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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., SIXTH MONTH 15TH, 1895.

NO. 12

THE BOWNE HOUSE.

1695-1895.

Read at the Flushing Commemoration.

O quiet house, that now reposes
So peacefully beneath the trees,
Mid clustering vines and fragrant roses,
And slumberous murmur of the bees.

No towering shaft,—no sculptured fane,
Records the deeds that here were wrought.
The workers pass,—their works remain,
The blessings of enfranchised thought.

There gathered round this ingle-side,
In sixteen hundred six y-two,
An earnest band, of sorely tried,
Reviled, proscribed, yet staunch and true.

They had left English hearth and home,
And all the world would reckon dear,
With Him they loved, content to roam
As strangers and as pilgrims here.

The woods had been their meeting-place,
Their temple's arch the vaulted sky ;
A living silence filled the space,
Or prayer and praise ascended high.

But when upon this chosen site
His homestead rose complete and fair,
John Bowne had claimed a brother's right
With friends beloved, its cheer to share.

The fire-glow fell on faces pale,
Grave faces schooled in calm endurance,
Forms spent and worn in noisome gaol,
But eyes alight with hope's assurance.

The patient faith that naught could daunt,
Outlived at last the stern decree
Of Endicott and Stuyvesant,
And Jesus set his people free.

Hither came in love and power,
The King's ambassadors of grace ;
George Fox himself in happy hour
Once tarried in this favored place.

Too long the tale, though sweet, to tell
Of all who wrought the blest increase,
Who labored in the vineyard well,
And passed to their eternal peace.

Fair lies the heritage they won,
These loyal, fearless pioneers,
For their Master's own "Well done,"
Comes echoing down two hundred years.

Let us, who enter on the fields
So dearly bought for our possessing,
Garner the fruit our birthright yields,
And seek in faith the promised blessing.

Sing softly, bird, on leafy spray,—
Spring green, O grass, around this door,
Breathe gently, winds from Rockaway,
Spare this old house a century more.

—MARY S. KIMBER.

1695—FLUSHING, L. I.—1895.

Abstract from paper on "Position of Women in the Society of Friends," by Marianna W. Chapman, read at the commemoration of the 200th anniversary of the establishment of New York Yearly Meeting of Friends, held 5th mo. 29th.

In speaking of the position of women in the Society of Friends very simple statements will cover the ground, but they are statements which involve a great principle. The position of the Society in regard to the public ministry of women was in advance of all other churches. To-day, girls who have been born in the Society of Friends recognize with surprise, as they grow older, the disabilities of women in other religious denominations. There has been no bar before their doors; no conscious restraint that did not extend to men and women alike. Their fathers never established a school for boys and none for girls. From the first Friends insisted on universal education. Somewhere between 1650 and 1670 a Friend named Christopher Taylor opened a boarding-school for girls and boys at Waltham Abbey, in Essex, afterward at Edmonton. Another striking departure was the omission of the promise of obedience from the marriage service. It occasioned no disasters. None the less were they loving wives and tender mothers. As early as 1655 there are records of women Friends as preachers. In the earliest history men only held meetings for business, but as early as 1691 the

men encouraged the women to do the same. This was the chivalry for which the world has waited. Do not let us assume that it was, even then, wholly new in thought, for it was as old as Plato's Republic. But here were the first men who stood for it. In the United States the women's business meetings date back to 1683. It was very natural for women thus nurtured to reason that if there were equality and liberty in the higher walks of life it must extend down through all the minor ways of progress, and we therefore should never have been surprised to find these women among the most advanced in asserting it to be the unmistakable birthright of women to do anything which God gave them power to do in any field to which they were called by the voice in their own souls. What wonder that they came down from the mountains to labor in the valleys; that Elizabeth Fry went into the horrors of Newgate prison; that Abby Kelley Foster pleaded for the "cruelly outraged slave woman," and that Lucretia Mott went to that London Convention which barred her out. It was this fervency of spirit, relieved from suppression; this abandonment of soul to the great cause of freedom for the slave, that gave another impetus for the good that was to come into the world through womanly hands and womanly hearts, and through which all women were henceforth to be drawn toward a higher plane of thought and action. It was the seed of a movement fraught with world-wide significance, for in estimating the civilization of every nation there to-day exists no truer test than the status of its women. The men who committed the terrible Armenian massacres were the sons of mothers in Turkish harems, but while it is true that nations who do not accept light remain in bewildering darkness, it is as surely true that those who receive and follow must stand upon the grains of gold refined and garnered by those who have gone before to have their best increase. The new struggles on

with the old, and in the rubbing of one with the other the dross disappears. In this friction are laid the solid foundations of generally accepted truths. Time warns us that we may no longer tarry among the pleasant and beloved memories of a departing generation, but we may turn from them with a feeling of devout thankfulness for the blessedness that lingers about the simple name of the Society of Friends.

MARRIAGE AND DIVORCE.

