRIEND,—I am led to address thee at this time by an allusion contained in thy article on "Lectures" in last number of YOUNG FRIEND'S REVIEW. Thee refers to "Friends on the other side of the imaginary line that divides us," and I infer that thee means the line between us and Orthodox Friends.* Am I correct? O, my friend, I hope so, and that I can in spirit reach across the blue waters of dear old Ontario and clasp hands with a kindred spirit. For I am persuaded by the light of recent revelations that the line is indeed wholly imaginary, that the different beliefs held by each body upon disputed points of doctrine are identical in their effect upon the human soul. That this can be proved, and that a few earnest ones laboring in love under that conviction can close up the breach and reunite the severed cords that once bound us together—a consummation for which my heart earnestly, longingly prays, and over which I believe God and his angels would rejoice, even as they must have wept over the sad rupture. It may be that this cannot be fully accomplished until the older members of each party who took active part in the events of separation, and, perhaps, some of our leaders who were born soon after those times of disturbance shall have passed from the stage of action. But on us, the middle aged and younger members of the Society, I feel that the duty is laid, and to us the privilege is given to enlist without delay under the banner of the Great Prince of Peace in the glorious work of healing and reunion, with the divine approbation and assurance that even if we ourselves do not live to witness in the flesh the grand consummation, yet our posterity will undoubtedly have that blessed privilege. And

[* The *imaginary line* referred to in the article mentioned was intended to mean the national boundary, but the above inference and comment was thought to be in accordance with many Friends' feelings in respect to unity among the branches of the church, and we have taken the liberty of publishing that part of the letter which bears on the point.—
ED.]

who that is generous would not work joyfully for the benefit of posterity? And if, as I think probable, some of the younger, more liberal and unprejudiced ones of the other branch of the Society can be found willing to enlist under the same banner, in the same all-worthy cause, what a mighty power we might wield in the Lord's service! Especially if all would be guided by the following command of the Great Prince: "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thine brother's eye." I have been led to write at greater length than I expected when I began this letter, but my great interest in the cause I advocate will, I think, be sufficient apology if any is required.

SILENT MEETINGS.

The thought I wish to convey on this subject was beautifully brought out by an expression of a young lady lately, who, in company with others, was about to attend a Friend's meeting for the first time. They were to accompany us. The writer of this made the remark that our meeting would perhaps seem dull to those who were not in the habit of attending Friend's meetings, as it was quite often held in silence. *Quiet*, perhaps but not *dull* was her thoughtful reply. This thought that a *silent* meeting is not necessarily a *dull* meeting, should be better understood even by numbers of our own Society.

Joseph Cook once said that there was but one religious society, the Society of Friends, which rightly recognized the power there is in silent worship. That the present condition of the masses is fitted for such worship I do not believe, but those who have attained to its full enjoyment, know of its efficiency, its sweetness, its opportunities for learning of Him who declared He would be the teacher of His people Himself. Such, like Elijah, find God, not in the whirlwind, nor in the earthquake, but in the still small voice.

That our ministers have done much for the Society in spreading its principles in giving encouragement to meetings they are called to visit, and in other ways, I gladly acknowledge.

But in promoting the enlargement of their own particular meetings, recent history, so far as my knowledge goes, proves that their efforts, as a rule, have not succeeded. My knowledge of these does not extend much beyond the limits of our own (Genesee) yearly meeting. Results may and perhaps do differ elsewhere, for in an article by "Penn" in *Intelligencer and Journal* of 11th month, 21st, 1885, entitled "Religious Meetings and After Meetings," I find the following sentence. "It is certain that the experience of Friends has been that silent meetings perish, and that to preserve the existence of a meeting needs the exhortation and exposition of a minister." If this is the case in the experience of Penn the very reverse has been the case with us.

