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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, FIFTH MONTH, 1887.

NUMBER 12

## THE MAYFLOWERS.

[The trailing arbutus, or Mayflower, grows abundantly in the vicinity of Plymouth, and was the first flower that greeted the Pilgrims after their fearful winter.]

Sad Mayflower ! watched by winter stars,  
And nursed by winter gales,  
With petals of the sleeted spars,  
And leaves of frozen sails !

What had she in those dreary hours,  
Within her ice-rimmed bay,  
In common with the wild-wood flowers,  
The first sweet smiles of May ?

Yet " God be praised ! " the pilgrim said,  
Who saw the blossoms peer  
Above the brown leaves, dry and dead,  
" Behold our Mayflower here ! "

" God wills it ; here our rest shall be,  
Our years of wandering o'er,  
For us the Mayflower of the sea,  
Shall spread her sails no more. "

O sacred flowers of faith and hope,  
As sweetly now as then  
Ye bloom on many a birchen slope,  
In many a pine-dark glen.

Behind the sea-wall's rugged length,  
Unchanged, your leaves unfold,  
Like love behind the manly strength  
Of the brave hearts of old.

So live the fathers in their sons,  
Their sturdy faith be ours,  
And ours the love that overruns  
Its rocky strength with flowers.

The pilgrim's wild and wintry day,  
Its shadow round us draws ;  
The Mayflower of his stormy bay,  
Our Freedom's struggling cause.

Warmer suns ere long shall bring  
To life the frozen clod ;  
Through dead leaves of hope shall spring  
Fresh the flowers of God !

—[WHITTIER.

## MODERN SKEPTICISM.

" Why is it," we hear many ask, " that skepticism is so prevalent in this enlightened age ? "

And may we call this a really enlightened age ? It is true our scientists and philosophers have made many discoveries of inestimable value, and have unravelled hundreds of the mysteries of past centuries ; but we fathom one mystery only to plunge into others still more intricate and obscure. Are there not mysteries beyond mysteries which man can never solve ? Sooner or later we become conscious of the unanswered Why, and it were far better to sleep in the inner self, as children sleep, than to awaken in the blackness of the knowledge that these mysteries are shown only to attract and mock us. This state of mental somnambulism is bad, but the ever restless striving after the unattainable, the delusion that it exists and may be reached by human hands is immeasurably worse. We are shrouded, indeed, in mysteries ; mysteries upon which we can speculate, but in regard to which we can never feel that we have arrived at the true solution. Now it is only natural that a thoughtful person should, upon becoming conscious of this, seek to solve them for himself.

Should we express opinions differing from universally established theories, they are often precipitately pronounced skeptical. It is better to weigh every consideration carefully, even to risk the possibility of doubting the truth, than to accept, unquestioningly, any theory without seeking to understand it for ourselves. But why not accept the theory which wiser heads have already established ? Simply because it is unnatural. The instigators of these theories did not accept the solutions of their predecessors. Why ? Because they were no

credulous enough to believe what was told them without seeking to understand the whys and wherefores for themselves. And, as we do not accept without question the views of our predecessors, neither will the coming generation accept ours. Bishop Hall says: "God hath given to man a busy soul, the agitation whereof cannot but, through time and experience, work out many hidden truths; to suppress this would be no other than injurious to mankind, whose minds, like unto so many candles, should be kindled by each other." But very often, while groping in the darkness, we believe ourselves to have found light when it does not exist. There are thousands of alluring theories which lead us on, tempting us with plausible arguments backed up by apparently indisputable statements, until, in the perplexity, we lose hold of firm ground and find ourselves utterly and hopelessly at sea. Thousands have been wrecked on the hidden rocks of "spiritualism," "fatalism," etc. "A slight knowledge of philosophy often inclineth a man to atheism, but depth in philosophy bringeth men's minds to religion." There are, however, fewer atheists than skeptics, for even if it were possible to behold the manifestation of intelligence in creation and doubt the existence of a Creator, we cannot deny the existence of God without destroying man's nobility. If we be not akin to God in spirit, how know we that we are more than a higher species of animal? Having no destination, we are mere waifs in creation. Even could solid arguments of much higher kind than has ever been adduced for Darwinism be presented, all noble nature would revolt against it. With regard to the religious phase of the question, the shallowness and inconsistencies of many professed Christians is the one of the chief foundations of modern skepticism. One may be wavering between two opinions, undecided whether to accept or reject Christianity. Hypocrisy in a professed Christian naturally causes a revulsion of feeling, and we are led to doubt, not only the sincerity of all Christians, but the very existence of Christianity, silencing the accusations of conscience by recalling these inconsistencies. "An atheist is but a mad derider of piety, but a hypocrite makes a sober jest of God and religion."

