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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, SIXTH MONTH, 1886.

NUMBER 1.

FORWARD.

LET me stand still upon the hight of life ;
Much has been won, though much there is
to win ;

I am a little weary of the strife.

Let me stand still awhile, nor count it sin
To cool my hot brow, ease the travel pain,
And then address me to the road again.

Long was the way and steep and hard the
climb ;

Sore are my limbs and fain I am to rest ;
Behind me lie long sandy tracks of time ;
Before me rises the steep mountain crest.
Let me stand still ; the journey is half done,
And when less weary I will travel on.

There is no standing still ! Even as I pause
The steep path shifts and I slip back apace ;
Movement was safety ; by the journey-laws
No help is given, no safe abiding place,
No idling in the pathway hard and slow ;
I must go forward, or must backward go !

I will go up then, though the limbs may tire,
And though the path be doubtful and un-
seen ;

Better with the last effort to expire
Than lose the toil and struggle that have
been,

And have the morning strength, the upward
strain,
The distance conquered, in the end made vain.

Ah, blessed law ! for rest is tempting sweet,
And we would all lie down if so we might ;
And few would struggle on with bleeding feet,
And few would ever gain the higher hight
Except for the stern law which bids us know
We must go forward, or must backward go.

Susan Coolidge, in THE INDEPENDENT.

INTRODUCTION.

DEAR FRIENDS:—We have undertaken, in publishing this Journal, a work in many respects alike new to our readers and to ourselves; and it is not without a deep sense of the responsibility and the difficulties involved in the task, that we enter upon it. So much is there of judgment and discretion required in the conduct of even so small a publication as this is, that at the outset we humbly ask Christian forbearance to be extended with a liberal hand. Though difficulties of many kinds are in the way, yet after careful consideration, with the good of our Society and its membership, and the advancement of the great principles of truth, in view, we are constrained to enter upon this field of labor.

Apart from the goodwill, sympathy and harmony, we think it calculated to promote among all our Friends; apart from its tendency to intensify our regard for the Society, and to maintain our identity, it will serve the worthy purpose, perhaps, of increasing our respect for literature, of extending our range of thought, and of cultivating our powers of expression. Such a culture should add force, influence, effect to our Society and the cause of truth, should tend to the self-respect and dignity which graced the shrines of worshippers in the halcyon days of Penn.

It shall advocate the application to the needs of the present of the living principles of a church whose name comes down to us enwreathed with those choicest legacies of our fathers, Religious Liberty, Emancipation, and Reform.

We do not claim that our publication will accomplish this desirable condition of things; but we trust and are in a measure assured from what we have already learned of the interest being taken in this enterprise, that there is a

spirit in the Society which will be called forth and render higher attainment possible and probable.

It shall be no purpose of ours to sow the seeds of discontent, to encourage any procedure that violates the liberal principles of our Society. We have already seen the shame brought, in a measure, to us all, through un-governed enthusiasm and disregard. Given certain influences or forces and the resultant may be easily determined. Dissatisfaction, or unrest is in itself no sign of weakness. It is in fact the condition of progress. But without *patience, toleration, charity* it is a weakness, and results in disintegration, hostility, and dissolution. Our aim shall be, therefore, to maintain unity—a unity which does not require all to think and do precisely alike, but will tolerate a great diversity of opinion, if needs be, that is without malice and presumption. That mysterious influence in nature called Attraction, operates more perceptibly between bodies that are oppositely electrified. So, perhaps, with our unity. If we were not all so uniform in some particulars at least, the attractive influence of our common purpose would be more perceptibly stimulated, and our unity, in consequence, more pronounced.

It is believed that much talent of a high order in the younger as well as in the older members of our Society, lies to a considerable extent dormant for want of a means of expression. The gulf between the *active* and the *inactive* in our Society is great, and with the exception of the Sabbath School, there are few, if any, intermediate stages. Youth is not stoical, and must be actively engaged in order to be interested. But so far as opportunity goes, there is little but the Ministry to call forth our powers, and as very few may be called upon, and youthful nature shrinks from it, to assume that worthy, exalted and responsible position, there is need of something adapted to our years and nature. Apparent apathy and real indifference have prevailed long enough. There are those who perhaps now would have been ornaments to the Society, had there been easier means of expression leading to the higher, and which would have inspired them with confidence sufficient to overcome their nature. To pass from silence to untutored public expression is more than many who feel it their duty can do. We hope

in publishing this journal, to encourage expression, and draw out the latent talent of our members and afford a means whereby they may express and learn to express in poetry or prose their best thought and higher feeling. Here is an opportunity for all of whatsoever degree of attainment, to employ their talents in a common medium for the common good, an exercise of mind that must add culture and refinement to the individual as well. And if these efforts should go further and disclose to any the possibilities of their nature, should in a measure develop an abiding love of truth, and remove any barrier to the assumption of higher duties and responsibilities, our journal will have lived out a good reason for an existence. The *outward* is before you that the *inward* may be expressed.