It is not my province in this article to say upon whose shoulders this deficiency should fall. It may be for the want of a hearty co-operation of the members with the minister, or of the minister with the members, in all the affairs of the church. It may be caused by a domineering disposition in the minister or a want of sympathetic activity on the part of the members. The Christian religion is of a practical nature, and the work of the church is not preaching alone. "Faith without works is dead." "If ye hear the e things, happy are ye if ye do them. *Doing*, that is the word, not listening only. Every member has his particular work to do, and if he fails to do that work there is an incompleteness which no minister can remedy. If all our members were thus earnest in the performance of their duties our meetings, though held in silence, would never be dull. There would be activity and life, which would manifest itself even to strangers who might come and sit in silence with us.

I have not penned this article for the sake of encouraging silent meetings, but for the purpose of pointing out to our members, and especially to our young people who attend such meetings, their efficiency, their life and activity when properly held, and the important part they may play in the work of the whole church.

S. P. Z.

Coldstream, 1, 3, 1887.

THOUGHTS.

Now that the old year is near its close and the new close at hand, would it not be an apt time for those of us who have been somewhat careless of known duties, to begin the year with a more determined purpose to fill up the grand measure of life?

Have we been thoughtful enough in the past for all the blessings that have been showered upon us by an All-wise Father? In return have we at all times shown a grateful spirit for all these continuances? These are thoughts that would be well not only at this but at other times for us to often ponder. We are placed here for a noble purpose. God is never behind hand on His part of the labor. He gives us the power of choice. A justification for doing the right and a reproof for doing the wrong. What better Guide do we need? Can we obtain plainer and truer counsel from creeds, books, or from men? These may be right as auxiliaries, but are not *the* light.

The justification for doing a duty is, of itself, ample reward for us to mind the promptings and press forward towards others that are daily about our path. As we are willing to abide here I trust we will advance in the scale, that we each have in our choice to ascend.

Methinks by thus minding the promptings, or in other words the True Light, man's animal powers will be schooled to fill their proper places to serve us and realize that we are adding to our faith, virtue; to virtue, patience; to patience, temperance; to temperance, Godliness; to Godliness, brotherly kindness; and to brotherly kindness, charity.

Let us come home to this Guide, and bring our every action to the bar of judgment; and what is opposed to our peace, cast out, and dwell in the Light, as God is in the Light. This is a known fact to all, then let us be more faithful in the future, to all that will be of peace to God and man.

JOSEPH FRITTS.

Macedon, 12, 21, 1886.

The man who went to the country for "rest and change," says the waiters got most of his change and the landlord the rest.

Young Friends' Review

LONDON, ONT., CANADA.

in the interest of the Society of Friends.

EDITORIAL STAFF :

W. G. BROWN, B.A., Toronto.

S. P. ZAVITZ, Coldstream.

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

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

ISAAC WILSON, Bloomfield.

SERENA MINARD, Sparta.

W. G. BROWN, *Managing Editor.*

402 Sackville street, Toronto.

S. P. ZAVITZ, *Treasurer.*

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

Matter for publication may be addressed to any members of the staff. Business letters to the Treasurer, Coldstream, Ont., or to the Managing Editor, Toronto, 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 (ones and twos), as fractional parts of a dollar only.

Since our last issue the requiem of another year has been sung. The Past with all its possibilities and opportunities has been buried forever; but there survives its hopes, the tingling memories of its bitterness and the uplifting influences of its triumphs. In one sense only is it dead; in another it is painfully or pleurably present. The death is that of opportunity, and even this death gives life—life to suffering regrets and woe with a freshness that may wither the vernal bloom of another year, or blot out the peace and comfort, the joy and beauty of a whole life time. The thought and work of the year closed shall reflect itself in the eternal future. What more opportune moment to pause than on the threshold of another year.

The melodies of the past come down to us tinged with a sadness as though to us were no returning symphonies. Its echoes grow fainter, but not less sweet, and forever under the touches of the sweeping fingers of time shall our character and disposition respond to the influences of that far away time.

The sins both of "commission and omission" have been many. The effect must surely follow. Shall hearts look over the brink of despair, or penitent, look upward through the mists to Zion's Hill till "the mists have cleared away," till weakness shall grow strong and the employment of future opportunities, in some measure, atone for the neglect and misuse of the past. Let us calmly ask ourselves the question—Have we taken out of life that which is noblest and best, fulfilling the purpose of our being, or have we without courage and moral resistance been led away from the permanent and enduring pleasures of life to the transitory allusionary ones of existence?

