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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., SECOND MONTH 1st, 1804.

NO. 3

## YEAR UNTO YEAR.

As year unto year is added  
God's promises seem more fair ;  
The glory of life eternal,  
The rest that remaineth there ;  
The peace like a broad, deep river  
That never will cease to flow,  
The perfect, divine completeness  
That the finite never know.

As, year unto year is added,  
God's purposes seem more plain ;  
We follow a thread in fancy,  
Then catch and lose it again,  
But we see far on in the future  
A rounded, perfected bliss,  
And what are the wayside shadows  
If the way but lead to this ?

As year unto year is added  
And the twilight of life shall fall,  
May we grow to be more like Jesus,  
More tender and true to all ;  
More patient in trial, more loving,  
More eager God's truth to know,  
In the daily path of his choosing,  
More willing in faith to go.

—Selected.

## QUAKERISM AND THEOLOGY.

For the YOUNG FRIENDS' REVIEW.

Whilst Quakerism demands an unswerving belief in God as a Spirit impressing His will upon the souls of all mankind in all ages, and whilst it permits no spiritual authority to dominate this revealed will of God, it does not debar its inhereents from holding any theological views that does not antagonize their cardinal faith. Genuine Quakerism gives entire freedom to conscience and the greatest latitude to the right of private judgment.

George Fox and all his associates in the early days recognized the immutable truth that whosoever gives heed to the Light of Christ in his own soul may not be called to account for his opinions regarding the Scriptures. Indeed that was their contention against the Churches, that they demanded of the people submission to the declarations

of the priesthood and to the authority of their creeds. Let every man be persuaded in his own mind, if so he give heed to the Light, was the gospel of Quakerism

For nearly twenty years after George Fox began to preach this doctrine there was no organization of a religious society, though a very large number of noted men and women gave heed to the light, and, in accordance with its manifestations, joined Fox in the promulgation of their faith. We are told that in 1655, seventy-three itinerant preachers were proclaiming the universality and the sufficiency of the Light within for the direction of mankind in all matters pertaining to religion. Eminent among these were Edward Burroughs, Isaac Pennington, William Penn, Robert Barclay and William Edmondson, and in regard to the doctrines of the Christian Church, as embodied in the Apostles' Creed, which formed so important a part in the religion of their day and country, these noted "followers of the Light" differed widely. It is in studying the writings of these founders of the Society of Friends, and searching the records disclosing their views concerning the nature of the Father, Son and Holy Spirit, the atonement by Christ and the authority of the Scriptures, that historians who fail to reach the full significance of Quakerism make a mistake.

If there was in the mind of George Fox a rule of faith that was primary to any written document, then it is a case of "special pleading," to quote from his writings expressions to prove that he was evangelical in his belief—using the word evangelical in its general theological sense. Thus it is unfair to quote his letter to the Governor of Barbadoes in 1671, (Journal, 1st, Ed., p., 358), to show his theological accord

with his fellow Christians, if we keep in mind that he proclaimed on all occasions that "none can read the scriptures aright without a measure of the same Divine Spirit that gave them forth," and that it was because he interrupted the preacher in the Church at Nottingham in 1649, and denounced his doctrine of the supremacy, of the authority of scripture, that Fox suffered his first imprisonment, and that again in the following year at Derby for a similar interruption and explanation he was arrested, tried and condemned as a blasphemer. Edward Burroughs, on this same matter, writes: (see works of E. B., pages 732-734). "The same truth that the scriptures declare of *must be revealed in the heart by the same spirit that gave forth the scriptures.*" The statements of William Penn in confirmation of this view are so many and so clear than any who are seeking information upon this point can readily obtain it.

Notwithstanding these testimonies of the founders of our Society, and in despite of the only logical conclusion that, if God reveals his will at all times to man, there can be no authority paramount to it, and that all creeds and confessions of faith must be brought under the control of the direct revelation of the Light within. Very early discussions arose regarding attempts that were made to limit the freedom of conscience among the children of the Light. One of the earliest of these was upon the subject of the adoption of a discipline, the details of which I shall reserve for a future article. The most serious as well as the most lamentable in its effects upon the growth of Quakerism was the acrimonious discussion of the soundness of the preaching of Elias Hicks, which culminated in a division in the Society in 1827-8, a division which has since logically resulted into sub-divisions, many in number—all of them based upon loyalty to the opinions of men instead of loyalty to the light of God. Within the past year has occurred, in one branch of the Society, a signal instance of an infringe-

ment of the liberty of conscience, which true Quakerism gives, viz., the deposing from their stations of three acknowledged ministers, members of Iowa Yearly Meeting. Ever since the separation in 1827, the body of Friends, with which these three ministers, Joel and Hannah Bean and Benjamin H. Jones were identified, has recognized a standard of "orthodoxy" based upon a particular interpretation of the scriptures, but within a few years the Yearly Meeting above mentioned in conjunction with other Yearly Meetings sent delegates to a convention, in Richmond, Indiana, who there formally adopted a creed for their Society, one clause of which demanded a belief in the doctrine of eternal punishment for the sinner in the life hereafter. The three Friends referred to proclaimed in their ministry a faith not in accordance with this dogma, and as a consequence they were dealt with by the parent meeting, were declared unsound, and deposed from their stations of ministers.