Our publication will contain news and announcements of Friends in our various localities, and of Friends in general; particulars respecting the doings and progress of our Society; contributions religious, literary and scientific; selections; reviews; hints on teaching and First-day School work; suggestions and papers on philanthropic movements, social reforms, the home circle, and other matters of interest pertaining to our culture, the well-being of our Society, and the cause of truth in the world. Our field is presumably large.

Again expressing the hope that your criticisms will always be tempered with a spirit of forbearance, and that by your efforts you will encourage and assist in whatsoever way may seem most judicious, we lay before you the first number of "YOUNG FRIENDS' REVIEW."

THE LATE RIGHT HON. W. E.
FORSTER, M.P.

On the Fifth of Fourth month, at his house in Eccleston-square, the subject of this sketch passed away. He was an eminent member of the Liberal party in the House of Commons, author of the Elementary Education, and of the Ballot Act, and fearless Chief Secretary for Ireland from the time W. E. Gladstone returned to office in 1880, till Fifth month, 1882. He died in the sixty-eighth year of his age, after a weary illness.

His Father, Wm. Forster, a land agent, born in 1784, settled at Broadpole, in Dorsetshire, and married Anna, sister of the first Sir Thos. Buxton. His only son, William Edward, was born at that place on the eleventh of Seventh month, 1818. The father was a member of the Society of Friends, "a fervent preacher, and an ardent opponent of slavery, who travelled on errands of mercy all over the United Kingdom, the Continent of Europe and America, and died in Tennessee while on an emancipation mission. His mother was a beautiful and brilliant woman, of strong character, and in full sympathy with her husband."

William was educated at the Friends' School in Tottenham. In 1846-7 he accompanied his father on a visit to Ireland, in the winter of the dreadful Irish famine, to distribute the relief provided by the Society of Friends.

He was educated in business, and became a partner of William Fisson, and finally owner of a great worsted and alpaca factory at Burley.

He married in 1850, Jane Martha, sister of Matthew Arnold, and daughter of Rev. Dr. Arnold, the famous Head Master of Rugby. By this marriage he became connected with the established Church. He was a man of deep religious feeling and principle, and it is said cherished a warm spot in his heart for his earlier associations, nor did he ever lose the sympathy of the Friends.

From 1861 to his death he was member for Bradford. In 1865 he was made Under Secretary for the Colonies; in 1868, Vice-President of the Council, with charge of the Educational Department. In 1870 he succeeded in passing an Act by which Public Schools and School Boards were created; in 1871, the Ballot Act. In 1880 he was created a Cabinet Minister, and chosen to the Chief Secretaryship in Ireland, which he resigned in 1882, having followed out during those terrible years the dictation of his convictions fearlessly, though not receiving the support he considered himself entitled to.

He had no children of his own, but adopted the two sons and the two daughters of W. D. Arnold, his wife's brother, Director of Public Instruction in the Punjab, who died in 1859. One son is H. O. Arnold Forster,

The above reminds us of the quiet unobtrusive influence of our Society, and the large

share it has borne in the education, the justice and the liberties of the world. It comes out in statesmanship, philanthropy, and good citizenship. The effect upon the nations, of those qualities of honesty, sincerity, simplicity, mercy justice and courage, which the Society has in some way instilled into its youth, there to remain and bear fruit in men and women who have adorned the earth, cannot be estimated. It becomes us to make ourselves worthy of a noble ancestry. Not satisfied with the contemplation of past achievements; not consoled by the thought that our principles shall live at all events, let us foster what is good and true, rather than indolently leave to others to promote. Let us build upon the past; and while we may regret that men so distinguished as he in ability and goodness, should in a measure become separated from the Society, may it never be said that it is for the good of the world that the Society should lose such a man.

On visiting Ireland with his father, he wrote:—"The result of our social system is that vast numbers of our fellow-countrymen—the peasantry of one of the noblest nations the world ever knew—have not leave to live. No one of us can have a right to enjoy either riches or repose until, to the utmost of his ability he strives to wash himself clean of all share in the guilt of such inequality." This coming to us now is almost prophetic.

George Washburn, D. D., President of Robert College, Constantinople, says:—"He came of the best and noblest Quaker stock in England." * * * "Mr. Foster's death is a loss not only to England, but to all the world; not least to America. He was as faithful a friend of ours as Mr. Bright, and he knew America better than he. He was a representative of a type of statesmanship which is too rare both in England and America, which is inspired by the highest Christian principle, governed by practical common sense, and devoted to party interests only so far as the party is true to the highest interests of the state and the world." W. G. B.