The evils resulting from hasty marriages, as well as from equally hasty divorces, have induced many to query whether "Marriage is not indeed a failure," and in reflecting upon this subject I am led to the conclusion that there is as great need in this day that the testimony of the Society of Friends, in regard to this subject, should be held up with clearness before the people, as it is one of the few religious organizations that look upon marriage as a religious obligation, the assumption of which should only be after great deliberation, but which once assumed the ties thereof can only be severed by death. I have, therefore, thought that a resumé of the testimony, as it was held in the first rise of the Society, would be of interest as well as profit, and for this purpose I quote from the writings of Thomas Clarkson, himself a member of the Church of England, yet endued with the highest veneration for the principles and practices of Friends. In his portraiture of Quakerism he uses this language: "The Quakers differ from others in many of their regulations concerning this custom (marriage). They differ also in the manner of the celebration of it, and as they differ in these respects, so they experience generally a different result. The Quakers as a married, may be said to be a happy people, hence the details of scandal have rarely had it in their power to promulgate a Quaker adultery. Nor have the lawyers had an opportunity, in our public courts, of proclaim-

ing a Quaker divorce. George Fox suggested many regulations on this subject. He advised among other things, when persons had it in contemplation to marry, that they should lay their intentions before the Monthly Meetings, both of men and women. He advised also that the consent of their parents should be previously obtained and certified to these. Thus he laid the foundation for greater harmony in the approaching union. He advised again that an inquiry should be made if the parties were clear of engagements or promises of marriage to others, and if they were not that they should be hindered from proceeding. Thus he cut off some of the causes of the interruption of connubial happiness by preventing uneasy reflections or suits at law after the union had taken place. He advised also in the case of second marriages that any offspring resulting from the former, should have their due rights and a proper provision secured to them, before they were allowed to be solemnized. Thus he gave a greater chance for happiness by preventing mercenary motives from becoming the cause of the union of husbands and wives. But George Fox, as he introduced these and other salutary regulations on the subject of marriage, so he introduced a new manner of the celebration of it. He protested against the manner of the world, that is against the formal prayers and exhortations as they were repeated, and the formal ceremonies as they were practised by the parish priest. He considered that it was God who joined man and woman before the fall, and that in Christian times, or where the man was truly renovated in heart, there could be no other right or honorable way of union. Consistently with his view of the subject, he observed that in the ancient scriptural times, persons took each other in marriage in the assemblies of the elders, and there was no record from the Book of Genesis to that of Revelations, of any marriage by a priest. Hence it became his new

Society, as a religious or renovated people, to abandon apostate usages and to adopt a manner that was more agreeable to their new state. George Fox gave in his own marriage an example of all that he had thus recommended to the Society. Having agreed with Margaret Fell, the widow of Judge Fell, upon the propriety of their union as husband and wife, he desired her to send for her children. As soon as they were come, he asked them and their respective husbands if they had anything against it or for it, desiring them to speak, and they all severally expressed their satisfaction therein. Then he asked Margaret if she had fulfilled her husband's will to her children. She replied that the children know that, whereupon he asked them whether if their mother married they should not lose by it, and he asked Margaret whether she had done anything in lieu of it which might answer it to the children. The children said that she had answered it to them, and desired him to speak no more about that. He told them that he was plain and that he would have all things done plainly, for he sought not any outward advantage to himself. So after he had acquainted the children with it, their intention of marriage was laid before Friends, both privately and publicly, and afterwards a meeting being appointed for the accomplishment of their marriage, in the meeting-house in Bristol, they took each other in marriage in the plain and simple manner as then practiced and which he himself had originally recommended to his followers. Thus it will be perceived that though more than two centuries have passed away, the principles of Friends in regard to this subject remain the same, although the practice in its accomplishment has been much simplified or modified. At the time of the rise of Friends, the custom or law required the publication of the bans three Sundays in succession from the pulpit, and to be affixed to the church door before the accomplishment of the

marriage, and in order to comply with this formula Friends were accustomed to declare their intentions publicly in three consecutive Monthly Meetings, and after the legality of their marriages were fully established by the authority of law, this was continued until it became burdensome, when it was modified from time to time until the present practice has obtained, of leaving it optional for parties to declare their intentions publicly, in person or by paper, to the Meeting to which the woman belongs, but one time. The further enquiries in regard to clearness, and the proceedings thereunder, remain very much as at the first rise of the Society. In the matter of divorces but little need be said, as the pledge "until death shall separate us" precludes any necessity for rules governing this matter, though at least one of our disciplines makes this abatement "in extreme cases of persistent cruelty, rendering life insecure or the fulfillment of marriage vows by the injured party improper, legal separation without divorce is permitted."

GEO. S. TRUMAN.

Genoa, Neb., 5th mo. 27th, 1895.

1695—FLUSHING, L. I.—1895.

WHAT FRIENDS HAVE DONE FOR THE
WORLD.

Aaron M. Powell read a paper upon "What Friends Have Done for the World," of which the following is an abstract:

RELIGIOUS LIBERTY.

Their first great service was to achieve, for themselves and others, a larger measure of religious liberty. They were ostracised and persecuted alike by representatives of Church and State. Of the sufferings and hardships of this early martyr period this generation of Friends can have little conception. The persecution was perhaps more wholesale in England, but if possible, more violent in New England. There were upward of 4,200 Quakers,

both men and women, crowded in the English prisons, many of them indescribably filthy and loathsome, at one time. There were ear-croppings, burnings, and all imaginable means of torture, and hundreds of deaths in consequence. In this astonishing record of cruelty and persecution New England had a bad preëminence. Even Bostonians were extensively engaged in imprisoning, whipping, starving, and hanging innocent, devout women and men. Edward Wharton was, by order of Gov. Endicott, arrested, led to the market place, stripped, and bound to a cart wheel and punished with thirty lashes, so cruelly inflicted that "peas could lie in the holes that the knots of the whip had made in the flesh of his back and arms;" and Mary Dyer, a true and noble woman, whose only offence was pleading the cause of religious liberty, was hanged by order of the Governor. Such was Puritan Boston a little more than two centuries ago. Our present religious freedom was, indeed, purchased at great cost.