We cannot pierce the thick clouds lying between us and futurity. The deepest researches have failed to throw further light on the great problem of life and death, or upon the being and character of the Almighty and our relation to Him. It is an endless repetition of St. Paul's saying: "The world by wisdom knew not God." What, then, is practical religion? Is it not to receive the Kingdom of God as a little child? There are those of firm mind and large intellect, of wide research and profound knowledge, who, acting thus, have come to a light, which to them has been clear and satisfying, of the truths of the Bible. They could as soon doubt any of the accepted revelations of science as of this revelation within them. They *know* whereof they speak; and it is not two or three here and there, but it is a great company of those whom no one has ever dared to call insincere or weak who bear this testimony. No one can disprove it. He may reason away a hundred interpretations that have been given to passages in the Bible, but no criticism that has ever been applied can touch this argument. The attempt is vain, as the search has hitherto proved for the principle of life. No analysis of the soul, however subtle, can contradict our consciousness. The idealist in philosophy never acted upon his principles. Whatever man may have reasoned himself into, his consciousness, like an Ithuriel spear, can put to flight the whole paraphernalia of doubt that touches his actual position and relations in life. Because we have awakened to see that a great many of our fancies about nature were foolish, and our decisions narrow, shall we discredit everything that has been received upon whatever authority? That surely would be weakness; and, since no testimony can be brought to overturn that of the honest Christian, these searchers after truth, if they would "prove all things," are bound to put themselves in an attitude of complete receptivity before they reject the most important of all conclusions, namely: the truth of revelation.

L. S.

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Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

## UNITY.

On the glassy sea of green,  
Flooded with God's noontide keen,  
Can there be for sin a screen?  
Omnipresence none can flee;  
Flight from God to God must be.

Evermore with God must I  
Dwell in strife or harmony;  
Evermore my changeless past  
Gaze on me from out the vast.  
Thou art first and thou art last.

O if now before thy face  
In thy brightness I had place,  
With the past unscreened from thee,  
Thou, from whom I cannot flee,  
How could peace abide with me?

Since from thee in heart estranged,  
If, this instant, I unchanged  
Were in Heaven, thou, God, dost know,  
Highest heaven were deepest woe,  
I and it are variant so.

—[Joseph Cook.

### THE RELATION OF THE CHURCH TO THE TEMPERANCE WORK.

The first object of all temperance societies is, we believe, to prevent drunkenness rather than to cure it, as all rational people admit that the traffic in intoxicating liquors is at enmity with every interest of society and should not be permitted to be carried on in a civilized and Christian community. Shall we then suffer this monster evil to cast its hideous shadow over our fair land and we stand idly by and say we feel no concern in the movement? The determination of this question demands great plainness of speech as well as earnestness of action. The press that is silent on this topic does not deserve a place amid literature, the legislator who is not willing to do all in his power to aid is unworthy the seat he occupies, and far less is a church fulfilling her duty if indifferent to this branch of Christian labor.

If alcohol is not a necessity in health nor in disease, we need not hesitate to advocate the

policy of prohibition against that of license high or low, indeed it seems that principle leaves no room for license as we have failed thus far to find anything that will justify us in the sanction of an evil because we receive a bribe. When we give our approval of license we are staining our hands and displaying a selfish interest. There is but one way to regulate an evil having the dimensions of the liquor traffic, namely total prohibition. It, then, remains for us as a Christian people to examine our position and perform every duty in regard to the reform. Friends, we believe, have always been among the foremost in any good work needing assistance, and we anticipate for the Society a prominent position among the various people who are bringing about the reform which we mention. We feel confident that Friends are realizing the fact that although as a body they are a strictly temperate people in their habits, it is necessary that they extend a helping hand to raise the fallen and unite with others in preventing the growth of the traffic by all likely means.

While we should heartily welcome a prohibitory law at the earliest possible date, in the meantime we should endeavor to have our public position filled by men who will assist in enforcing such a law, and to accomplish this temperance men must act as well as think.