The noblest spirits are those which turn to heaven, not in the hour of sorrow, but in that of joy; like the lark, they wait for the clouds to disperse, to soar up into their native element.

Young Friends' Review.

Published monthly in the interests of the Society of Friends, at the City of London, Canada.

EDITORIAL STAFF:

W. G. BROWN, London.
S. P. ZAVITZ, Coldstream.
ISAAC WILSON, Bloomfield.
LIZZIE STOVER, Norwich.
EDGAR M. ZAVITZ, Coldstream.
SERENA MINARD, Sparta.

W. G. BROWN, *Managing Editor*,
S. P. ZAVITZ, *Treasurer and Business Correspondent*.

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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,

EDITORIAL NOTES.

We would be pleased if a member of each meeting would volunteer to receive the shorter items of news, to arrange and forward them to us; and to act in the capacity of a regular correspondent.

As young Friends are expected to contribute largely, and as it would be too much to look for articles always perfect in form or appropriate in matter; and as our space may prove limited also, we trust you will accept good naturedly our right to curtail.

To a number of friends we send copies, trusting that they will be placed with those likely to be interested in our undertaking. We shall feel indebted to those who do us this favor.

The paper will be published about the Tenth of each month, and matter for publication must be in by the Third of the month.

When we first thought of publishing a paper it was with the intention of affording a means of expression for Canadian Friends, but upon further reflection, we concluded that a larger field than Canada alone is open to a publication of this kind. The children and the youth have their papers, then a gap occurs—the young men and young women are without one; then come those ripe in years and rich in experience, with the solid food of the *Intelligencer* and *Journal*. We propose to add the missing link to the series, and hope with the limited means at our disposal to encourage the talent found in young manhood and womanhood throughout our Society. In a period rich with facilities for study and research, wonderful in gigantic enterprises, full of politico-economic problems, it is desirable to cultivate an understanding of our times, more thought, more expression, more unity. Nor is it less necessary than it ever was to possess a devout heart, that in the ardor of youth, and the vigor of manhood and womanhood, we may discern our duty as a Society and stand shoulder to shoulder in an organized unit, a fortress not easily assailed, and one that shall not crumble and fall away. We invite members everywhere to join our circle of readers and contributors.

We may be permitted to intimate, what perhaps is unnecessary, namely, that we prefer Friends not to send us communications full of lament as to the decline of our Society. We welcome all of encouragement to individuals and the church; but a doleful, deploring outlook upon the Society without any practical remedy suggested, will not meet with our approval. We would not be understood as meaning that no reference is to be made to the past. Far from it. All the good of the past is ours to inherit and to build upon. If there have been and are errors, duty requires them to be pointed out, and some consistent way of dispelling them suggested without yielding to hopeless lament. The time has arrived for action; for men and women of righteous courage and cultivated powers to study human nature as it is, discern the necessities of the hour and act promptly.

If a religious life is good for those who possess it, it is good for those who do not; and what we can do decorously in our acquaintanceship to put forward our principles and extend our limits, only adds that much support to the principles we espouse, and, as we believe, to the cause of truth and the good of humanity. As to a practical means in this direction, we trust that this publication may in a modest way serve a part. Its pages are open to reflection upon the great problems of God and nature, and our relation to God and nature. Through care and attention, through encouragement and courage, there may be increased the personal powers of us all: and if they bear the impress of the Divine, our Society shall prosper.

Will Friends kindly send us the names of relatives or others at a distance to whom we may forward copies, with a view to increasing the subscription list. While mentioning this perhaps it would not be out of place to ask you to consider whether by subscribing for one or two extra copies to be placed in other hands, you would be doing for the good of the Society anything commensurate with the additional expense.

We should be ungrateful indeed did we not recognize the generous assistance of those in each meeting to whom we first applied. The kindly and speedy response gives us courage and faith in our undertaking, and a cheering outlook upon our Society.

TRUST.

BY JOHN G. WHITTIER.

A picture memory brings to me;
I look across the years and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

Gray grown, but in our Father's sight
A child still groping for the light
To read His works and ways aright.

I bow myself beneath his hand;
That pain itself for good was planned,
I trust, but can not understand.

I fondly dream its needs must be
That, as my mother dealt with me,
So with His children dealeth He.

I wait, and trust the end will prove
That here and there, below, above
The chastening heals, the pain is love.

HOME CULTURE AND THE FIRST-DAY SCHOOL.