APPLIED CHRISTIANITY.

Friends, from the earliest period in their history, have been distinguished for their varied and largely useful labors in the sphere of what we know in modern phrase as "applied Christianity." Friends recognized the Divine presence in the human soul, and that all men were brethren.

ABOLITION OF SLAVERY.

It was this inward principle which led George Fox very early in his ministry, in 1671, to oppose slavery. It was Elizabeth Heyrick, an English Quaker woman, who, at a later period, enunciated the doctrine of immediate and unconditional emancipation. The slaveholders of Barbadoes, as early as 1676, were so much alarmed by the preaching of Fox and others as to make a law to prevent the attendance of negroes at their meetings. Clarkson, in speaking of his preaching against negro slavery in the West Indies, says: "Thus was George Fox

probably the first person who publicly declared against this species of slavery." Clarkson, who was not himself a Friend, also pays to Friends a most hearty tribute for their faithful, generous help in the anti-slavery and anti-slave trade struggle in England.

In America opposition to slavery on the part of Friends antedated by something more than a century the modern abolition movement, represented by Garrison, Phillips, Whittier, Lucretia Mott, and others. It was as early as 1688 that a Meeting of German Friends, who had settled at Germantown, Pa., memorialized the Yearly Meeting of the Pennsylvania and New Jersey colonies against "the buying and keeping of negroes," and commenced the preliminary labor within the Society which ended in making it a disciplinary offense for a Friend to own or hire a slave, and incorporated it as a standing counsel in the Book of Discipline to abstain from the use or purchase of anything wrought by the labor of slaves. Pre-eminent among the early opponents of slavery in the Society of Friends was John Woolman. By his persuasive voice in the ministry, personal visits, and appeals among Friends who were the owners of slaves, and by his pen, he did much to promote the entire abolition of slavery in the several Yearly Meetings of Friends, and he also exerted a powerful anti-slavery influence among others not members of the Society of Friends. Anthony Benezet was another whose pioneer labors were most effective against slavery. The Yearly Meetings of Pennsylvania, New England, and New York, after much prolonged and patient labor, finally eradicated slavery from within their borders. In 1784 the Virginia Yearly Meeting made slave-holding a disciplinary offense, and with its action slavery ended in the Society of Friends. It is noteworthy that in thus abolishing slavery within the limits of the Society from the higher consideration of Christian duty, Friends were not at ease with

emancipation only, but were also concerned to make restitution for the wrong and injustice which slavery had imposed upon its victims. Nor were they content to rest with the abolition of slavery within their own denominational limits. In 1790 memorials from the Society of Friends against slavery were laid before the first Congress of the United States. Friends of that day also took an active part in the formation of the earlier abolition Societies of New England, New York, Pennsylvania, Maryland, and Virginia. All this was antecedent to, and largely helped to prepare the way for the modern abolition movement. It was through Benjamin Lundy, who was taught in the school of Woolman, that William Lloyd Garrison became interested in the great work to which his life was dedicated, and of which he was the successful, and finally honored leader.

THE INDIANS

The service of Friends has been not less helpful and conspicuous in behalf of the Indian than the negro. The world has never had a more striking illustration of the power of Christian example than in the experience of William Penn and his compeers in their relations with the Indians. Wendell Phillips used to say: "Show the Indians civilization before you expect them to enjoy it. Do justice if you expect to receive it." This is what Friends in their contact with the Indians have done. They recognized the Indian as a child of God, treated him justly and kindly, and were scrupulously careful both as to making and performing promises. Treaty obligations on the part of Friends and the Indians have been faithfully and honorably observed by both. William Penn's great treaty of amity with the Indians in 1682 has challenged world-wide admiration. It has been said of it that it was "the only league between those nations and the Christians which was never sworn to and never broken." Cruel and revengeful as the

Indians have been toward others who have treated them with bad faith, they have always been kindly and trustworthy toward Friends, whom they have recognized as their friends. While human history is read by men, the record of the exceptional, fraternal relation maintained by Friends with the Indians will be a most suggestive, honorable, and praiseworthy tradition.

PRISON REFORM.

In prison reform and in the humane movement for the abolition of the death penalty, Friends have also been pioneers and most influential helpers. George Fox, William Penn, and many of the early Friends were so often imprisoned, sometimes passing long periods in jail, for conscience sake, that they often became only too painfully familiar with the filthy and unwholesome condition of the prisons in which they were incarcerated, and which they made known to the authorities and to the general public.

The labors of Elizabeth Fry wrought a revolution in English prison management, and were influential throughout Europe in directing public attention to the urgent need of reform in prison administration. Her beneficent influence helped greatly to promote the thought that the true function of the prison is reformatory, as well as a punitive. Friends have been in earnest and constant in their opposition to the death penalty. Their labors in this direction have helped greatly in England and in this country to lessen the number of capital offences.

PEACE AND ARBITRATION.

Friends, from the beginning, have been actively identified with peace and arbitration and opposed to the war method of settling difficulties. Among themselves, when differences have arisen, care has been taken speedily to end them, rather by arbitration than by recourse to litigation or force. Thus have they, historically, led the way for the more modern movement indicative

of the growth of a higher civilization, in favor of arbitration, local, State, national, and international. By much suffering in times past Friends have attested their faith in the peace principle.

TEMPERANCE.