We have had laws partially prohibitory in their nature offered to us from time to time, and it is a fact to be sincerely regretted that professing men have scorned these laws intended for good, and instead of firmly standing on the side of temperance and light have yielded to their selfish interests and not only incurred guilt on themselves but also weakened the confidence reposed in temperance men. Far better come boldly out on one side or the other, then we may know on whom to rely when firmness is required. On certain occasions when an important question relating to the traffic was being discussed in our Parliaments Friends with other denominations have shown their sympathy and wielded their influence by memorializing Government—this we think has had and still continues to have a powerful influence, coming as it does from bodies whose sentiments our legislators can

but respect, and although the result may not be direct it will be as bread cast upon the water to return after many days. The time is fast approaching when suffrage will be extended to all of property qualification, regardless of sex. Womanhood has as clearly the right to vote as manhood, and when this is legally recognized I believe prohibition will be speedily gained, and further we trust that women will aid in linking this work hand in hand with that of religion as should ever be, and I am thankful to be able to state that the Society of Friends, as well as others, are fully realizing this fact, and though perhaps in the past they have been less active than they should be, they are now arousing to duty. Let us remember that in unity there is strength as found in organization in stimulating right thought which must ever precede right action, and though what we do may seem comparatively little if it brings about proper action we should take courage and go forward one and all remembering that :

" There is rest alone in duty done  
Peace alone in striving." B. N.

TO THE EDITORS OF THE YOUNG FRIENDS' REVIEW :

The following letter explains itself: Although a private letter, the subject is of universal interest, and I felt it might not be unprofitable to the readers of the Young Friend's Review.

JONATHAN C. PIERCE.

Pleasantville, N. Y., 4th mo., 22, 1887.

The *Tribune* extra, which thee so kindly sent me, is received and partially read—as much so as I have time to read it this busy season. I do not doubt there is much truth in it. Thee knows I am not an apologist for the Administration; I took no stock in the fair words that ushered it in, and I have not been disappointed. I am not interested in these pointless, party squabbles. There is no principle involved but the "ins and outs;" no object but selfishness. But I continue to be interested in temperance. I believe it is just as wrong to sell indulgences now (whether for a high or a low price) as it was in the days of Martin Luther. I believe that in every compromise with evil, the devil comes out vic-

torious. I believe that the Republican party of this State, under the leadership of Sheridan Shook and the other brewers, has made anything but a temperance record; and the *Tribune*, by its persistent promulgation of the "Unholy Alliance" idea, has merited a contempt which thinking people are fast coming to express; at any rate its mean misrepresentations, and the work of the Republican Legislature are active agents for the advancement of prohibition and the making of prohibitionists—which is, as it were, good coming out of evil. Thee sees good may come out of evil, but it does follow it as certainly as reaction follows action.

To refer to the *Tribune* again. I cannot believe that the muddy tirades against prohibitionists were written for intelligent people, but rather to influence the ignorant. Readers who know that such people as Caron M. Powell, John W. Stearns, Mary a Woodbridge, Francis E. Willard, Mary T. Lathrop and many more just as devoted to the right, oppose the Crosby Bill in the name of prohibition, cannot possibly be deceived by the mere assertion of the *Tribune* that prohibition opposition was in the interest of the rum power, or that they received rum money for their influence.

There are only two positions—for rum and against rum. There is no such thing as inaction or neutrality in the universe. Popular opinion doesn't favor prohibition (and consequently we can't have prohibition), because so many people like to stay with the majority. They are afraid to be on the unpopular side, notwithstanding it is right. If this kind of people continue to stay on the popular side with the minority that really want rum (making the majority), how long will it take to create an active "prohibition sentiment?" If the so-called temperance men vote with the rum parties, because the prohibition party is in the minority, when will rum be put down?

The following is from the *Toronto Globe* :

"The vetoing of the Crosby High License Bill, lately passed in the New York Legislature, has stimulated the friends of temperance to take up another admittedly less efficient measure in the hope that they can pass it this session. It was introduced by Senator Vedder, Republican, and is as follows :

In every city of more than 550,000 inhabitants there shall be an annual tax for all kinds of retail liquor selling, grading down from \$500 for the highest class to \$60 for the lowest licensed places.

In cities of more than 100,000 and less than 500,000 the tax is to range from \$300 per annum to \$40.

In every city, town or incorporated village containing a population of more than 10,000 the tax to be levied runs all the way between \$30 and \$150, inclusive.

Places not provided for in the sections named shall pay taxes running from \$20 up to \$100, according to class and location.

The taxes under this Act are to be paid to the county treasurers and municipal controllers, and by them transferred to the treasury of the state, to be devoted to general uses, the same as other taxes.

The inferiority of this bill compared with the Ontario License Law will at once strike the observer."

#### WHY DO PERSONS PERSPIRE WHEN THEY EXERCISE, AND SOME MORE EASILY THAN OTHERS?

Our friend, Walter S. Way, in the REVIEW for 4th mo., has partially met this first question in his answers to the others.