Because we are fully persuaded of the vast importance of the proper training and true development of the young mind, and on account of the responsibilities which such a training places on individuals, on heads of families, and on Religious Societies, we consider it our duty to make the subject a prominent one in our journal. We have full faith in the possibility of leading a child in rectitude through the slippery paths of childhood and youth until permanency of character is established, and it can stand alone. That the subject is an important one all acknowledge. That the First-Day School is a prominent factor in the work, most people accept, but we must ever place a proper parental training and home influence first. The establishment of First-Day Schools in our Society, opened up a broad field for usefulness to our younger members. Young Friends, we want you to take advantage of it. It will tend to instruct you in our principles. The scope of our paper will confine us mostly to you, young people—the part you should take in this work, and the benefits to be derived by you in such participation. We have faith in the future of our Religious Society. We have faith in its fundamental principles, for we believe them to be in accordance with Truth and with the teachings of Jesus of Nazareth.

There are a few things in connection with First-Day school work which seem at first glance of minor importance, yet experience has taught us to believe are essential to the success of any school. 1.—The older members, the young and the little ones, should all take part. 2.—The school should be graded. Don't mix the little ones, who cannot read, with good readers, nor the half-grown with the adults;

separate them, and give to each the very best teacher you can secure. 3.—All teachers should be regular in attendance, and punctual to time. This is important. A child soon becomes discouraged if its teacher is there but half the time and often then quite late. No school can succeed long when such is the case with its teachers. Every superintendent should urge strict conformity in this respect, and set a good example himself.

We would like to see all First-Day schools belonging to Genesee fully reported at the coming meeting of the Association, to be held at Farmington, N. Y., on 2nd day, at 4 o'clock, p.m., during yearly meeting week. In the report from each school might be mentioned :

- Number of months during the year school is held.
- Number of scholars enrolled.
- Average attendance.
- Increase or decrease since last year.
- Number of classes.
- Number of books in Library.
- Number of increase in books since last year.
- What papers are distributed.
- How long since school was established.

Genesee is the only association which does not belong to the General Conference. It might be well for friends to consider whether or not it is to our advantage or to the advantage of the General Conference for us to remain out any longer.

The First-Day schools belonging to our Association have had the advantage of all the publications of the General Conference, but for several years the Association has not contributed one cent towards the expense of their publication. Would it not be right? Would it not be more "Friendly" to defray a reasonable share of that expense? We hope these things may be considered at the approaching Association, and that ample time may be allowed all subjects that may claim its attention by having two sessions. S. P. Z.

REVIEW OF NOTED FRIENDS.

(INTRODUCTION.)

As we stand on the shore of the beating sea, or of the pulsing ocean, and watch the waves roll in, we observe that they do not all reach the same limit. Some come but a little way; others come farther up the shore; and still others, impelled by a greater force, roll on and on until, at last, the utmost limit is attained. So is it in the varying life of religious societies. Society is the visible shore of the invisible, spiritual sea. As we have watched in past history we have observed that the waves of the pulsing, spiritual sea do not all reach the same limit as they roll up the visible shore. There are the small waves, the intermediate, and the great waves. Many of the observant minds of our Society feel that there is rolling in upon it one of these greater waves from the spirit sea. Whether this be truly so or not at least, we hope it is; at least, we have faith that it is; and hope and faith will go a great way in making it so. "We can because we think we can," will work miracles.

The waves that rise highest on the shore change the old markings, and overturn objects that lesser waves do not reach, or slightly touch. This spiritual wave following up the shore of our Society, if it is a third or a seventh, must efface many old markings, and change much that has become conventionally stable. I think it will turn the indifference of our Society into earnestness, because no great reform or progress was ever accomplished without deliberate earnestness. I think it will turn our religious conservatism into something more radical, because all the great men that have done the most good in the world have been radicals. I think it will turn much of the intellectual worship into spiritual worship, because God is a Spirit, and if it is God we would worship we must do it with the spirit. I think it ought to teach us to recognize, and induce us to tolerate, the members of our Society in the natural exercise of whatever talent God has given them. There has been a lack of toleration in respect to this, in the past. The youthful spirit, growing conscious of its life's peculiar mission, and eager to be about its Heavenly Father's business, has

He that does good to another man does also good to himself: not only in the consequence, but in the very act of doing it; for the consciousness of well-doing is ample reward.

chafed and galled itself against the close bars thrown around it. There are certain things that no one, however wise, has ever received authority to dictate to another. Socially, human beings are largely dependent upon each other; but spiritually, each soul is a law unto itself. "I will put my laws into their mind, and write them in their hearts: and they shall not teach every man his neighbor, and every man his brother."