In connection with another of the world's great evils, in temperance, Friends have rendered signal service. As in the case of slavery, so with reference to intoxicants, much patient labor was required to overcome the force of traditional social drinking usages, and the love of gain which in some instances bound Friends to the evil drink traffic. While even now Friends are not always and everywhere clear all complicity with the still widely prevalent drink evil, it may be fairly assumed that they are much more nearly so than most other religious bodies. An intemperate Quaker or a Quaker rum-seller is, indeed, rarely known. As with the overthrow of slavery, so also in connection with the temperance reform Friends have been largely influential and helpful by their example and teaching with others beyond the limits of their own membership.

OATHS.

One of the severest contests Friends were called upon to undergo, to secure a recognition of the rights of conscience, was in connection with the disuse of oaths. The right of simple affirmation, which all Friends and others conscientiously opposed to the oath now enjoy, was secured through great individual suffering, persecution and loss.

OTHER CHARACTERISTICS.

Consonant with their view of the spirituality of religion, Friends have borne valuable testimony against a superstitious reverence for days, pompous ceremonies, titles, and titled offices, as at enmity with the simple truth, and derogatory to healthful self-respect in the individual. In simplicity, economy, and general thrift; in the recognized equality of women in

marriage and in religious labor; in the purity and sweetness of the Quaker home and social life; in the care of the poor—a Quaker inmate of a public poorhouse is unknown—these are some of the characteristics and qualities of a peculiar people whose presence, daily life, and conversation have been a beneficent, uplifting influence for the good of many a community in many countries wherein Friends have lived and wrought.

THE INSPIRATION OF THE BIBLE.

The human element in Holy Writ is as distinctly vouched for by the Biblical writers themselves as the Divine element. It was recognized as regards the Old Testament by our Lord Himself, and by Evangelists, Apostles and Fathers of the early Church.

It is superstition alone that needs for its sustenance an infallible book, whose every line shall be of equal value. What is needed by reverence, as by reason, is a real revelation of God's will. It is this which the Bible brings us, and the evidence is plain enough that the human powers used to impart this priceless gift were only so far plenary directed as would insure the fulfillment of this high and holy purpose.

In the case of a distinct Divine message delivered through a human messenger, we may be sure that the inspiration was direct and particular enough to secure the necessary accuracy.

But where the writer treats of matters within his own knowledge or powers of verification, careful study makes it perfectly plain that only such superintendance was vouchsafed as would be needful to guard against serious or harmful errors.

The inspiration of the Book is not uniform, but varies with the subject treated, and is *plenary only when dealing with moral and spiritual truth.*

God's revelation in the Bible concerns itself only with matters *otherwise undiscoverable.* His inspira-

tion was vouchsafed to enable men to "say what reason could not, nor experience, nor discovery, nor the deepest insight, nor the happiest guessing, nor the most sagacious foresight." Nothing lower, nothing *merely utilitarian*, was the purpose of the light and leading given to the writers of this Book.

. . . In a word, God in His character and purposes of love to men, was to be shown afresh in some new or some forgotten light in which He could not have been recognized by unaided human wit. The purpose of the Divine revelation given in the Bible was an ethical and spiritual purpose. With this single aim in view, men of old "were moved by the Holy Ghost" and "spoke from God." But the Divine illumination given for this end, need not and does not guarantee every word spoken on extraneous subjects, by those who, on such matters, were uttering their own or the current opinions of the age in which they lived. . . . It is by candidly avowing the unessential human element that we keep intact the essential, the permanent and the Divine. It is only by learning reverently to distinguish the one from the other that we become able to estimate what the seers of the Hebrew race accomplished for mankind even in the infancy of the world. Thus only can we realize how much those holy men of old were always needed, with their hungering and thirsting after righteousness, "their irrepressible consciousness of moving about in worlds not realized, and their insatiable desire for communion with heaven and friendship with the eternal.

It is its acknowledged capacity of inspiring—inspiring all sorts and conditions of men—which guarantees for ever to the Bible the sure recognition of its inspiration.—*From the 'Word and the Way.'*

WM. LEIGHTON GRANGE, M.A.

Each individual is a point of radiance in the great corona of humanity whereof the substance is God.

Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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Charlotte W. Talcott, somewhat known to our readers through occasional communications in the REVIEW, has recently become a member with Friends at Bloomfield, Ont. She formerly belonged to the Church of England, but being connected and associated with Friends during the past years, possessing a mind susceptible to new ideas, original and independent in thought, she has come to find herself one with us in belief and principle, as well as in association, and the outward step of joining us nominally, indicative of the unity in thought and spirit, is very welcome and encouraging news

The following arrangement of meetings will probably be followed out at Coldstream in 8th mo. We hope to

give quite full information in regard to railroad arrangements, routes, destination, entertainment, etc., next issue :

PROGRAMME OF MEETINGS AT COLD-
STREAM, ONT., IN 8TH MO., 1895.

Eighth month 20th (Third-day)—
Day of arrival.

Eighth month 21st (Fourth-day)—
Executive Committee of Union for
Philanthropic Labor.

Eighth month 22nd (Fifth-day)—
Executive Committee of First day
School General Conference.

Eighth month 23rd (Sixth-day)—
Morning—Lobo Monthly Meeting.
Afternoon—Executive Committee of
Educational Conference.

Eighth month 24th (Seventh day)—
Morning—Pelham Half-Yearly Meet-
ing. Afternoon—Executive Committee
of Religious Conference.

Eighth month 25th (First-day)—
Meeting for Worship.

GENESEE YEARLY MEETING.