There are two forms of perspiration. Under ordinary conditions there is an *insensible* perspiration constantly going on, and so gradual is it that the moisture is at once carried off by evaporation; but through temporary causes a greatly increased or *sensible* perspiration is set up, as by muscular exercise, or an elevated temperature, or, still more, by both combined.

The primary purpose of rapid perspiration is to regulate the temperature of the body, which must be maintained very nearly at 100°. By unusual muscular exertion a general excitement prevails; waste muscular tissue must be taken up, and this replaced by new, respiration is increased, and the heart quickens the circulation, carrying the warm blood more freely into every part of the system; by these and some minor causes the general heat of the body is raised beyond the normal standard. This accelerated circulation excites the perspiratory glands in secreting the water from the blood itself and pouring this out upon the surface, and its rapid evaporation provides for the requisite cooling of the skin and the blood running within and beneath it.

Those persons perspire most easily who have naturally an active circulation and a free, healthful skin.

How necessary for the health and comfort of the individual these millions of cutaneous glands are was only too clearly illustrated in the case of the little child who, for purposes of religious worship, was recently covered entirely over with gold leaf, this alone caused its death in a few days. HENRY H. WAY.

St. Thomas, Ont.

#### FLUMMERY OF MOURNING.

SELECTED.

Mourning emblems of black are too universally used to expect any sudden change. But if the influence and example of the Beecher funeral should be felt and followed no one can doubt the good which will result. It is not an unusual thing for an entire household, suddenly immersed in sorrow, to be all "torn up" over the question of mourning garments for the various members of the family, and dress-makers and milliners and decorators have the run of the home. Not only is it a burden of expense, grievous to many households in straightened circumstances, but the necessary outfitting to meet the demands of fashion shock all the finer feelings of those prostrated in grief. It would seem, with this example of the Beecher household, as if it were a good time to inaugurate a reform, and do away at least with some of the flummery of fashionable mourning. Aside from all feeling in the matter, the dyes in many forms of black goods are prejudicial to health, and many a delicate woman has suffered from their use. There is not a physician in the land but will bear witness to the evils resulting to delicately organized persons whom fashion compels to enrobe in garments of mourning. It is true the mourners say they prefer it, but is not that in part due to a morbid feeling and the result of long education? The character and texture of mourning goods was never worse for health than to-day. The old Quaker Church has long borne a faithful testimony against these outward emblems of mourning, and it would seem as if the time for a similar reform should be backed up not only by the churches, but by thoughtful people of all classes.

# Young Friends' Review

LONDON, ONT., CANADA,

*in the interest of the Society of Friends.*

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Matter for publication may be addressed to any members of the staff. Business letters to the Treasurer, Coldstream, Ont., or to the Managing Editor, Toronto, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

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

Friends will note in the next month's issue a change in the managing editorship. The present manager, while the opportunity yet remains, desires to thank the readers of YOUNG FRIENDS' REVIEW for their past interest, encouragement and support, and trusts that the paper, made use of in the way originally contemplated, may result in much good to the individuals contributing, to those reading, and the Society in general. The assistance rendered by members of the staff, also in providing for its columns, has been continuous and generous. While the disadvantages and errors attending the inception of this paper have been so indulgently borne, he retires with feelings of gratitude for having been associated in a work in many respects pleasant and uplifting.

All matter for publication for next month's issue should be sent to Edgar M. Zavitz, Coldstream, Ont., Canada, and should be in by the 1st of the month; all business letters to

the Treasurer, S. P. Zavitz, Coldstream, Ont., Canada.

Owing to the removal of the Managing Editor from the place of publication, the mechanical working of the Young Friend's Review during the latter half of the year has been very awkward and unsatisfactory. But arrangements are adjusting themselves more hopefully for the coming year, and confident that we can be more punctual to our subscribers in the future we ask their pardon for our past omissions and their support in our present and future endeavors. We will gladly send to our subscribers, as long as we have a supply on hand, all papers they failed to get in last year's volume. Please notify us about them when renewing your subscription.

Genesee Yearly Meeting will be held next month at Yarmouth, Ontario. The city of St. Thomas is the landing place for Friends usually. Here they are met by Friends from Sparta and vicinity and driven to the several homes of Friends. The attendance this year in all probability will be large.