I will not specify any individual cases in which this intolerant spirit has manifested itself. The reader can, no doubt, recall too many now. In general, however, the talents born to the sphere of the liberal arts have been under the ban. With some even, poets have been considered scarcely worthy of acquaintance. Ban upon ban has been reiterated against music also. If a Jenny Lind should spring up out of our Society, soaring and singing to the nations, revealing the spirit in song to the people, I believe that she would be, in the terms of our Society, disowned.

Once, the story goes, a faithful hen patiently hatched and mothered a brood of ducks. One day, while on a piloting expedition, she wandered by the side of a pond. The little fellows instinctively took to the water, and left the old hen scratching and clucking and scolding and warning them against the treacherous deep. Ah! little ducklings, you have learned, and not from the wise old hen, that web feet were intended for swimming, and that the water is your own element as well as the land. Poor, anxious hen! Thou art attempting to tutor, not ducks but instinct—an invincible, infallible guide. Give over thy task, calm thy ruffled feathers, and let the little ones enjoy their season of glory. They will come again to shelter under thy wings, and will charm thee with new revelations from a wider world.

This coming influx from the spirit world may change the Society's views in some respects. It will court a near familiarity with the illustrious founders of our Society, and of the divine principles that they, through bitter persecutions, preserved to us and the world. At least our acquaintance with these will add greatly in bringing about new life and fresh activity. It is with this object in my mind that I have consented to write, for this paper and for you friendly readers, occasional articles

in review of noted Friends. If I happen to say anything too startling, too radical or too liberal, I say it in obedience to the influence of this radical and broader wave flowing in from the spirit sea. I believe that the mission of Quakerism is not fully accomplished. If ever there was especial need of faithfulness in our Society it is now. The eyes of the world are upon us still. The future beckons us on to new revelations and untried achievements. The past holds us back to conventional hulls and outworn creeds.

In this review let us study our illustrious Friends by the light that made them illustrious. Among all the characteristic principles and truths that Quakerism has been called upon to proclaim, let us pay due regard and reverence to those that separated our Society from the world in the first—spiritual worship, and the Christ within. For as we lose sight of this divine indwelling principle—this force behind all matter and all intellect, we will merge again into the common world. E. M. Z.

GENESEE YEARLY MEETING.

As the time approaches for our annual gathering in the capacity of a yearly meeting to transact the affairs of Society, as well as to be refreshed in spiritual life, the minds of many Friends, we believe, are turned in that direction with sincere desires that all may be done in harmony, forbearance, and love.

The fact that we meet, for the first time in our history, to transact all our affairs in joint sessions should cause each one to exercise greater care—to give others an opportunity to perform their duties by performing only our own.

Due regard should be shown our younger members, and those who are but children in spiritual things, that they may be encouraged in the fulfilment of their several duties, and thus be enabled by experience to grow in strength and become pillars in the church. How many tender plants wither and die for the want of a little care.

What power may emanate from such a gathering when sympathy and christian love settles upon the hearts of all? How necessary it is that youth as well as old age should become more thoughtful, and prepare the mind to receive the

"good seed" that may be sown, and render their hearts more sensitive and responsive to the Divine Will, and that "peace that passeth all understanding" shall gladden and uplift the hearts of the assembled in united adoration.

—S. P. Z.

FRIENDLY NOTES.

Isaac and Ruth Wilson started on the 21st of last month for New York Yearly Meeting. They will attend our own yearly gathering at Farmington on their way back.

John J. Cornell visited Philadelphia and New York yearly meetings.

Daniel and Susan Zavitz, of Lobo, are on a trip to Friends and relatives in New Jersey; New York, Philadelphia, Farmington and elsewhere.

Quite a number, we understand, from our various meetings purpose attending Yearly Meeting at Farmington, N. Y., commencing on the 11th.

J. Rowland Brown, Barrister, Picton. has taken a partner, and the firm is now known as Brown & Widdifield. We are pleased to note that increase of business rendered it necessary.

Samuel Noxon, Wellington, Ont., has been spending a few days in Ingersoll among his relatives and friends. He was for a number of years one of the Acting Principals of the large establishment now known as the Noxon Bros. Manufacturing Co., Ingersoll, Ont.

Charles Wilson, of Newmarket, Clerk of Canada Half-yearly Meeting, writes that "the names of Representatives to the coming Yearly Meeting are, Yonge St.—Alfred Stevens, Jane Taylor; Pickering—James Armitage, Lillias B. Armitage, Esther Brown; West Lake—Sarah B. Spencer, Isaac Wilson and Eliza Cronk.