This seems a strange proceeding for a body of followers of the Light in whose history it has been said, "They found no form of worship so good as a patient waiting upon God in silence, no outward ceremony, no observations, no words, not even the best and purest words—even the words of Scripture,—able to satisfy their souls."

This is, indeed, a strange arraignment of the ministry, in the light that Barclay says, "Every true minister of the gospel, is ordained, prepared and supplied in the work of the ministry and by the leading, moving of the Light of God ought every evangelist and Christian pastor be led and ordered in his labor and work of the gospel."

WM. M. JACKSON.

#### AN ORTHOËPICAL NOTE.

Tell me by what lingual law, ye  
Dare to call the isle Hawaii?  
You're just as much in error, say I,  
As are the men who say Hawaii,  
But best authorities will stand by ye  
you pronounce this name Hawaii,  
—The Orthoëpist.

## THE FIRST-DAY SCHOOL AS A SOCIAL AND RELIGIOUS FACTOR.

Man is a progressive being. Possessed of a progressive nature, he has, by and through the force of varying circumstances, raised himself from the savage and barbarous state to that of intellectual acquirements and moral stability, and in a degree to spirituality.

All along this line of progression, in the physical sense, we have seen a form of religion, a something akin to Christianity, yes, a motive even in the barbarian to be worshipful and reverent to a being, or representative being of some kind, higher or lower, according to the advancement of civilization.

We find, also, as we trace this progression, that as man became enlightened he became more dependent upon his fellowmen and his social nature, the element of friendship, one toward another, developed, and man grew to be considered of more value to his brother man. It is in his social life that we find the degree of his real civilization and in society the emphasis of the interdependence of man. We see man then in his social life, swayed to and fro by the changes of times and conditions, and as thought and action progress, his social well being should follow in proportion. Although progressive by nature, yet we find that in this progression the advancement must be guided and guarded so that the enthusiasm of victory will not carry progress beyond bounds, away from the true purpose of life. It is here, then, that the forces in man, known as divine, mingle with his social forces, guiding and directing them in paths of usefulness in this life.

Noticing this advancement, we cannot help but note the increased brotherly regard due to civilization and the restrictions placed upon misdeeds or the rapid strides of moral law. Thus far there is a tendency for something better, socially and morally, and now, when coming to this stage of advance-

ment, we find our want yet not satisfied, and we seek in and beyond material things in search of a peace that gives rest to the weary soul. When this social being with a progressive and ever unsatisfied longing for that which is in store for it which is better, is guided and directed by divine forces, which men have called the Christ's spirit. When this all-governing power controls or guides the great living element of man, then it is that we find true men in Christian fellowship and with brotherly love.

Now, as we know man to be a progressive being, the great question arises as to ways and means of bringing men to think of higher motives and look for avenues to escape the evil tendencies of misguided social forces.

Many are the institutions which have been established at various times and under widely different circumstances, with an object of obtaining this result. One of these institutions or organizations, which stands pre-eminently in the front ranks, is the Sabbath Schools of the land. This institution has long been established and its effects upon individuals, communities and humanity at large is incalculable. Its influence has extended far and wide, bringing into healthy influence many belonging to families where no spirituality is taught in the home and from the army of those all over the land which are homeless or worse than homeless, strengthening those who have known of divine teaching, giving them an opportunity to study and become better acquainted with God's laws, spreading their influence abroad as only social mingling and contact of man with man can do.

In this body of workers we find many earnest seekers after religious knowledge and historical helps gleaned from the pages of the Bible, as well as an intermingling of ideas for mutual benefit. Young and old may gather here together and learn of the prophecies of old, the sayings and doings of Jesus while upon the earth, and of His

Apostles and Disciples of that ancient day, apply them to our needs as the beautiful spiritual application is unfolded, and is peculiarly adapted to our several present wants. Who can for a moment doubt the great social factor which the First-day School is to society at large? It is truly a great "nursery of the Church" and a road to Christianity. With such a mission we can but expect it to raise man higher and higher in ultimate civilization and bring him nearer his God, developing brotherly love in all.

Having noticed it, then, in its general sense, let us view it for a moment in a more special sense, as pertaining to our own First-day School and our religious sect, the Society of Friends. We have found that man is and has been progressive from one age to another. History tells us that from out of the old religious bodies, the State or Established Churches, came the religious Society of Friends, claiming a step higher and far in advance of the old Churches, and more nearly consistent with the teachings of Jesus and with one fundamental idea, "Mind the Light," that light which comes directly from God, which dispels darkness and shines with the brightness of the noon-day sun.