By the added slip we notify all whose subscription runs out with this issue. Please renew at once, as all expired names unrenewed will be crossed off our list. We ask, entreat you to renew, but we will not beg nor force the paper on you. We thank those who canvassed for us last year and are very grateful for the favor; this year we expect to do a little more for them. (See last page.) We want an active young Friend in every Friendly neighborhood in America to act as agent for the Young Friends' Review. Could we say anything that would make such a one feel that it was his or her duty to do so we would say it. The paper was started to supply a long and deep felt need of the Society, and it seems, by all reports to be tolerably fulfilling its mission. Its success in the past and its hopeful outlook for the future, though not, as yet, paying expenses of publication, warrant us in adding to it four more pages. We desire, for our own and our agent's convenience, to have all subscriptions begin at New Years, and therefore will send 10 copies at 70 cents each,

and one copy free to the getter-up of club from now till the end of 1888, being 19 months, for \$7 sent with the names at one remittance. Now is the time to form clubs. Almost every Friend's family that becomes acquainted with it will want it. We trust the young Friends of the Society will take an interest in a paper dedicated especially to their good.

Now is the time for the First-Day schools of Genesee Yearly Meeting to begin to think about preparing reports for the next Association. We hope no school will neglect this important duty.

We send out a number of sample copies of this number, and kindly ask that the receiver will endeavor to send us a club, or hand the paper to some Young Friend who will be the most likely to send us one.

Both the Canadian House of Commons and the Ontario Legislature passed resolutions in sympathy with Home Rule to Ireland, and addressed them to Lord Salisbury and the Imperial Parliament. Some English papers are inclined to look upon the act as presumptuous on the part of colonists. Canadians in consequence no less like the name of colonists.

O'Brien, editor of *United Ireland*, will have no doubt arrived in Canada by the time of our issue to expose the doings of our Governor-General, Lord Lansdowne, in connection with his Luggacurran tenants in Ireland. It is difficult to see what good results this visit will effect. Some of the most enthusiastic partizans of Home Rule, as well as other well-wishers to Home Rule, doubt the wisdom of the visit. Canadians are not anxious for even agrieved fault-finders to introduce discord into her borders. They sympathize with Irishmen, but do not wish agitators to go out of their way to *enlighten* them for the purpose of transferring the quarrel into her peaceful and contented though mixed communities.

Erastus Wiman, the millionaire of New York, is a Canadian, and interests himself very much in Canadian affairs. He looks

upon this country as the richest one in the world so far as natural resources are concerned. He advocates strongly "commercial union" with the United States, and considers the proposition of Lord Salisbury regarding the fisheries question as a "divine intervention," and helpful to the consummation of commercial union. Commenting on a letter by E. Wiman to Valancey Fuller, President of the Permanent Central Farmers Institute of Ontario, the *Toronto Globe* of 4th mo. 29th, says: "Canadians sincerely wish to keep on friendly terms with the States, and even to enter upon much more intimate relations. The fisheries dispute cannot be ended honorably by the acceptance of Lord Salisbury's offer, which is unjust to Canada on the face of it. But it can be ended honorably and settled forever by an arrangement for unrestricted permanent reciprocity, the advantages of which would be equally shared by both countries. The commercial union which Mr. Wiman has in view would not be advanced, but hindered, by Canadian surrender of valuable property for compensation already declared inadequate by a competent and impartial tribunal."

Ontario farmers are awakening to the idea that the agricultural interests of the country have been discriminated against long enough, and they have evidently seen, at least many of the influential ones have, that only through organization can they address themselves sufficiently strong to our legislators to command a fair share of consideration. Men in all other occupations have combined, and have pressed upon the Government their peculiar claims, all of which has been too much at the expense of the agriculturalist. The farmers, though having their institutes and granges in different localities, have felt the want of a central order in which their combined forces may meet. Accordingly on the 29th of 4th mo., at Toronto, was formed a Central Institute, to which delegates from all parts of the country are sent. From resolutions passed they require (1) the removal of trade restrictions between the United States and Canada, either by reciprocity or by commercial union; (2) if such removal of restrictions cannot be attained, then



Great Britain to be asked to impose differential duties in favor of colonial food products.

The Ontario Legislature during the session lately closed passed 98 Acts. Among those of a philanthropic nature were the following :

An Act to amend the Workingmen's Compensation for Injuries Act, 1886.

An Act to better provide for the enforcement of the Temperance Laws.

An Act to amend the Act incorporating the Girls' Home and Public Nursury of Toronto.

An Act to amend the Act incorporating the Home of the Friendless of Hamilton.

An Act for the Protection of Women in Certain Cases

An Act for the Protection of Infant Children.

An Act to amend the Mechanics' Lien Act.

An Act to amend the Ontario Factories Act, 1884.