Public meeting was held twice on First-day at 11 and 4 o'clock. The weather was about right, and a large assembly gathered in the old Meeting House on the hill, not as large, perhaps, as on most former similar occasions, yet larger than we anticipated. Allen Flitcraft and John J. Cornell spoke at the morning meeting and Isaac Wilson made prayer. In the afternoon Allen Flitcraft made prayer, Isaac Wilson spoke at quite a length, and William M. Way and Charlotte W. Cox briefly. We heard many expressions after the meetings to the effect that they were deeply interesting occasions. Our views were set forth clearly and convincingly. Religion was shorn of its mask and mystery and made so simple that the merest child who had arrived to the years of understanding might comprehend it.

In the early part of the morning meeting Allen Flitcraft broke silence with the text, "To him that overcometh will I give to eat of the tree of life

which stands in the midst of the Paradise of God." This, he said in substance, is a figurative expression, symbolical of the condition of man living his true life, the life of obedience to the manifestations of God's will in his soul; his condition not only in the life hereafter, but in the life that is present. If we do not experience a heavenly happiness even while here on earth the fault is ours. Man is a threefold being, physical, intellectual and spiritual. The full development of each makes him symmetrical, and consequently happy, because he is as God intended him. There is not a propensity in his nature, or talent in his possession, but is God-given, and therefore good, and all evil comes from their misuse. By disobedience Adam fell and by disobedience we fall. All evil, all dissipation, all crime, all voluptuousness, all covetousness, all suffering, even physical, is brought about by disobedience. All good comes, and is from God; all evil that has been and is in the world to-day is brought about by the fault of man.

We hear people say, "I cannot keep from drinking," "I cannot keep from getting angry." They tell the truth, for they cannot of themselves; "By grace ye are saved through God." "How shall I get in to this saving condition?" has been the earnest cry of many a sin wearied soul. When thy soul is convinced of sin come under the power of that conviction and dwell under the sweet influence of saving grace operating in thy heart. And when we have a portion of this goodness in ourselves let us strive to influence others to good. If we attempt to go to Heaven alone I doubt if we will ever get there.

This is the overcoming that will give us to eat of the tree of life, or make us to enjoy happiness in this life, and eternal bliss in the life to come.

After a pause of silence John J. Cornell arose with the question, "What makes a Christian?" Does the acquiescence to this or that doctrine or

dogma make one a Christian; or subscribing to some catechism; or enrolling one's name on some church record; or believing in certain doctrines; or deifying the man Jesus and placing one's faith in him as Lord? It is said that the devils believe and tremble. Let us look over the history of man where these things have posed as religion. We hear anathemas hurled against those who differ in thought; we find bitter persecution to be rife; we see rivers of blood flow in the name of Christianity. Can these things be in accordance with the will and wish of Him whom they call Lord and Master and recognize to be the founder of their faith? No; it is self evident that these things cannot make men Christians. What then can?

"If any man shall deny himself, take up his cross and follow me," saith the Christ in Jesus, "he will be my disciple."

"Denying self" is the keeping and dressing all the trees of the garden; representing all the propensities, appetites, desires and passions of the human heart. This will give him enough to do without seeking to assume the place of God in directing the course of another. Each soul is designed to be independent, in regards salvation, from all others, but wholly dependent upon its Creator.

"Taking up the cross daily" means continual watchfulness even unto prayer.

"Follow me" means obeying the Christ, or the inspeaking voice of God.

Jesus set up no new form; he enunciated no creed; gave forth no catechism. He did utter a new commandment, "Love one another." This was to be the badge of discipleship, and as a tree is known by its fruits so may a Christian be known by the love he manifests. These things will be evident if we are living the Christian life. We will "add to our faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness

brotherly kindness, and to brotherly kindness, charity."

The faith meant is that that leads to entire dependence upon God; the virtue is that course of conduct that honors not only the moral, but also the spiritual law; the knowledge is that of our own and of the divine nature; the temperance is the moderation in all things; the patience is that tranquility of mind that never allows of discouragement, but waits for results; godliness means goodness; brotherly kindness means not only loving those who love us, but loving our enemies also; charity is the crowning grace of love. If we enter upon such a life here death will be only a transition from this existence, where the soul is hemmed in by the confines of flesh, into the limitless ocean of the divine spirit. The meeting closed by prayer from Isaac Wilson.

In the afternoon meeting, after a season of silent meditation, and a vocal prayer by Allen Flitcraft, Isaac Wilson spoke from the text, "Go ye into My vineyard and labor, and whatsoever is right I will give you." He spoke of the important work on our part of putting ourselves in a position and condition for work in our Heavenly Father's vineyard. Despire not the meagre talent; slight not the little intimations that call for its service. O, that I might disabuse every mind of that feeling of unworthiness that leads to inactivity.

The Divine nature is implanted in every human nature, and is able to qualify that human nature for the accomplishment of its divine purpose. By thought and by use we strengthen our high privilege and relationship as co-partners with God and co-laborers with our fellow man. We are commanded to let our light, however dim, shine, not under a bushel, under-estimating the divineness of it, and the need of it in God's great plan, but on a candlestick, illuminating all around, and especially the dark recesses of our own soul. If there is any one besetting sin I dread in our Society it is indifference.

We have a part of the work to do. That all-powerful, all-sufficient Being we call God cannot do it all in saving our souls, or in perpetuating our Society. O that we may not be unmindful of the little convictions that overtake us, perhaps at our daily vocations, perhaps on our nightly pillow, but treasure them and let them do their perfect work until we are so established that our human judgment comes to be made the Divine judgment, our human natures the Divine nature, and our will become the Divine will, and God's throne and kingdom be fully and firmly established within. We will then have a Saviour sufficient for all occasions, able to save us in the mart of business, in the field of politics, in all the affairs and vicissitudes of life—a nineteenth century Saviour. O may we attend to the little quickenings of the spirit, to the little bubbleings up of the divine life within, and though they may seem as strangers they may prove to be angels unawares.