At our Half-yearly Meeting the Standing Committee on Temperance made a lengthy and satisfactory report which was adopted and directed to be forwarded to the Yearly Meeting with the other business. The Committee were also authorized to petition the House of Commons that the "wine and beer clause," be not added to the Canada Temperance Act; also to petition the Ontario Government, asking

that Inspectors and Commissioners be appointed, whose sympathies are with the Temperance movement.

B. Hallowell Brown, Superintendent of the London and Lancashire Life Assurance Co., of London, England, and Montreal, is spending a few weeks in the interest of the Company in Winnipeg and the North West. His brother, Joseph Warner Brown, Chicago, Ill. son of Sherman Brown, Whitby, and grandson of Nicholas Brown, has, we learn, taken unto himself a wife. The REVIEW's first congratulations of the kind are extended.

C. A. Zavitz, youngest son of Daniel and Susan Zavitz, Coldstream, won the Fifth place in General Proficiency, 2nd year honors, at the Easter examinations, Ontario Agricultural College, Guelph. Well trained British Students are in attendance. Sixteen students passed with honors, and as only a few marks intervened between the fifth and first places, we say, Good boy, Charlie!

Phebe Brown, wife of David Brown, Whitby, has been for some time very ill. Last account says that she is, though confined to her bed, slowly improving. Their son Sandford Brown and his wife, of Michigan, are in and making a general visit. They will attend Yearly Meeting on their way home.

The following Essay was read at Lobo First day School, held 5th Month 23rd, by a scholar whose education is limited, but who has the heart of a child. To alter it much would but destroy its originality and simplicity.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Have you my dear friends ever pictured in your minds the beautiful place God has built for our treasures, and the joyful reality we receive by placing them under His care. He, our Heavenly Father, has built a heaven for our souls, a heaven for our treasures, and where our treasures are there will be our hearts also. We need not wear a sad countenance in order to lay our treasures in heaven, for there's many a vile spirit hid within where the countenance seems full of sadness and sorrow. And there's also many a face that appears joyful and

happy, that's overshadowing a sad spirit resting beneath. But we are all accompanied with our days of sorrow and trouble. Rivers flow calm and beautiful at times, and again their beauty has faded away by the foaming billows covering their surface. We have many glad and beautiful days, but, ah! the night cometh and their beauty has gone, not forever, for the bright sun again shines forth and the dreary darkness passes away; so it is with our lives if we are patiently waiting upon the Lord—ever clinging to that which is good in His sight, the heavy clouds that are before us shall vanish and pass away, and we shall reap a higher joy, and receive the reward of our Father which is in heaven.

And you young people who are gathered here to-day, and who have your dear fathers, mothers, brothers and sisters together around you, consider the joy you can create in their hearts by well-doing. Think of the dear mothers whose hearts have been broken by the evil deeds of their beloved children. Would it not be a rich blessing if we could each evening as we see the western sun setting behind the distant forests, look over the past day and see that we had performed many good deeds, and see the many treasures we had laid up in heaven, and the glad hearts we had kindled around us. We not only need the work of to-day to inherit that Eternal Life, but we must work each day as they pass by into eternity. Ever carry a true and faithful heart. Thoroughly saturate our minds with the things of God, and we shall have many treasures in heaven. When the Messenger of Death comes, we will have a firm belief that there's a mansion prepared for us, and we can sit with Abraham and Isaac in God's Kingdom for ever and ever.

EDUCATIONAL NOTES.

It is the intention of Edward H. Magill, M.A., President of Swarthmore College, to make an extensive tour among Friends, and deliver lectures upon higher education. We understand that the trip has been arranged not without difficulty, and we hope that Friends everywhere will render his visit agreeable as possible. A man talented and scholarly as he is, occupying the worthy and responsible

position that he does, coming amongst us, adds influence to our cause, and a stimulant to the individual pursuit of learning. Let Friends invite in their neighbors and give the lecturer large audiences. This is the least we can do in appreciation of the cause he advocates.

The following are the places to be visited and the proposed time:—

	DAY.	DAY OF MONTH.	
Sandy Springs, Md.	1	20	6
Mt. Pleasant, O.,	3	22	6
Salem, O.,	5	24	5
Waynesville, O.,	7	26	6
Cincinnati, O.,	1	27	6
Richmond, Ind.,	2	28	6
Fall Creek, Ind.,	3	29	6
Blue River, Ind.,	5	1	7
Old Blue River, Ind.,	6	2	7
Richland, Ill.,	2	5	7
Benjaminville, Ill.,	3	6	7
Clear Creek, Ill.,	4	7	7
Prairie Grove, Iowa,	6	9	7
West Liberty, Iowa,	1	11	7
Highland, Iowa,	2	12	7
Minneapolis, Minn.,	4	14	7
Milwaukee, Wis.,	7	17	7
Chicago, Ill.,	2	19	6
Maple Grove, Ind.,	3	20	7
Rush Creek, Ind.,	4	21	7
Coldstream, Can.,	6	23	7
St. Thomas, Can.,	7	24	7
Yarmouth, Can.,	2	26	7
Aylmer, Can.,	3	27	7
Pine St., Can.,	4	28	7
Yonge St., Can.,	6	30	7
Pickering, Can.,	7	31	7
Bloomfield, Can.,	2	2	8
Pelham, Can.,	4	4	8
Buffalo, N. Y.,	5	5	8
Orchard Park, N. Y.,	6	6	8
Mendon Centre, N.Y.,	7	7	8
Scipio, N.Y.,	1	8	8
Skaneateles, N.Y.,	2	9	8.