The idea gained ground that each had access to the source of that true Light, and that forms and special ceremonies were not necessary to salvation. This is but one of the many advancements which have been made, and but one of the many proofs that what has satisfied and been sufficient for and in one age, cannot be adequate, in every respect, for the next, without that degree of high attainment, approaching nearer to the state of perfection than it has yet been the lot of any generation to reach. We find that it has been but of late years, comparatively, that the Friends, as a body, have recognized the usefulness of the First day School in promulgating their fundamental doctrines which they deem so precious. This, we believe, then, to mark another great stride in the Church.

There is much for the First-day Schools to do, and, which I am confident, they will do, for the upbuilding of society and the Church, if that great admonition, "Mind the Light" is kept as our motto, "God is unchangeable; He is the same yesterday, to-day and forever." But we must not remain quiet and hold fast to o'd traditions from a false application of this truth, and thus establish a form, in many ways lifeless, in the attempt to tear another down, and thus raise a stumbling block more formidable than the other, perhaps. Rather, then, let us remember that our customs are but human and that, while God remains ever the same, man occupies a social position far below the standard of perfection, and must change or be left behind as intellectual advancement moves on toward that higher, spiritual standard, made manifest as he rises to receive them. The change is gradual. It is necessarily so, as it must carry with it all the social influences which give to it life and strength. If Christianity for the world, could have been established at once, and the well-being of man, as a free agent retained, or, in other words, if a Christian revolution were practicable under existing circumstances or conditions, it would have been realized during the life and sojourn of that great teacher of teachers, Jesus Christ. It was not to be so. Gradual, but sure, are the forces in this evolution, but we should none the less be ready to meet any advancement for which necessity calls or in which duty makes her demands. Our forces should agree upon a plan, and, with the eye single, move onward and upward as opportunity affords.

A cry has been going up from the Society as to its future. With a probable decline in numbers, and deprived of its younger members by their connection with other bodies, or none at all, there arose this inquiry and it needs to be met. I cannot, as one of the younger members of the Society of Friends, believe but that its principles

will live and its doctrines be perpetuated. I fully believe, that among the younger members of society, there is a longing for avenues in which duty may be performed advantageously. That element is looking and enquiringly stretching forth their hands for a home in a religious body. I cannot believe that the young people have died to all interests of humanities' better aspirations and given to trust in their salvation by chance. A great question confronts us. Have we met the needs of the hour? Have we cherished lifeless traditions and exacting forms, because of a supposition of their past good without considering the needs of the present? Young minds are active and progressive, and want a place to expend the energy driven by God-given faculties. Is there a place in the Society of Friends for them? I believe there is, if that place can be found where all can meet and both old and young be benefitted thereby.

We have often heard from pulpit and elsewhere, for the idea is widening, that the scriptures cannot save but that salvation emanates from the source of all good, God himself. Accepting this, how much more is it true that a Church cannot rest on the history of George Fox, or his doings, but must rest upon an indestructible principle, founded upon God's never changing laws. There must be *more* saving power in a study of the history of that "perfect man," Jesus, than can be found in following any form founded upon human judgment, since the Saviour's time.

Just as nature abhors a vacuum, I believe that the young will be drawn into more active service for the Church, when the Church rises to the emergency and makes the place for them. We can realize the fact that it is no less the duty of each to do what is required of him, regardless of others, but in viewing this we must also bear in mind that we are our "brother's keeper," and, therefore, should be our brother's helper, and that no one's

place is simply to fill up, but to be active in the service.

The First day School occupies a commanding position to do this work of uniting the older and younger classes in a bond or brotherhood and a power for good. The older ones giving superior judgment and stability, but by no means, shutting off the vigor and energy of youth, growth must result and its influence be felt. The present young will become the future aged, and the standard bearers of truth and righteousness of the land. Our Sabbath Schools offer a golden opportunity for an ultimate union of forces and the means of leavening and moulding this great, social drama of life, by the softening influence of God's holy hand upon one great universal brotherhood.

C. C. MILLS, Mt. Palatine, Ill.

#### THE AUTHORITY OF SCRIPTURE.

FOR THE YOUNG FRIENDS' REVIEW.

This is a question which is now agitating the Evangelical Churches, that is, the churches which rest their faith on the Scriptures as the Word of God, or, as some more explicitly state it, as the Words of God. Several persons have lately been deposed from the ministry of Protestant Churches on account of their failure to profess a belief in the infallibility of the Scriptures. "Heretofore," says a writer in the *Churchman*, "the Bible was the standard by which all controversies were to be decided. Now, the Bible itself is drawn in question, and the issue is made whether the Bible is the standard." Another says: "The vital point has been touched at last: the status of the Scriptures, so long the whole foundation of Protestant theology." And it would seem that the question must soon be decided. We all know that a revision of the Bible, text and translation, has recently been made, but, perhaps, all do not know that it was made by a large company of the most eminent divines and scholars of England and America, who,

after devoting many years to the task, have published a new edition of the Old and New Testaments, with notes, in which many passages in the authorized version of the New Testament (that in common use), are marked as doubtful. And in their report the revisors say: "It is an unquestionable fact . . . that in some cases whole verses and even large passages in the common English Bible are spurious."