William M. Way bore testimony to the fact that God comes to teach his people himself. He does it in the silence. Be still and know that I am God. So may we gather home to His everlasting standard of life and light.

Allen Flitcraft spoke briefly, reminding us that it does not matter as much to have our names written upon the meeting book, or enrolled upon the church record, as to have them inscribed in the Lamb's Book of Life.

Charlotte W. Cox declared how precious it is to get into the quiet to listen, to meditate, to dwell upon the emancipations from the divine source.

E. M. ZAVITZ.

(Concluded next issue.)

DIED.

MILLS—At her home, near Mt. Palatine, Illinois, 5th mo. 28th, of neuralgia of the heart, Hannah S., wife of Joshua L. Mills, a much valued member of Clear Creek Monthly Meeting of Friends.

A. J. Flitcraft and wife, and Thomas Woodnut, all of Chicago, were present at the funeral.

CANADA HALF-YEARLY MEETING OF FRIENDS.

HELD AT BLOOMFIELD, THE 25th, 26th AND 27th OF 5th MONTH 1895.

The meeting for Ministers and Elders convened at 3 o'clock, Seventh-day afternoon.

In the evening a meeting of the Standing Committee for Philanthropic Labor was held. The chairman opened the meeting by reading the 14th chapter of St. John, after which a highly interesting and instructive programme was rendered, consisting of readings, recitations and addresses. One of the principal features was a dialogue given by two small children, exemplifying the good influence a little child can have over her fellow-playmates.

The law against the liquor traffic in Maine (the oldest Prohibition State of the Union) was explained, showing that while it is possible for that prohibitory law to be broken, the same as the law here against stealing, still it is very strict, and there is very little drunkenness throughout the State, and when any are found violating it they are severely punished. The children there grow up to look upon the liquor traffic as a criminal offence, which it surely is. Let us put forth every effort to raise the standard of this Dominion of ours and make it as pure in the sight of God.

First-day morning. Meeting for worship convened about 11 o'clock. The silence was broken by our friend, Isaac Wilson, who beautifully addressed us from the text, "Take ye away the stone," followed by prayer by Sarah Spencer.

In the afternoon the third semi-annual First-day School Association was held. This session was opened by reading the 23rd Psalm, after which a short but impressive silence was enjoyed.

Reports were then read from four of the schools, most of which were very encouraging, bearing evidence that we

are each made stronger and better fitted for the work our Heavenly Father has for us to do by thus using our talents in the First-day School. Some excellent readings and recitations were given, and remarks made according to the nature of each selection. A rich essay was read on the subject, "The relation of the First-day School to the Meeting," which particularly emphasized the fact that the First-day School is the place to inculcate in the minds of the children the true principles of Friends, that they may grow up to love them, remembering that if we fail to sow we cannot reap.

Second-day morning we were reminded of what our forefathers suffered to gain the freedom of worship we now enjoy, and we were urged to remember that while no such sacrifice is required of us to-day still there is a work for us to do.

The business of the Half Yearly Meeting was then transacted, and with feelings of thankfulness to our Heavenly Father for the many blessings enjoyed the Meeting adjourned.—M.E.B.

YOUNG FRIENDS' ASSOCIATION.

A particularly interesting session of the Young Friends' Association of New York and Brooklyn was held in the New York Meeting House the First-day evening of Yearly Meeting week, 5th mo. 26th. There was a large attendance, and we felt much encouraged by the interest shown by our many visitors. After our usual opening silence, and the reading of the minutes of the last meeting, a committee to nominate officers was appointed, and the finance and membership committees gave their reports. Harriet Cox McDowell, our delegate to the Conference of Friends' Associations, held in Philadelphia on 5th mo. 13th, gave a very interesting account of the Conference. Caroline A Miller, our Secretary, reported that she had sent copies of our constitution to twenty-

two Friends' Associations and Circles, and in return had received copies of constitutions and programmes from most of them. Brief comparison was made between these different constitutions and programmes and our own.

The report of the Literature Section was given by Ella B. McDowell. Reviews were read of "A Quaker Ideal," by Francis Frith, an English Friend, and of an article entitled "At the Friends' Meeting House," in a Toronto journal.

Amy J. Miller reported for the Discipline Section. She continued the account of their comparative study of the different disciplines in relation to First-day and other schools.

Franklin Noble gave the report for the Current Topics Section. Mention was made of many topics of interest, both locally and to the world at large. Among them were the action of the General Presbyterian Assembly, in ceasing to acknowledge graduates of the Union Theological Seminary as ministers in the Presbyterian Church, and the advance of civilization in China as the result of the late war.

Leah H. Miller reported for the History Section. She gave a review of the sixth chapter of Sewell's History of Friends, which treats of the sufferings and persecution of Friends in New England.

The committee on joint section meetings reported that they had arranged to hold four meetings during the summer months, in the shape of outings, the sections to take turns in taking charge of the meetings.

The subject of the evening, "The Office of the First day School," was opened by a very interesting and suggestive paper by S. Elizabeth Stover. A very general discussion of the subject followed.

After a short silence the meeting adjourned till 10th month. B.

Faith and purity, bound together and made alive by love to God and man, make the substance of all religion.

HOME MISSIONARY WORK.

A paper written by Lydia J. Mosher for the Town S. S. Convention held at South Granville, 5th month, 31st, 1895.