What we have failed in, what we lack in, let us, not dependently, but penitentially, seek through this another year to repair

The recent Ontario Elections were strongly liberal, sustaining the Mowat administration with a greatly increased majority.

No place on the continent, it is said, enjoys its winter better than Montreal. It can be said of the Montrealers too, that they know how to introduce visitors into the spirit of their enjoyment. They are free and unselfish.

We had the thrilling experience of taking a trip down the Montreal toboggan slide a few days ago. It commences on the side of the mountain, and the speed is calculated by miles in seconds rather than miles in minutes. The excitement is increased from the fact that the trip is just about worth one's life if the steersman meets with a mishap.

We regret to record the death of a distinguished scientist, Phiney E. Chase, LL.D., professor in Haverford College, which occurred on the 17th of last month at his home on the College grounds. The funeral took place on the 21st from the meeting-house at Haverford.

Correction: On page 78 of No. 7, read the "Birth of Christ" instead of "Resurrection of Christ."

Dr. Magill gave his lecture on "Teaching as a profession, and how to prepare for it," on the 16th of last month, at Lewi burg, before the students of three departments of the University and representative citizens of the town and country. He is delivering this lecture in various parts of the state, and Bucknell University is the first visited. He argues strongly for a better system of normal school training, and for a class of teachers possessing higher literary culture, and born to the profession.

We would call attention to the advertisement in other columns of the Chappaqua Mountain Institute, near New York City. Everything is being done, we understand, to make this institution a first-class school in every particular. From a private letter we note that the terms are \$250 a year. The school is spoken of as furnishing a fine home and excellent tuition, besides being in the midst of good families. Amelia Haight (Zavitz) received a part of her training there.

Our friend W. W. Hilborn of "Horticultural Farm," Arkona, is to be congratulated on his appointment, by the Dominion Government, to the position of Superintendent of the Horticultural department of the new experimental station established near Ottawa, Ont. William is a young man, a member of Norwich Monthly Meeting of Friends, and one of the best authorities on small fruit in Ontario. His experience, uprightness, and trustworthy character make him, we think, an excellent man for the position. He moved his family to their new home near Ottawa just before the new year.

TEMPERANCE.

The most popular Mayor we know of is W. H. Howland, of Toronto. The straightest contest on Temperance lines placed him at the beginning of the month in the Mayor's chair for the second time. No less than nineteen aldermen were elected on this issue, giving a majority for Temperance in the Council

of 1887. Mayor Howland's majority was 2,195 over his opponent. He is more than the ordinary ward politician. He is a Christian gentleman and worker, engaged in Sabbath School work and all manner and kinds of alleviation and reform. In his public capacity he is a terror to evil doers, and comes out boldly and fearlessly against all the iniquity that finds any resting place in the city. To those deserving sympathy his willing hand reaches out. Over 7,000 have to acknowledge his assistance last year in obtaining employment or relief. More than 1,000 lady voters gave a solid support to the good and handsome Mayor. There is no mistaking the quality of Toronto citizenship. The liquor interest can no longer rule there. It has declared in no unmistakable way for home and fireside. Party politics found no place in that verdict. It was the character of the people that spoke.

— — —

The accounts given of the Great National W. C. T. U. Convention, held not many weeks since at Minneapolis, are very interesting. Space does not permit more than a glance at the names of the noble women assembled there.

About 300 delegates were present from all points of the United States, as well as from England and Canada. All ages were represented. Mother Stewart, the mother of the Ohio Crusade, was there. The youngest representative was from Kentucky, Carry Leech, twelve years of age. The oldest lady was the mother of the President, Francis E. Willard. She is eighty-two years of age. Among others present were reported: "Mrs. H. W. Smith, a Friend and Superintendent of the evangelists' work in connection with the National Union; the Recording Secretaries, Mrs. Woodbridge and Mrs. Stevens, of Ohio; the Corresponding Secretary, Mrs. Buel; the Treasurer, Miss Pugh."