This result is arrived at upon a comparison of the manuscripts from which our present Bible was taken, with other and older manuscripts which have been discovered in great numbers since our Bible was first published. And this declaration is disquieting enough, but becomes much more so when the full truth is understood. The comparison, which discloses such spurious passages, was a comparison of the more modern manuscripts, from which our Bible was taken, with older manuscripts dating from the fourth century, and when a passage in the late copies is not found in the older ones, it is pronounced spurious. But, unfortunately, no copies of the New Testament made earlier than A. D. 350 are known to exist, and, consequently, it cannot be known how many spurious passages are contained in those copies of that date, which have necessarily to be taken as the standard. That there are spurious passages in our earliest copies of A. D. 350, there can be no reasonable doubt. History tells us that in early times there were numerous sects among Christians, and each sect had its own copy of the gospel, or one of them supporting its peculiar claims to the truth. Some sects, which did not believe in the miraculous birth of Jesus, the Ebionites and Masconites, had copies of the gospel of Matthew and Luke, which did not contain any account of the miraculous birth. Out of all of these differing editions, the Council of Laodicea, in A. D. 380, chose the four which we now have. The rest have perished.

The temptation to change and insert

words in the gospels, must have been particularly great before the year 300, when the Church was establishing itself in the Gentile world, when Christians were divided into parties, and when the contest was which should control the great offices, the bishoprics, which were endowed with wealth and power exceeding that of a Roman proconsul—a power which not only controlled the fortunes of men in this world, but also their fate in the next. In these controversies the questions made concerned the nature of Jesus, and consequently his authority to confer such vast powers upon the Church, and they had very little to do with the teaching of Jesus, so far as he laid down rules for the conduct of his disciples. I think, then, we may reasonably conclude that these parts of the gospels and epistles have been, at least, less meddled with and distorted than any other parts; and, indeed, the four evangelists differ less in their reports of this teaching than in anything else. Indeed, we may say they do not differ at all, as to the spirit and essential parts of the teaching of Jesus.

Friends, then, who consider the teachings of Jesus, the rules he has prescribed for their guidance, as the only essential parts of the New Testament, will not be distressed by the doubts thrown upon the historical portions, but will view the disputes of scholars over these, with as much equanimity as would attend the view of a contest over any other mere matters of fact. But those whose creeds embrace the personality of Jesus and his relations to the Father, cannot be sure that any paragraph in those subjects have escaped manipulation at the hands of the partizans of Homo-ousion and Hom*i*-ousion.

J. D. M.

Washington, D C.

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Kind looks, kind words, kind acts and warm handshakes—these are the secondary means of grace when men are in trouble and are fighting their unseen battles.—Dr. John Hall.

"LET THERE BE LIGHT."

When we, in our weakness, endeavor to grasp the wonders of nature in vegetable and animal life, we cannot fail to exclaim, "How wonderful are the works of Thy hands, O Lord!"

Then when we see the glorious sunlight and its effect upon this life, as it dispels the darkest night, we, although so insignificant, are compelled to pronounce it "good."

If, in the darkest midnight, we could command the light of the full blaze of day to spread over the land, and be obeyed, we would be considered as possessing supernatural power (as indeed we would be). God said at the world's creation, "Let there be light, and there was light," and He is practically saying the same words every morning of our existence.

Not only does God repeat His first command when "day excludes the night," but also when He whispers the command to every soul which is recognized as the "still small voice," the "indwelling voice of God," as His "Spirit" and holy "comforter," all of which the Friends recognize. We are not compelled to comply with His request, "Let there be light," but we have the freedom of choice, thus proving Him to be a God of justice and love.

While He does not compel us to obey, and we may wander far from Him; the moment we are willing to return, He is ever near and willing to assist us to "Cease to do evil and learn to do well," thus proving Him a patient and forgiving God. The facts that God is a patient, loving and forgiving God should be an incentive to lay aside our obstinacy in accepting the Light, being ever acquiescent to its guidance.

Never in the history of the last fifty years, has the necessity of being true, earnest, obedient workers for our Saviour been more urgent than at the present time. Enter the habitations of worldly pleasure seekers in the country, the railroad depots, eating houses and hotels of our cities, towns and villages,

and we find that profane, vulgar and obscene language is the habitual form used by many, with the exception of instances where the influence of the presence of ladies prevents but too often, even the respect due the gentler sex seem to be lost by the depraved condition of their diseased soul. In the still hours of midnight the sounds of revelry, (as described above), can be heard in our hotels and depots, which cannot fail to mar the pure, spotless characters of those who may be in adjoining rooms, and are compelled to listen to such, whether it be in accordance with their wishes or not.