NATURAL SCIENCE.

While we are on this earth and occupying this small sphere of our existence, it is worth while to take out of our privilege all that we legitimately can. Anything that will serve to awaken our appreciation of the Divine mind, is calculated to increase our rightful pleasure and aid us in living out the reason of us being here.

Now, those studies which call for a closer observation of nature lead us to behold the wondrous beauty that is around us, and contemplate with reverence the sublime evidences of the harmony and design residing in the Divine intelligence. The careless observer misses much of the beauty that is everywhere around. He does not possess an intelligent, satisfying admiration of the great facts of nature; but, if moved, regards them with a flavor of superstitious awe. The past is an incentive to further study. History reveals to us the fact that with the increase of scientific knowledge has been the decrease of superstition and gross conceptions of the Divine Being. If such a removal may be supposed to be the limit reached through present knowledge, it seems reasonable that by a still further increase of knowledge our minds may shape higher and more positive conceptions of the Divine and become more beautified, refined and elevated. It is not all of life to use up our bodies in hard work. The abuse of physical, as well as mental and spiritual, strength, is a sin. Let us discover more of ourselves, of nature, and of our relation to it, and we shall discern more of the Divine and be better prepared to fulfil the end of our being. As language gives expression to thought and its cultivation a means of higher expression to higher thought, so should our whole personal powers be cultivated to give the highest and best and most thorough interpretation of our real being.

What may appear from time to time under this head will be necessarily short and considerably disconnected. As there are those among our subscribers possessing minute knowledge of special sciences, it is hoped they will give, in a popular style, to our readers the benefit of a portion of their learning and scholarship, that the grandest field open to us, may find us all to some extent, explorers.

W. G. B.

WORK AND CULTURE.

How shall we combine work and culture?—A problem not of to-day alone, but which has seen many yesterdays "It can't be done; I have tried it, and as things are it is impossible," says one intelligent lady, Those three

little words, "as things are," strike the keynote of difficulty. "As things are, it can't be done." Certainly not, for never yet was reform wrought without change; and the more material the change the greater the reform. "No time to read!" "absolutely too busy to attend to anything outside my own household." "Driven to death!" These and similar expressions we hear continually from all classes of women. A very few women there are in the world whose circumstances exempt them from personal supervision or interest in the management of housekeeping affairs. With those beyond seeking to enlist the sympathy of universal sisterhood, these papers have nothing to do. They are written in the interests of thousands of women who, while feeling keenly their need of mental growth, now find it impossible to combine work with culture. We are to remember the difficulty in procuring servants of any kind, and the still greater difficulty in obtaining competent or efficient ones, in consequence of which, numbers of intelligent women are obliged to devote their time to the continual round of household duties.

What with the sweeping, dusting, baking, bedmaking, dishwashing, breakfast, dinner and supper getting, in many instances the washing, ironing and churning, to say nothing of social requirements and care of children, besides numberless minor duties to be gone through with every week, is it surprising that we hear the universal cry, no time for self-culture? It must not be forgotten, either, that every department of household labor admits of numerous subdivisions. Sweeping does not mean simply drawing the broom over the floor, but requires that all articles liable to injury shall be carefully protected or removed; also, that all portable pieces of furniture shall be moved aside and returned to their place. Nor does table-clearing and dishwashing mean that the dishes are bundled together in the table cloth, or merely dipped in water. On the contrary, every dish has to be handled separately, and not only once, but two or three times, while the glass and silver must be carefully polished. Incomprehensible, isn't it, that with all this and more required of her, our housekeeper has not time for mental culture? That she cannot discuss intelligently and broadly with Erastus, during her few minutes of evening leisure, the

Home Rule Bill or somebody's latest article on the labor question ?

By the way, has it occurred to you that the labor question is, in a measure, the parallel of woman's question of to-day? Labor demands of capital more evenly balanced opportunities for intellectual advancement, and complains that capital monopolizes mental culture and consequently outstrips labor in intellectual growth. Similarly have women challenged their brothers's monopoly of higher education, and complain to-day that circumstances prevent them from keeping pace with men in the march of mind.