From England were present: "Mrs. Margaret Bright-Lucas, sister of the Right Hon. John Bright, President of the World's W. C. T. U. The report says of her: 'She is rather tall, with a strong yet gentle face, her gray hair parted plainly on her forehead and

dressed in black.' Mrs. Blakey, Mrs. Bradley, Mrs. Pearson and Miss Impy also accompanied Mrs. Lucas. The Canadian delegation was composed of five ladies. From the Province of Quebec were Miss Dougall, daughter of the late John Dougall, the founder of the Montreal *Witness*, and Mrs. S. W. Foster, of Knowlton, Que. Ontario was represented by the President of the Provincial W. C. T. U., and Miss Bowes, Provincial Organizer. Mrs. Letitia Youmans, as President of the Dominion W. C. T. U., represented Canada in general."

THE OLIO.

I have been thinking for a month or two that I ought to write to the readers of the REVIEW something about our "Olio," hoping it may stir them up to a like literary pursuit. Some localities may be blessed with them already. Let such be encouraged in all good endeavors to rise above the mist-damp vales of ignorance and superstition into the purer, clearer air of moral, intellectual, as well as spiritual mountain-heights. I extend to the Olio's sister societies the warm, sympathetic hand of friendship, and whisper "struggle on, the upper regions have a reward for thee." However, it is not to these that I am called to address myself. It is to the unfortunate. I am acquainted with some of the blessings the Olio has brought to our neighborhood. I am acquainted with some of the blessings it has brought to me, therefore I write, therefore I entreat. The mission of the little REVIEW is to the young people, and its object is to do them good. How in harmony is this present effort of mine? Never before the little paper started had we such a direct and easy intercourse. Let us avail ourselves of the opportunity and "neglect not the gift that is in us."

Already for twelve winters the Olio has been running. It gives no sign of decline, but rather seems to be in the era of vigorous growth. The blessings it scatters around bespeak it a long life yet. The experiment is an experiment no longer. I write from experience, and experience has pronounced it an undoubted success. Therefore I ask other

neighborhoods to try it. Ask a dozen or fifteen of your young acquaintances to meet; tell them to bring selections to read. I will quote from the "History of the Olio," compiled in 1885, at the end of the first decade, a passage describing the first Olio: "We see by the programme there were two speeches, five readings and five songs. The members remained seated when reading, I presume they considered it safer. The speech-makers, however, arose and supported their trembling frame against the wall. One young lady prepared a piece to read entitled 'The Old Maid's Lament,' but just before the ordeal her heart failed. She handed the paper to one of the sterner sex, and in his agitation he gave the title out 'The Old Maid's Lemonade.'" We need not wonder at these mistakes. It was a new thing; they were inexperienced; they were mere children, mostly in their teens yet; children though they were, awkward though they seemed, they did a deed whose beneficial influence has come down the years shedding forth an increasing glory. From a tiny acorn grows the mighty oak, rising superior to all the other trees and becoming the delight of the forest. From such a modest beginning sprang the Olio, rising superior to all parties and plays and becoming the delight of winter—

"They builded better than they knew."

This is a description of the first Olio. I will now give a description of it as it stands at present after many a change and revolutionary conflict. I hope I may do it plainly enough, that those unfortunate localities may be able to organize, and that those already running may gain some profitable hints. I will give you an estimate of the very last that you may compare it with the very first. There were four readings, six recitations, two essays, three speeches, one dialogue, one piece of music, a criticism of the previous meeting, and a discussion. The dialogue was the one entitled "A Plea from the Vegetable Kingdom," by Laura W. White. It was rendered by nine of the younger members in a manner worthy of the grand sentiments so grandly expressed. The speeches—some are impromptu on subjects furnished, some are prepared on subjects also furnished by a committee. The discussion is conducted

by one chosen at the previous meeting, and is generally on some scientific subject. Such a mixture — an olio — as the above makes a very interesting and profitable evening. The essays, criticisms and speeches call largely on the native talent and will nurture “the gifts that are in us.” It is our custom to have a debate each winter. We have had one evening this winter exclusively with Tennyson, and intend to have one soon with our own Whittier.