If the Scott Act has been heretofore a failure because men have not been forced to obey the law, the tavern keepers at the present time are being taught a sumptuous lesson. These peculiar advocates of the people's liberty are paying dearly for their blindness to civilization. The enforcement of the Scott Act at present is being carried on with vigor, and will no doubt hasten the time when the people will wipe out the greatest absurdity of civilized Government, namely: the privilege of manufacturing the curse to be sold, while imposing fines and imprisonment on those who sell. But then, after all, this kind of injustice has been going on for a long time. Society has licensed hotel-keepers to prey upon itself. It has forbidden men to violate the law, and given a few the privilege of manufacturing law-breakers and libertines for society itself to take care of.

We would call the reader's attention to the article sent in by J. C. P. on 136th page, not as criticizing that article especially, but using it merely as giving an opportunity for saying what we have to say for future use. We do not open the columns of the REVIEW to partyism, American or Canadian. We urge the discussion, however, of all vital questions that agitate society, not from any accidentally political spirit, but from a spirit seeking after absolute right and universal good.

We are pleased to receive the following notice from E. G. Schooley :

"As it is impossible to meet all trains at St. Thomas, Friends coming to attend Genesee Yearly Meeting, held at Sparta, Ont., on trains not met are requested to remain at the station or take the free bus for the Duke House, where they will be called for." *Friends' Intelligencer and Journal* please copy.

With love, the heart becomes a fair and fertile garden, with sunshine and warm hues, and exhaling sweet odors; but without it, it is a bleak desert covered with ashes.

This paper is to be enlarged and otherwise improved with next issue.

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### THE NOBLE NATURE.

It is not growing like a tree  
In bulk, doth make man better be;  
Or standing long an oak, three hundred year,  
To fall a log at last, dry, bald and sere,

A lily of a day

Is fairer far in May,

Although it fall and die that night—

It was the plant and sower of light.

In small proportions we just beauties see,  
And in short measures life may perfect be.

B. JOHNSON.

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### OBITUARY.

How often it has been our sad duty of late to chronicle the death of some friend or acquaintance. Since our last issue the noble angel has been in our midst and turned into mourning the bright hopes and prospects of a happy home. The separation of our dear ones from us would be almost unenduring were it a separation final and eternal, but we know that life will conquer death, and love will outlive time, and consciousness knows no annihilation, and hope exultant points to an hereafter and trusts its all in an eternal Goodness.

The Strathroy *Age* has the following notice of the death of David Cutler, which occurred on the 15th of last month :

Passing away! Yes; "one generation passeth away and another generation cometh."

This truth, sounding in solemn cadence from every tolling bell, and whispering to the soul from every funeral cortege, has again been sadly emphasized by the death of David Cutler, of Lobo, which took place on the 15th ult., at the family residence, near Coldstream. He was the son of Benjamin and Sarah Cutler, who settled in Lobo nearly 50 years ago, and was born April 8, 1833. He was married Dec. 12, 1867 to Caroline V., only daughter of Daniel and Susan W. Zavitz. Of the five children born to them two are dead, and three—two daughters and one son—are living. He was afflicted for the last two years with cancer, and though for the last year he consulted some of the best physicians, both in Canada and the United States, the malady baffled all medical skill, and finally resulted in death. He bore his protracted sufferings with great patience and Christian resignation, looking forward, in hope, to a better and more enduring substance—"a city which hath foundations." His bereaved family mourn the loss of a fond husband, and a kind and tender father; the community at large regret the removal of a most useful and upright citizen; and the Society of Friends, of which he had long been a consistent and active member, will feel the want of his wise counsels, his devoted zeal, and his genial and wholesome personal influence. A very large concourse of people attended the funeral on Monday at 11 a.m., when the remains were interred in the Friends' burying ground. There was a short service at the house and afterwards in the Friends' meeting-house, which was filled to overflowing, where impressive and appropriate discourses were delivered by Isaac Wilson, of Bloomfield, and Serena Minard, of Sparta. "Let me die the death of the righteous, and let my last end be like His."

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The YOUNG FRIENDS' REVIEW is an active organ of the Society, and should be in every Friend's family. Fifty cents per annum.

As for truth, it is always revealing, never fully revealed.—[Dr. T. P. Welch, Philadelphia, Pa.

## THOUGHTS.

Good thoughts emanate from minds seeking Divine assistance to direct them to that which is good and true. When thus occupied we will not be indulging in the weaknesses of human nature, but seeking to know how we can be of assistance one to another. I have been an interested reader of the YOUNG FRIENDS' REVIEW from its beginning, and, although now in its infancy, it shows a life and growth in the cause of truth.