Let the young professors, (not of Friends' principles only), but of Christianity awaken to the facts as they are, and as the new year of 1894 dawns upon us, resolve to accept His request, "Let there be light." Let us uncompromisingly bid adieu to our fears of humanity, to Satan and his allurements, and show to the world our disgust of all the elements abroad that have a tendency to drag down, and we will, by thus doing, create around us an interest in the God we serve, unconsciously to ourselves, and if asked the secret of our happiness by this service, let us answer, obey His command, "Let there be light," and mind it, for to me all the mystery (so-called) that enshrouds Christianity needs but one sentence for explanation, "Mind the light," and, by so doing, we will find wherein our duty lies for the present, and as we perform the duties for the present, *future* duties will continually open themselves before us. The present alone is ours, so let us work while it is yet day, for the night comes when no man can work. REEVES SHINN.

Holder, III.

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IMMANENCE.

BY RICHARD HOVEY.

Enthroned beyond the world although He sit,  
Still is the world in Him, and He in it,  
The self-same God in yonder sunset glows,  
That kindled in the lords of Holy Writ.

—From the *Cosmopolitan*.



# Young Friends' Review

A SEMI-MONTHLY.

*Published in the interest of the Society  
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

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*TERMS*—Per Year, 75c. Single Numbers, 4c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, 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.

We prefer that remittances be made by post-office order or express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

Pelham Half-Year's Meeting comes the 17th of 2nd mo., 1894, in Pelham, Ont. Select Meeting the 16th, at 11 o'clock a. m.

The article, "The Quaker Mind," published in last number of the REVIEW, should have been credited to *The British Friend*, from which it was taken.

We ask our readers everywhere to co-operate with us at this time in increasing very largely the circulation of the REVIEW. There should be no difficulty for very many of our readers to send us at least *four* names for \$3.

For each club of *eight* yearly subscribers we shall send a *free copy* to the sender of club. We believe our former club-raisers will this year pursue the work with renewed energy and success. You have done much to make the REVIEW successful, but your continued efforts are doubly needed now. Remember, as soon as we reach 2,000 regular yearly subscribers, we have promised to send out a twenty-page paper each time, at 75c. a year. It is not yet too late to work. We are sending out hundreds of sample copies, which will make the work easier. In remitting, follow instructions at head of editorial page. Money sent by mail is seldom lost, but unless registered will be at risk of sender. Post-office or express orders, made payable at London, Ont., are perfectly safe, and are preferred by us.

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## OBSERVATION.\*

Nothing contributes more largely to the acquisition of practical knowledge or a useful education than intelligent and well-directed observation. By observation, I would not have you understand me as meaning simply the faculty of sight, the mere reflection of an object upon the retina of the eye. It has a broader and deeper significance than this. It is that which fixes impressions of things seen upon the mind for thoughtful attention, and enables the memory to retain them. For instance, although born endowed with sight, it is some time before we find infants noticing familiar faces and scenes around them. So, also, in the case of the simple-minded; the act of seeing conveys no sentiment of interest to their benighted brains. On the other hand, it is a certain fact that the keenest observers are the blind. The slightest touch, sound or circumstance is carefully noted and remembered as

\*Essay read by Walter Vanderburg, at the "Ohio held at Daniel Zavitz's, 12th mo. 8th, 1893.

a possible future guide and aid to them in their affliction.

But in the great struggle for existence and the mad race for wealth that seem to characterize the closing years of the 19th century, the engrossing cares of business and the reckless pursuit of pleasure, have so blunted men's perceptive faculties that, unless any thing tends to further their particular object in life it entirely escapes their notice. And so, many of the bright, beautiful, and curious productions of art and nature that lie thickly along our pathway here are passed by unobserved, and their cheerful and educative influence upon our lives are never felt. Do we not know some hustling farmer, who goes forth some sunny, summer morn, when the birds are sweetly singing and the flowers are shedding their fragrance around them; who hears not the melodious harmony, nor sees and feels his heart stirred by beauty that exceeds the glory of Solomon. For him the roses bloom in vain, and on him nature's music is thrown away. He may, perchance, scan eagerly the dome of Heaven, but only to form the basis of a calculation as to whether there will be sunshine for the ingathering of his hay, or whether there is promise of refreshing showers for the good of the growing crops. And then his mind goes back to the sordid concerns of his occupation, how to get the greatest amount of labor out of the long-suffering and down-trodden hired man, the prospects of a rise in the price of pork, or fall in the price of wheat, or to wondering who brought his beloved daughter home from singing school the previous evening. But farmers are not the only delinquents who err in this respect. The merchant views the earth as only a place to buy and sell; the artisan as one huge workshop; and the lover as a fitting place to worship at the shrine of some dear divinity, and to have no eyes and ears for anything else.