And this is the way we pass some of these long winter evenings at Coldstream. A laudable way it seems to me. I hope wherever the REVIEW goes it will excite us to more refinement in our pastimes and higher intellectual culture, and, as a means to an end, will establish an “Olio” in every neighborhood. As a bond of union between our societies, I would suggest that some one in each would send occasionally to the Y. F. R., which is their own paper, and they have a right to use it, reports and especially some of the best essays produced. Many a good influence dies through neglect that has accomplished only half its mission. Let us see to this then. I promise one occasionally from the Coldstream Olio. In closing, I wish you all a happy New Year and invite you to our Olio on New Year’s Eve. We want to have a good, long programme and join the years together with the golden clasp of the Olio. E. M. Z.

Coldstream, 12, 29, '80.

NOTES FROM FARMINGTON.

Our monthly meeting was held on the 23rd with a smaller attendance than usual, but an unusual amount of business and a livelier interest in the same than I have known for a long time. The “greater wave from the spirit sea” is beginning to be felt. Before entering upon the business of the day, W. G. Barker appeared in a communication which seemed to bear the Divine stamp, being full of encouraging, liberal spirit. The propriety of changing from a monthly to an executive meeting was discussed at some length and with much spirit. No decision being reached, the matter was laid by till next month for further consideration.

S. P. Gardner was debarred from attendance by a call to attend a funeral near Lake George. On his return reported a very good meeting, also excellent sleighing, of which we have as yet had none in this vicinity.

Harriet A. Bradbury, of South Farmington, has been confined to her home for about six weeks from the effects of a fall, but is thought to be on the road to recovery.

Mercy E. Fritts, of Macedon, has gone to visit friends in Lobo, Canada, till after half-year meeting. H. A. C.

Though I am no poet, I have dreams sometimes: I dreamed I was at a child’s May-day party, in which every means of entertainment had been provided for them by a wise and kind host. It was in a stately house, with beautiful gardens attached to it, and the children had been set free in the rooms and gardens, with no care whatever but how to pass their afternoon rejoicingly. They did not, indeed, know much about what was to happen next day, and some of them, I thought, were a little frightened because there was a chance of their being sent to a new school where there were examinations; but they kept the thoughts of that out of their heads as well as they could, and resolved to enjoy themselves. The house, I said, was in a beautiful garden, and in the garden were all kinds of flowers; sweet, grassy banks for rest; and smooth lawns for play; and pleasant streams and woods, and rocky places for climbing. And the children were happy for a little while, but presently they separated themselves into parties, and then each party declared it would have a piece of garden for its own, and that none of the others should have anything to do with that piece. Next they quarrelled violently which pieces they should have; and at last the boys took up the thing, as boys should do, “practically,” and fought in the flower-beds till there was hardly a flower left standing; then they trampled down each other’s bits of garden out of spite, and the girls cried till they could cry no more, and so they all lay down at last breathless in the ruin and waited for the time when they were to be taken

home in the evening.* Meanwhile the children in the house had been making themselves happy also in their manner. For them there had been provided every kind of indoor pleasure; there was music for them to dance to; and the library was open, with all manner of amusing books; and there was a museum full of the most curious shells and animals and birds; and there was a workshop with lathes and carpenters' tools for the ingenious boys; and there were pretty, fantastic dresses for the girls to dress in; and there were microscopes and kaleidoscopes, and whatever toys a child could fancy; and a table in the dining-room loaded with everything nice to eat. But in the midst of all this it struck two or three of the more "practical" children that they would like some of the brass-headed nails that studded the chairs, and so they set to work to pull them out. Presently the others, who were reading or looking at shells, took a fancy to do the like, and in a little while all the children nearly were spraining their fingers pulling out brass-headed nails. With all that they could pull out they were not satisfied, and then everybody wanted some of somebody else's, and at last the really practical and sensible ones declared that nothing was of any real consequence that afternoon except to get plenty of brass-headed nails, and that books and the cakes and the microscopes were of no use at all in themselves, but only if they could be exchanged for nail-heads, and at last they began to fight for nail-heads as the others fought for the bits of garden. Only here and there a despised one shrank away into a corner and tried to get a little quiet with a book in the midst of the noise; but all the practical ones thought of nothing else but counting nail-heads all the afternoon, even though they knew they would not be allowed to carry so much as one brass knob away with them. But no, it was: "Who has most nails?" "I have a hundred and you have fifty," or "I have a thousand and you have two; I must have as