I have been looking monthly for productions from the minds of more of our young (and older too) friends scattered widely through our different yearly meetings, thereby creating an interchange of thought and bond of fellowship that would be productive of good. If there are those who feel the effort too great to send an article to a paper so small, remember

"Large streams from little fountains flow,  
Tall oaks from little acorns grow."

It is a pleasant thought that a new summer garb is to adorn this paper, and all who assist in this outfit by subscriptions and contributions help to increase the interest, and in a measure supply the wants of the younger portion of our Society. The distance from Canada to the shores of the Atlantic seem much shorter when we meet all along the line by the means of the press, reading the thoughts and experiences of seeking minds.

E. H. B.

Purchase, 3rd mo., 21st, 1887.

I think the evidence of both history and biography teaches us that man cannot be trusted to himself alone; he must needs have a constant Spiritual influence.

I much like the idea of having the individual feel his own responsibility to his Creator; this places the responsibility where it belongs.

When each man, woman and child come to fully realize that it pays better to mind the right and pass by the questionable, then will there be less of discontent and more of peace of mind.

W.

The principles of love, justice, etc., can operate in both directions, not alone towards ourselves, which is easiest and most agreeable. There should be a free trade of action. Applying this to our daily life, we shall find ourselves selfish when we do not know it.

Evil thoughts will come at times to every one, I believe; but it is the entertaining them that works evil. W.

The place for acceptable worship is within our own hearts, which we have with us everywhere. JAS. POUND.

### WESTBURY QUARTERLY MEETING.

#### TO THE YOUNG FRIENDS REVIEW.

The spring session of Westbury Quarterly meeting of New York Yearly Meeting, was held in Brooklyn, 4th mo., 23, 1887.

The Quarterly Meeting consists of New York, Westbury, Jericho, Flushing and Cornwall Monthly Meetings.

The days of the week for holding the business and public meetings have, until a year ago, been Fifth and Sixth days, the meeting for ministers and elders on fourth day; but then a change was made and the plan adopted of holding the business meeting on Seventh day and the ministers' and elders' meeting one day previous.

The day was quite stormy, a heavy rain falling preventing many from coming who would no doubt otherwise have been present, but the meeting could not be called a small one. We had no ministers from other Quarterly Meetings with us, nevertheless the feast was spread and fragments gathered up and we had a calm and pleasant meeting. Isaac Hicks, of Westbury, spoke of the constant development of a religious life. Reminding us that the sea was formed from many small additions of water and the sandhills by the sea were made of many small grains of sand, and that it is by constant additions that growth and progress in all things is accomplished. Samuel Haines, of New York, arose with the words "The doctrine that I preach is not of myself but of Him that sent me." He seemed impressed

with the need of our trusting and placing reliance upon this Spirit of Christ within us. That often we would form plans with precision, caution and our apparently best judgment, but how often had they come to nought, been frustrated and swept away as marks upon the changing sand. He spoke of seasons we often experience of alienation from our Heavenly Father, and that he had observed that they followed times when we had been placing too much dependance upon our own powers, and how in all humility we were brought to say, "Oh my leanness! Oh my leanness!" In his gentle yet earnest manner he called upon the young especially to rely upon this ever guiding spirit within, and that each moment should be well spent.

Elias Underhill, also of New York, alluded to the answer made by Jesus when brought before Pilate that "to this end was I born to bear witness to the truth," and spoke of the vastness of the meaning of the word truth in this sense, that to religious truth there is no ultimatum.

Another Friend presented the thought that a religious life is one of cheerfulness and joy.

Then Samuel Haines again arose, making an earnest appeal to the young especially to bend their necks to the yoke which is really a light one. A religious life, even though one of sacrifice, is not gloomy, that even if for a parent a pleasure is given up it is replaced by a peace which passeth all understanding.

In the business meeting the queries with the answers from the several monthly meetings were read, also reports regarding the First-Day schools. A Committee, which for the past year has been searching up the records of the various Monthly Meetings, made a very interesting report. Finding that they have the books of mens' business meeting of Berthpage, Long Island, continuously to date from 1773 and of Jericho since 1787, of the other meetings from a later date. A new departure for Brooklyn was made this year in providing refreshments in the meeting house. It was adopted not from any want of hospitality on the part of the Friends living in Brooklyn, but as a convenience to such as must hasten

to their homes out on Long Island or across the East River to New York or elsewhere.

It was a pretty sight indeed to see the cheery room and fresh drapery, not to mention the bright faces of the young Friends who entered with zest into their pleasant office of waiting upon the guests. H.

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### ORDERING LIFE.

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(Continued from 7th Number.)