The reason why I was willing to write on this subject was that I have long felt a great need existed in our midst—a need as yet unmet by any church or churches. It is very true that it is easier to tell what ought to be done than to do it, and I am thankful to know that much good is being done in all large towns and cities in this direction, and that the churches are constantly advancing towards a more united effort in this line. But we have only to look in the right places and we shall see enough to convince us that a vast field of work lies ready, while, alas! the laborers are all too few.

My appeal is to church members—nominal Christians. Too many of these think they have done their whole duty after attending church three or four times a week, and perhaps teaching a class in Sunday School. To such I would say, before sitting down in your comfortable homes, feeling you have done all required of you, think a little. Probably out of earshot, but not far away, are whole families living in wretchedness and want; want not only of the common necessities and decencies of life, but want of the spiritual food, without which their souls must die. They do not know of this want perhaps, they may laugh you to scorn for suggesting it; that is no cause for discouragement, still less is it an excuse for inaction.

We all realize something of the transformation which takes place when a soul dead, as it were, in misery and sin is awakened to the hope of a better life, and if any of us can raise one such to a footing where he or she can stand without our aid, able in God's presence to do the right, is it not a work to rejoice over more than the accomplishment of any worldly project, however great?

And then there are the children. I wish I could express all that means to

me. I have wished many times I had the strength and ability to gather in all the little ones who receive no religious teaching, and lead them to know and love the Saviour.

To see a little child, formed in the image of its Maker, but never hearing his name except in an oath, learning the name of Jesus only to blaspheme, growing up in the deadly atmosphere of pollution and crime, what can we expect of this coming man or woman? Would we judge them so harshly could we see before us as they passed, the years of this life from childhood up, and the influences brought to bear upon this immortal soul?

When we stop a moment and think of the hordes of ignorant foreigners constantly landing on our shores, the thought is truly appalling. Schools are provided them and laws are passed to compel attendance, but what heathens they are in regard to true religion? Boasting at the most of vain superstitions, knowing naught of Christ's saving power, they grow up a menace to our institutions and to our country itself. If every church member did all he or she could in this matter, realizing that in so doing they are but following the Master's example and obeying his injunction, "As ye have done it unto the least of these ye have done it unto Me." Then would not this fair broad land of ours be a haven of rest, not only to the weary bodies, but to the souls sitting in darkness, and often hungering and thirsting for the "bread of life" and the water which alone satisfies those who drink that they "thirst no more." This work will never be accomplished until every Church and Sunday School awakens to its true mission, and in the name of Him who "went about doing good," accepts the work of uplifting humanity," seeing in the lowest specimen one formed in His image, within whose soul, though dimmed by clouds of prejudice and seered by acts of sin, there is still the spirit of Him who "never leaves Himself without a witness."

May we all, as Sunday school workers, make for ourselves a broader and a higher aim, thus hastening the day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

And let us obey the command, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

"Ho! thou traveller on life's highway,
Moving carelessly along—
Pausing not to watch the shadows
Lowering o'er the mighty throng!
Stand aside and mark how feebly
Some are struggling in the fight;
Turning on thee wistful glances
Begging thee to hold the light.

"Look! upon thy right a brother
Wanders blindly from the way,
And upon they left a sister,
Frail and erring, turns astray.
One kind word, perchance, may save them,
Guide their wayward steps aright.
Canst thou then withhold thy counsel?
No, but fly and hold the light!

"Hark! a feeble wail of sorrow
Bursts from the advancing throng,
And a little child is groping
Through the darkness, deep and long.
'Tis a timid orphan, shivering
'Neath misfortune's withering blight;
Friends, home, love are all denied her.
Oh! in pity, hold the light!

"Not alone from heathen darkness,
Where the Pagan bows the knee,
Worshipping his brazen image
With a blind idolatry.
Where no blessed Gospel teachings
E'er illumine the soul's dark night,
Comes the cry to fellow-mortals,
Wild and pleading, 'Hold the light!'

"Here, as well in life's broad highway,
Are benighted wanderers found;
And if all the strong would heed them,
Lights would glimmer all around.
Acts of love and deeds of kindness
Then would make earth's pathway bright,
And there'd be no need of calling,
'Ho! thou traveller; hold the light.'"

Every mass of rock has an ore of some kind within its hard embrace; every wild herb has some healing virtue; every sky, however inclement, sheds some beneficent influence. So the character of every man holds the Divine somewhere.

ESSAY ON THE LATTER PART OF THE THIRD QUERY.

In the Sermon on the Mount Christ said: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." . . . "Wherefore, by their fruits ye shall know them." Again, in the fifteenth chapter and fifth verse of St. John, he says: "He that abideth in me and I in him, the same bringeth forth much fruit."

Paul, in Galatians, tells plainly what the fruit of the Spirit is—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

If we are bearing these fruits of the Spirit, either as a society or individually, or, rather, both as a Society and as individuals—since our Society is so dependent upon the correct living of the individuals who compose it—we will be in a condition to answer all the queries fully. Just how sincerely we endeavor to manifest these virtues in our daily lives, our answers to them are intended to make known. Then I would repeat what was so plainly stated in the preceding article on this query: Our ability to answer these queries satisfactorily depends wholly upon our abiding in Christ and having Him abide in us.

If we love our Society and believe it to be essential to the advancement of Christ's Kingdom on earth, we can not be indifferent to its condition in the respects queried after, and we rejoice only when improvement is apparent.

In the generations past since the Society of Friends was founded, the Friends have acquired such a reputation for honesty, truthfulness, quietness and generosity, that to-day the word "Quaker" is synonymous with gentleness, just weight, and fair dealing.