* I have sometimes been asked what this means. I intended it to send forth the wisdom of men in war contending for kingdoms, and what follows to set forth their wisdom in peace—contending for wealth.

many as you before I leave the house; or I cannot possibly go home in peace." At last they made so much noise that I awoke and thought to myself—"What a false dream that is of CHILDREN." The child is the father of the man, and wiser. Children never do such foolish things. Only men do.

RUSKIN.

JOHN BRIGHT.

In no other public man in England, probably, is there manifested a greater interest than in John Bright. He is one of the few men concerning whom public opinion has changed. Statesmen and politicians, who thirty years ago reviled him as a violent demagogue, now find no terms of praise too great for him, and listen with almost breathless attention to his speeches on public questions. And Mr. Bright has gained this power, not so much by a superiority of intellect as by his strict integrity and adherence to principle. It has been frequently asserted that Bright was a factionist, an extremist, and nearly always in the minority. The latter part of this charge is true, the first is not. It can be easily explained why he has been so often in the minority. Ever since he entered public life, he has been from five to ten years in advance of even the Liberals of the English Parliament and people. After becoming convinced of the utility and justice of a measure, he is usually engaged in pleading and fighting for it several years before he can convince the people of the truth of his views; and when he has succeeded in regard to that measure, he finds himself still as far advanced on some other question of public moment. But those who have opposed him have always found that in some way, alone or assisted, he has eventually succeeded in his advocacy. As nearly all are acquainted with his general career, we will merely refer to a few things in regard to which his position is not so well known and understood.

First, we mention the stand he took against the Russian war. It is well known how vigorously he opposed this war, both in and out of Parliament. And it is equally well known how few were his supporters, because at that time England was wild with enthusiasm for the

war. Let us look at a few of the facts before forming our opinion upon his course. After Russia had made the demand upon Turkey, in 1853, in favor of the Greek Church, an International congress sat at Vienna, the result of which was the preparation of the "Vienna note," which contained almost the very terms to which the Turkish Government had privately assured the English ambassador they would agree. But, unfortunately, this note was first sent to St. Petersburg, and although the Russian Government accepted it without dissent, yet, when it was sent to Constantinople, the Porte would not accept it, perhaps because it came from Russia, perhaps because Turkey had secret assurance of assistance from France. Russia waited several weeks, proposed several methods of settling the difficulties, and, when all were refused, occupied the Principalities. Then the smouldering fires of war burst into a flame among the Western Powers. In England, Cabinet, Parliament and people were for war, John Bright and a few others against it. Hostilities commenced, and in the first campaign those three great victories were gained which shed such lustre upon the British and French arms.

But another fact remains to be noticed. Before Sebastopol was invested, another Congress of the Great Powers was held at Vienna. After much discussion, the Allies and Russia agreed on all points but one, "the occupation of the Black Sea." The Allies wished to restrict Russia to eight ships of war on that sea, Turkey to eight, France and England each to four. Prince Gortchakoff refused. His words were: "I cannot go to St. Petersburg with that clause in the Treaty. Do you think Russia will consent to have but eight ships of war on her own sea, while the Allies have sixteen; and will she give herself up, disarmed at the pleasure of the Napoleons and Palmerstons who can have an unlimited force on the Mediterranean?" The war went on. Sebastopol was taken and its fortifications destroyed. Russia was humbled, and in March, 1856, by the Treaty of Paris, agreed to the Black Sea terms, humiliating as they were. In the general rejoicing few thought of John Bright and the honest Friends who had opposed the war.

Many had, during its progress, styled him coward. But was he a coward? Is that man, can that man be a coward who rises in the British House of Commons to advocate what he believes is right, when almost the whole 658 members are hotly opposed to him? Did it not show a high type of bravery, that neither the opposition of his brother members nor the fear of giving offence to his constituents (who did afterwards reject him) could deter him from holding fast his principles?