Observation is the principle which, properly applied, has led to and culmi-

nated in the most wonderful discoveries and useful inventions. How many million apples had been seen falling since the first one ripe and luscious tumbled to Eve in Eden's pleasant garden before a simple occurrence, so oft repeated, started that train of thought in Isaac Newton's head that ended in the discovery of the law of natural gravitation, and how many kettle covers had danced a merry hornpipe to the music of the spout ere a Watt arose to grasp the secret of the mighty power of steam. Then let us not despise the most common object, for in their homely and familiar shapes or movements, we may read some undiscovered law of nature or gather material for some unthought of invention, and so place our names in the annals of fame.

Not only is observation an educative quality, but education greatly aids and develops the perceptive faculties. The mountains and soil and rocks, and even the sands of the sea shore speak volumes to the geologist. In their formation and situation, he reads their origin and the successive changes they have passed through since. They speak before him glimpses of ancient creation and modern re-arrangement and through their agency even the future becomes less a mystery.

What are to us mere stalks and leaves and roots and blossoms, reveal to the botanist the native clime, the properties, the nature and the uses of each plant and tree.

And there is no page of such deep and thrilling interest as the broad blue canopy above us. To our unpracticed eyes, filled with chaos and confusions, but to the astronomer the luminous depth is a scene of order and regularity and the movement of each celestial body flashes forth the everlasting, changless purposes of its Almighty Creator, God.

A man's observations are generally an index to his character. While some look ever beyond the clouds and see their silver lining, others gaze upon the

sombre shadows only. To some carping, gloomy misanthrope, a single thorn among a bunch of roses is more easily distinguished than a rose would be among a mass of thorns. And, so it is, also, in their judgment and estimates of other people's characters. The philanthropist can remark the noble qualities of a friend's nature and say, "He is generous! He is charitable!" and some enemy's chief delight would be to add: "Yes! But he is dishonest!" But, those who look and search for evil, will find more pain than comfort in its consideration, while he who earnestly seeks the good in things animate and inanimate, will find it in still greater quantities than even his sanguine mind had hoped or expected and be greatly blessed thereby.

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#### IN MEMORIAM.

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DR. A. J. INGERSOLL.

In the sudden removal of this great and good man, which has carried sorrow to a thousand homes, we are reminded of Dr. Young's picture of true and noble manhood, through the redemption which is in Christ.

What more fitting tribute can be offered to his memory by those who, for many years, have shared his ministrations, as also the blessing and helpfulness of his fatherly counsels?

As members of the Society of Friends we recall with affection and gratitude the numbers of those who, for a long period of years, regarded him as the "Beloved Physician." R.

Plainfield, N. J., 1 mo. 12, 1894.

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Some angel guide my pencil, while I draw  
 What nothing less than angel can exceed,  
 A man on earth, devoted to the skies;  
 Like ships in sea, white in, above the world.  
 With aspect mild, and elevated eye,  
 Behold him seated on a mount serene,  
 Above the fogs of sense, and passion storm,  
 All the black cares, and tumults of this life,  
 Like harmless thunders breaking at his feet,  
 Excite his pity, not impair his peace.

Himself too much he prizes to be proud,  
 And nothing thinks so great in man, as man.  
 Too dear he holds his interest, to neglect

Another's welfare, or his right invade.  
 Wrong he sustains with temper—looks on  
 heaven,  
 Nor stoops to think his injurer his foe.  
 His glorious course was yesterday complete;  
 Death then was welcome, though life still was  
 sweet.

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#### WESTERN TRIP.

(Continued)

Written for the YOUNG FRIENDS' REVIEW.

Arrived in Webster City at six o'clock the next morning after leaving Lincoln, Nebraska, and was met by Mary C. White's son, and taken to their home, where I met my dear friend, Elizabeth H. Coale, who was my constant companion during my stay in the city. To my great disappointment Mary C. White was confined to the house with inflammatory rheumatism. I enjoyed her company there, but was very sorry not to have her with me in other homes. We visited nearly all the families of Friends, and some others. Through the kindness of my friend, M. C. W., I met several of her associates, among them the minister of the Universalist Church. I was cordially invited to attend their Conference Meeting, which we did. Held a Mother's Meeting at Mary C. White's, at her soliciation, and to our mutual satisfaction. At a public meeting gave an address on "Social Purity." Griffith E. Coale and wife kindly took us, in their carriage, to call on two families of Friends living out of town, and then continued the trip around the city and out to the Court House, etc. Leaving there Seventh-day at four o'clock for State Centre, I arrived at seven. B. F. Nichols met me, and I was soon in their comfortable home. The next morning we went, by private conveyance, to Marietta, to Meeting and School, both being interesting seasons. In the evening met with the Committee appointed to arrange for the opening of the Young People's Society, and as I have since meditated on the subject there comes this thought that for every duty there comes a presentation of work, and that the Father of all spirit