"But you surely do not mean to say that it is possible to lay out a plan of life as you would that of a house you meant to build?" exclaimed a "young Friend" on meeting the first instalment of this article. "Why, such a thing would be quite impracticable. So much depends upon circumstances over which we have no control, and every day something happens to upset some plan or other." Yet though there is always possibility of accident, though our masons may fall ill, our carpenters strike or quit work at the most inopportune moment, and notwithstanding the fact that storms may level our walls or earthquakes overthrow them, we do not consider the building of a house impracticable, nor do we cease drawing plans and building after them. To be sure we allow "circumstances over which we have no control" to modify our ambition. We neither build unsubstantial structures in cyclone regions nor glass walls where hail storms abound. We design our house with regard not only to comfort, elegance and convenience, but also having in mind site, locality, exposure, etc., and always with due regard to the length of our pocket-book. "All are architects of fate." Longfellow may have used the word architects instead of builders for the sake of the measure or metre of the verse; but there seems to me a depth of meaning in the line as it stands, embodying the spirit of the poem and sounding the keynote of its inspiration. As architects, we do not simply lay one day upon another, but we design our own lives—mark out our destinies—lay out the lines by which we mean to build. We are practical in our designing when guided by the admonitions of prudence and the wisdom of experience, undertaking no more than we may reasonably expect

to accomplish, and guarding so far as possible against hindrances, interferences or accidents. We aspire not to pinnacles of fame and fortune, which lie beyond the measure of our strength, but are content to order life in accordance with the talents, or faculties, entrusted us. Having exercised a cautious and intelligent self-examination, gauging and testing the possibilities which lie within ourselves, and measuring the field for their development, why, as "architects of fate," may we not find the drawing up of a plan of life, and the building by its lines quite as practical as to leave this important matter to "chance?" Assuredly the exercise of principles of order, which we find so necessary to success in our employments, would in this infinitely greater enterprise be immeasurably to our advantage.

Working thus systematically to a definite end, should we not accomplish more, build with better, higher, nobler purpose each day's measure of our plan, feeling within ourselves a growing enthusiasm, and encouraged by the appreciable result of our efforts?

But now comes the sternly practical question: "How are we to set about this systematic ordering of life?" and fain would I leave its answering to wiser pens than mine. While the lines of each and every individual plan may converge to one grand central point, and while there may even be marked similarity in the outlines of our charts, the filling in of details, the management of lines by which we reach the end toward which we aim, must be determined by individual acquirements and circumstances. Consequently, this article can attempt nothing further than a few general suggestions, which are given in obedience to a new rendering of the motto on our title page: "Give—each according to thy measure—of that which thou hast," and in the hope that somewhere these general suggestions may obtain individual application. Have I an aim in life? Is that aim, or object of my existence, the worthiest to which I can devote the time and talents entrusted me? Have I chosen it practically or theoretically? As the first step towards ordering life, let us be honest with ourselves in answering these questions. Next let us make a careful and accurate inventory of ourselves

and the "possibilities which perchance within us dormant lie," seeking to know the exact measure of our capabilities. Our next step should be to find out wherein our surroundings and circumstances tend to hinder or to develop our physical, intellectual or spiritual nature; and having made "teach me to know myself—teach me to know thyself" our earnest prayer, we may set about the ordering of life in such wise that God's universe shall indeed be more perfect for our having lived. L. S.

A pure character is like polished steel—if dimmed by breath it almost instantly recovers its brightness.

Ten years ago or more Kate Field wrote with poetic prophecy: "Woman must exist as an individual." This terse little sentence strikes the key-note of the age. It condenses in itself the complete philosophy of woman's highest possibilities.

A girl should be taught to detest two things thoroughly—idleness and aimlessness. These two enemies have given birth to ennui, which is pain. If she be a child of fortune, instruct her, even more carefully than if she were poor, to work in some definite manner for pleasure's own sake. More than all, train her hands and stir her brain with the constant assurance that she will find her sweetest satisfaction in that which she is to accomplish in life.

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To make it more useful and beneficial we greatly desire a wider circulation. Will some one in each locality of Friends where it has not yet been introduced, willing to act as our agent, be kind enough to send for sample copies and solicit subscriptions; and we earnestly appeal to all those who kindly aided us last year for a renewal of their interest and labors for the paper, desiring to introduce it into new homes and new neighborhoods.

We give agents a special offer at this time, as we desire henceforth to have the term expire at the end of the year. For a club of ten names at 70c each, i. e. \$7.00 sent in advance at one remittance, we will send ten copies of the YOUNG FRIENDS' REVIEW to the end of 1888 and one copy free to agent. Single copies 50c per annum.