But what came of it? Fourteen years rolled by, and in November, 1870, the British Government was notified from St. Petersburg that "Russia no longer consented to the Black Sea clause in the Treaty of Paris." The press and statesmen of Britain discussed the matter and decided that Russia was right, and that there was no necessity of protecting Turkey in the manner proposed; the very thing which Bright had pleaded in 1854. Russia was released, and to-day she is almost literally crowding the Black Sea ports with her iron-clads. This is the result of a struggle in which so much life and time and treasure were expended, and which few English statesmen of any note now attempt to justify. What a glorious rebuke can Mr. Bright give those who at that time so bitterly assailed him?

Just so in the American war. Had Lord Palmerston's Government shown that spirit of generous sympathy which Bright pointed out was just, those unpleasant feelings between the two great peoples, which it has cost so much to allay, would never have arisen.

Mr. Bright is certain to urge further reforms. He has already pronounced decidedly in favor of a non-sectarian school system, and strongly condemns the one introduced by Gladstone's Government. It is not a little strange that, in this the intelligent nineteenth century, the best School Bill yet introduced into the English Parliament, tends to favour one religious denomination above others?

Let us glance briefly at the political condition of England in 1843, when Bright entered public life. At that time Manchester, with a population of nearly 300,000, sent two members to Westminster, while 54 boroughs, with the same total population, sent 89;

Liverpool, with 320,000, sent two; Honiton, with 3,150, sent two. There were nearly six million men in the kingdom, and but one million had a vote. As Mr. Bright himself said: "An Englishman, if he goes to the Cape, to Australia, or to the Canadian Confederation, can give his free and independent vote; but only in his own country, on his own soil where he was born, on the soil he has enriched with his labor and the sweat of his brow, is he denied the right, which in every other community of Englishmen in the world, would be freely accorded to him." The navigation laws were then in force, and the East India Company in existence; the Jews were debarred from their rights, and in Ireland five out of every six paid for the support of a church whose doors they never entered and whose ministrations they never enjoyed.

It is claimed by many that, as a speaker, Bright is the only one at present worthy to have a place beside those old orators—Pitt, Burke, Plunkett, Fox and Sheridan. The present Premier, Disraeli, is more witty, probably a better debater; Mr. Gladstone can certainly compose a more elaborate speech, but neither are equal to him in some of the elements necessary to a great orator.

When Mr. Bright took office in 1868, it was wondered how he could take the customary oath or kneel during the ceremony. His religious scruples would prevent him, and some, consequently, feared a difficulty. But our noble Queen soon solved it. She said that the day had long gone past when Royalty, nobility or Parliament could bind men's consciences, and that she would not revive it. He, therefore, merely made an affirmation, and that without kneeling.

Are we not safe in judging from his conduct in the past, that Bright will, in the future, remain true to his principles? He has, during thirty years, never placed party or self before his country, never placed power or profit before principle, never shirked expressing his views when they were unpopular, and has always stood on the side of liberty and equality. Can we doubt when the acts and lives of the men of our day shall have become history for the future, high among the names of those men,

whose memory England will delight to honor for their noble adherence to principle and equity, will be found that of John Bright?

— I. CAMPBELL in *Tyro* of 1874.

The great Bible publishing establishment founded at Halle early last century by Baron von Canstein is about to issue the 1,000th edition of its octavo Bible, of which 2,112,790 copies have been published. This, however, is the most recent of the editions published by this establishment, for the first impression dates from 1785, when 8,000 copies were printed to begin with. In 1788 a second edition of 12,000 copies were printed and nine other editions followed before the century was out. This century 990 editions have been published, 427 within the last 25 years. Up to the present time the Von Canstein depot has published 7,500,000 copies of the Scriptures. The establishment was founded in 1712 by Baron von Canstein, who was Gentleman of the Bedchamber at the Court of the Elector of Brandenburg, and who died in 1719. Its publishing work began with an edition of the New Testament in 1713, the first complete edition of the Bible being issued in 1716-1717.

SWARTHMORE COLLEGE.

Thirty minutes from Broad street station, Philadelphia. Under the care 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.