We know this was attained by a fixed purpose, on their part, to be found by the help of Christ doing those things that "make for peace." They, like Jesus, could of themselves do nothing. What presumption it would be in us to expect to do the same good

work of ourselves, or in our own strength! It were well for us, since we have so nearly laid aside the distinctive dress of the old-time Friends, to endeavor to make our lives show all the more plainly that we are not of the world—worldly. Self-control and self-restraint are in themselves worthy qualities for which to strive; and yet if there has been justifiable censure bestowed upon members of our Society, it has been largely on the ground that some of its members were stiff, formal, cold and passionless; and, being so themselves, looked with disapprobation upon all who differed from them.

This was simply the result of trying to live up to what their discipline told them was their duty, in their own strength.

We have ministers, and many less prominent members, among us to-day whose preaching and whose living warn us against making this mistake; besides, we have numerous journals, biographies, and kindred writings of Friends, who have lived in the near and more distant past, testifying to the happiness and usefulness of a life spent in the service of the Father, and the companionship of the indwelling Christ.

Would it not be wise for us all to exert ourselves more earnestly to bring these writings and like reading matter elsewhere obtained, more frequently to the notice of our children?

Telling them when they are quite young, in language as simple as we can make it, the more interesting events; fostering, so far as in us lies the power, an interest in the truths for the promulgation of which the early Friends suffered so much. It is not necessary to confine the child to a mental diet of the writings of Friends, or one composed entirely of religious thought, to implant a love for wholesome reading. But for his mental and spiritual development it is essential that all that is false or impure in its teaching, or weakening to the moral character, should be withheld.

There is enough that is beautiful and interesting in nature, and real in life, upon which to feed the mind of childhood and youth without recourse to imaginary creations.

Prominently in the list of "pernicious literature" I would place all fairy stories, and stories of elf-land, including "Arabian Nights" and ghost stories.

A healthy child invariably likes "true" stories best; it is the imaginative child alone who delights in fairy tales, while in such a child the imagination is stimulated by stories of the weird and unreal, invariably at the expense of its nerve force, and the result is suffering and superstition.

With the ordinary child, who will listen with interest to almost any kind of story rather than hear none, the fairy story but paves the way for wild romances, and detective or pirate stories when older. They have acquired a taste for trashy, thrilling, exciting reading, which, like the drunkard's thirst, consumes all that is best and noblest in them.

It has seemed to me that we, as a Society, have not given as much attention to the study of the Bible as we should. My observation has been that scholars of the First-day schools of other religious organizations know much more of the history of Bible characters, and of the passages sustaining them in their peculiar doctrines, than do the children of the Friends as a rule. It is not teaching sectarianism to carefully instruct our children or scholars in the *truth* as we see it. To the contrary, it serves to fortify them, when exposed to opposing influences, against doubt and indecision; possibly against mistake and an uncongenial church relationship in the years to come.

Most truly, I believe that the Old Testament, as well as the New, was given that all men might know of Christ; but still I would not advise the placing of the Old Testament, especially, in the hands of a young child with instructions to read it through; judg-

ing from my own case, that would tend most effectually to discourage a reading of Scriptures. There is much in the whole Jewish history, as given in the Bible, which need; careful, prayerful handing forth by a matured mind to the questioning mind of a child, to the end that he shall entertain none but reverential thoughts in regard to the dealings of God with His chosen people.

RACHEL P. BROWN.

GOD IN NATURE.

Extracts from "The Word and the Way," by Wm. Leighton Grange, M.A.

The evidence of language conclusively proves that long before the patriarchal age, some unknown man, "gifted with the vision and faculty divine," learned to speak of the inscrutable and all pervading power as "Heaven Father." For the forms of the same word, are clearly derived from the prehistoric Aryan expression for this idea. But very soon, those whom the traces of God in Nature had attracted to His worship began to deify the forms through which the Supreme revealed Himself. * * * This pantheistic tendency seems irrepresible. It has constantly marred the purpose of the Father, of Him who "made everything beautiful in His time, and set eternity in the heart of man," who intended men to see through the loveliness of earthly things, the true and the eternal light, and orders in His love that

"Every bird that sings,
And every flower that stars the elastic sod,
And every breath the radiant summer brings,
To the pure spirit is a word of God."

Dean Stanley's tribute to the Society of Friends, in the City of Philadelphia:—

"There is one great characteristic of the venerable religious Society of Friends, of which this city is the centre, that alone of Christian bodies it placed before it, as the object of its existence, not any outward ceremony, not any technical doctrines, but the moral im-

provement of mankind, the insignificance of all forms and ceremonies, and of all authority as compared with the "inward light" or conscience. This protest of theirs, this aspiration, may have been accompanied by many relapses, many extravagances, many glaring inconsistencies; but in itself, and looking not at its means but its ends, it is an example to all Christians. It is not only Christian but Angelic."

LEAFLETS—No. 1.

The Sermon by Serena A. Minard which appeared 9th mo. 15th, in the REVIEW, we now have in leaflet form, suitable for general distribution in First-day Schools or elsewhere, and may be had at 25c. per hundred. We purpose issuing such Leaflets occasionally, and hope the undertaking will meet an encouraging demand.

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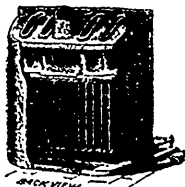
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NOTICE.

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 correspondents 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 direction? 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 look for on receiving the paper. Sincerely,

EDWARD COALE, Chairman of Com



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