ual thoughts will never leave us without a way to proceed, and if we only can trust Him all will be well. Held a Mothers' Meeting, and presented an address to an attentive and, I believe, appreciative audience in the Orthodox Friends' House. Visited most of the homes in this locality. Fourth-day afternoon B. F. Nichols came for me and I returned to State Centre, and had an opportunity with the Mothers, through the kindness of the W. C. T. U. Sixth-day bade adieu to kind friends, and started for West Liberty, arriving at eight o'clock in the evening; was taken to Mahlon Hollingsworth's home, where I was very cordially homed during my sojourn in the town. Seventh-day attended Monthly Meeting, and First-day their regular meeting, which were felt to be sacred opportunities. Second-day met the Mothers for mutual counsel, and in the evening presented my paper on "Social Purity." Visited most of the families of Friends, and several aged people, among them our devoted Friend, Lydia Elliott, who, though suffering with the epidemic cold, recognized me at once, and recalled many themes of vital interest to us as a society, giving evidence of a green old age. Third-day morning I took an early train toward home, but had to stop off at Holder one night with our son, Edgar J. Smith, but next morning left on an early train for home, arriving at eleven o'clock, being absent five weeks, it being just the day before our national Thanksgiving, but it was more to me than that, a deeper significance impressed me as I recalled the many miles of travel and the length of time from home, and the preservation of all in health and happiness, it was indeed a soul felt thanksgiving for experimental preservation in best things. And now, as I give a retrospect of this trip there are many things present to the mind, and none more forcible than this that as we thus go out and enter homes, there comes opportunities for us to be profited, and to impart strength, or here we get at the very heart of our

religious life—the home. Oh! that we would all remember that it is the every-day life living that produces the lasting result. And in this work of Social Purity let us not try to separate our thought from that of the Gospel light, but labor to bring all the details of the child-life character into consideration, and thus we will not divorce a part of the essential character building from the life and training of the little ones given to our charge.

MARY G. SMITH.

#### A VISIT TO FAIRFAX QUARTERLY MEETING.

We left Baltimore on Seventh-day morning the 13th inst., for Waterford, to attend Fairfax Quarterly Meeting, and were joined at Washington and Alexandria Junction by a number of members of that Meeting, who were also en route for the same destination.

We left the cars at Paeonian Springs, where our friend J. Edward Walker kindly met us and took us to his hospitable home, formerly the home of William Williams, a valued minister of Fairfax Particular meeting, and where we met his widow, Mary Ruth Williams, and others. In the afternoon, we attended the meeting of ministers and elders which, though small, was a season of spiritual enjoyment; the word spoken was intended to encourage some depressed, discouraged spirits, who were counselled to trust in the Lord that they might renew their strength. After meeting we went to the beautiful and hospitable home of Robert R. Walker, a son of James and Eliza Walker, with whom we spent a very enjoyable evening. First-day morning opened bright and clear with a mild and balmy air more like 4th than 1st month, and, as meeting time approached, the many vehicles which lined the road toward the meeting-house, gave promise of a large attendance, which was fully realized, but few spare seats were left unfilled except the upper seat in the gallery; as there was noted

the absence of many of those who usually occupied these seats, owing to the prevalence of la grippe. It was evident that many who had come were not accustomed to attending a Friends' Meeting, but, when the vocal exercises commenced, all soon became very quiet and attentive. The subject treated of was the reasons why the Society of Friends hold as a basal principle a belief in the immediate revelation of the Divine Spirit to man of all the law requisite to be obeyed and the duties to be performed. Much satisfaction was expressed at the close of the meeting with the testimony delivered. We dined with Elizabeth Phillips, and sisters, but the time for social mingling was short, as notice had been given that we would deliver an address upon Temperance in the afternoon at 3 p. m. This meeting was well attended and the address, which was in relation to the control of the appetite, showing that there was no need to use alcoholic beverages even moderately, and very questionable whether they did not do more harm than good in sickness, was listened to with marked interest and attention. We took tea and spent an interesting and, I trust, profitable evening with Jacob and Mary Walker in company with other Friends.

Second-day was the Quarterly Meeting proper, and many not members gathered with us, and the gospel testimony presenting the lesson of Jesus' answer to the young man who enquired what he should do to inherit eternal life, seemed to make a deep impression on many minds. There was nothing but the usual routine business to transact in the Quarterly Meeting, but it was evident there was a sweet solemnity prevailing, under which the meeting closed. We dined with Franklin and Mary F. Steer, and, toward evening, were taken to the home of Joshua Smith, whose daughter is a very concerned young Friend. There we met quite a number of young Friends, and during the evening we held a parlor meeting, in which many states were