"A healthy dissatisfaction lies at the root of progress." May we not then augur well from the growing discontent with things as they are, in so far as this discontent seeks something higher? Take heart, then, weary sister. Hail with delight the indications of that thrifty dissatisfaction, which is the site builder, if not the corner stone, of reform. Rejoice in this, and, more than all, in the universal interest manifested by every thoughtful mind in the woman's questions of to-day. The leaven of inspiration from such women as Francis E. Willard, Mary A. Livermore, and others, is fermenting and in time will leaven the whole lump.

Meanwhile, may we not forget our individual and collective responsibility in the matter,—our duty to ourselves, to our household and fellowmen,—more than this, our duty to God demands that we earnestly seek the solution of this problem. Is it not his ordering that the world should be better for our having lived in it? Are we not bound to find a way of making the best and the most of the lives entrusted to us? Why then deem housework imperative and culture a secondary consideration?

The agitation of a few isolated workmen cannot solve the labor question. It is by united effort that they seek their object. Nor can labor, unaided by capital, effect its solution. Only when the two unite in seeking the greatest good to the greatest number, do they approach its demonstration. So must we unite in discovering and applying the keys to our problem. Our overworked housekeepers must enlist the aid of sisters, fathers and brothers in discovering a means whereby the mothers and sisters of their homes may combine culture with the necessary housework.

L. S.

Selected.

MY OWN SPECIAL WORK.

There is work for all of us. And there is a special work for each of us; work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly, according to my own gifts and under a sense of my personal responsibility. There is, no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have a special work to do as one individual who, by God's plan and appointment has a separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work; but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little or I may do much. That matters not in the least. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify his name, than if I were either going out of my sphere to do the work of another, or calling another into my sphere to do my proper work for me.

JOHN RUSKIN.

A WRONG USE OF THE BIBLE.

In all court houses in New York, very dirty copies of the Bible are used in a way which, the editor of the "Herald of Health" thinks, and in which almost every one will concur, is dangerous to health. When jurors or witnesses are sworn, they are expected to take the Bible in one hand, and after repeating the oath, to kiss the book with their lips. Clean and unclean people do this indiscriminately, and it does not take long to make the cover, and even

the leaves of this book foul. Such a use of it, it seems to us, is unwarrantable.

The Bible says: "Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these cometh of the evil one."

Cleanly people, who do not wish to kiss a book sodden with grease and foul with filth, are allowed to affirm, which is certainly preferable. Others practice a harmless sort of evasion, by holding the book in such a way that they can kiss their thumbs without being observed by the officer of the court, who, by the way, is rarely very watchful, and is satisfied if one goes through with the form rather than the spirit of the oath.

A CHILD'S IDEA OF HOME.

A little brother and sister were talking about home and their love for it. "I wouldn't swap my home for any other in the world," said the sister. "Oh, I don't feel so," was the boy's response. "I think that Willie A——'s home is as pretty as ours. It's bigger, and it's got more things in it. I think I'd like to swap ours for that." "But would you like to give up your father and mother for his?" asked his sister. "And would you rather have his sisters than yours?" "No, I wouldn't want that," said the boy. "Well, to swap home means that," said the sensible sister, "for a house itself isn't a home. A home is your father and mother, and brothers and sisters, and everything you have in the house." Wasn't that well said? Isn't there a truth in those words which is hid from many of the wise and prudent, and revealed unto babes? A well furnished house is not a home. A home is the life and love which the family in the house represents. Who would swap his home for a rich neighbor's?"

The foundation of domestic happiness is faith in the virtue of woman; the foundation of all political happiness is confidence in the integ-

rity of man; and the foundation of all happiness, temporal and eternal—reliance on the goodness of God.

A schoolboy being requested to write a composition on "Pins," produced the following: "Pins are very useful. They have saved the lives of many men, women and children—in fact, whole families." "How so?" "Why, by not swallowing them." This matches the essay of another boy on "Rivers": "Rivers is very useful things; when your hat falls into the water, you can get into a boat and row out to it and get it." The third boy defined salt as "the stuff that makes potatoes taste bad when you don't put on any."

It was at the close of their meal, and she merrily and expectantly curious asked, "John, what attraction, what charm had I above all the other handsome and amiable girls that induced you to marry me?" And he, after protracted meditation, cruelly answered "I give it up!"

We will be pleased to furnish rates to those wishing advertising space. Two pages of this publication is intended for that purpose—an arrangement that will permit us to have ten pages of reading matter instead of eight pages, as at first contemplated.

MANAGING EDITOR.

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