addressed, some of whom acknowledged they were the persons for which the testimony was given. Third-day morning we went by arrangement to the house of Isaac Brown, to hold a parlor meeting, and found some twenty-five or thirty gathered, to some of whom a very close testimony was delivered, showing that a true religious life must be an unselfish one; and that while we might worship God in our homes yet we lost much of the enjoyment which the sharing of our worship with others would bring. This, we were informed, had a close application to some present. We then went to the home of Yardley T. Brown, in Hamilton, to tea, and after a short but pleasant visit, were driven to the meeting-house, at Lincoln, where we were expected to deliver another temperance lecture. This was well attended, and, from many expressions given, I believe, was satisfactory. After the meeting closed we were taken to the genial home of Thos. and Ellen H. Smith, for the night. Fourth-day morning we went to Mary Taylor's, the widow of Thos. E. Taylor, with whom we had previously made our home when in this vicinity, for dinner, and after a short but pleasant visit, during which we felt to extend our sympathy to the bereaved widow and son. Thomas and Ellen took us to William Shoemaker's to tea, where we met Cornelia Janney, a sister of William's wife, who have so recently been bereft of their aged mother, Elizabeth, wife of Samuel M. Janney. After tea we went to the home of Phineas Nichols, where another parlor meeting had been arranged for. Quite a large number of young people gathered and seemed deeply interested, to whom many of our views were opened, as the feeling seemed to be that there were not a few minds that wished a clearer light could be given them, and a number expressed a thankfulness for the opportunity, that many things had been explained that had heretofore been mysterious or dimly understood. We staid the night at this place, and in

the morning went to Lincoln to the usual meeting, notice having been given, the large house was nearly full on our side. The gospel testimony was to show that God was Love, and man's highest duty was to love Him. It was very attentively listened to and the meeting closed under a precious solemnity. We went home with William Brown for dinner, and, after an afternoon of social enjoyment, went to Elizabeth Gregg's to tea, and thence to Edward and Eliza F. Rawson's to another parlor meeting, this much the larger one that had been held. At first our views on the divinity of Christ, the atonement and the Scriptures, were explained and an opportunity given to ask questions if anything had not been made clear; no question being asked, a number of states were addressed, and the meeting closed in a deeply solemn feeling, after which came many expressions of thankfulness for the opportunity that had been given; some who had expressed, as we had been informed, a desire to ask some questions, said all had been answered satisfactorily. We went home with A. B. and Susannah Davis, for the night, and returned to Baltimore, Sixth-day, thankful for the blessing of peace. The weather had been delightfully pleasant, roads good, no frost in the ground, many ploughing, which was unusual for this time of the year, and formed a strong contrast with what we had been accustomed to in our New York home. We cannot but think that a blessing will attend our labors, that seed has been sown that will some day bear fruit to the honor of the great Husbandman. JOHN J. CORNELL.

To Editors YOUNG FRIENDS' REVIEW.

DEAR FRIENDS,—I hesitate greatly in coming into your presence with my pen, particularly in view of the many you already have, who are so richly gifted in supplying your needs. And, too, knowing your paper is a broad field, open for the *young* more especially. Still, sitting in the quiet-of

my room, with the brightness of the sunbeams coming in at the window, something of the same stirred me from within, opening the window of the soul to the Light. And this language came so forcibly to my mental ear, I could not silence it. "Why longer excuse thyself? Awake thou that sleepest and no longer idle; neither despise the one small gift given thee, lest that, too, be taken." Thus awakened and humiliated, I have aroused myself, feeling that perhaps the one little offering may be the leaven needed in some far away corner. I want to tell you (in my humble way) of the true heartfelt interest I have felt from the first in the work you have undertaken. More and still *more* do I desire your success, feeling assured you are earnest and true in the cause for which you are laboring. While you have extended so kindly a helping hand to the young, the same has been extended to all, none the less cordially, and its influence has been greatly felt. I can well understand you have had to struggle with embarrassments in a financial way, but with it all you surely have been strengthened with the feeling that you were laboring faithfully for the good, not only of our own Society, but of all whose minds you may have reached. Surely the reward thus earned must come back to you with a rich blessing, knowing you have helped to promulgate principles that can never die out. These are implanted in every soul to be carried out in some way. The monitor within, the "still small voice" is with us everywhere and never grows weary with long waiting. We need not travel to a far country, or go to the great or learned to find out the things required of us to do. Letting the Light come into our spiritual being is all we need to do. How simple and easy it is, and we should deem it a privilege to be guided by a Teacher who is all goodness and love, so patient with our many short comings and mistakes.

Not *one* in the great universal fold

left out. The least little ones, the footsore and weary, He is ready to take in His arms of love, that none may give out on the way. How wonderful it is. It would seem none *could* go astray; and none would if all obeyed the voice of the true shepherd. It is *more* for some to live rightly than others. The spiritual ear grows dull with the weakness of the flesh when compassed about with temptations. There is where the greater of the Christian virtues should come in, that of Charity, or I rather put it in Drummond's language, Love, "the greatest thing in the world," for that covers the whole ground. And the more we cherish the Christ Spirit of love, the more it will permeate our own beings and those around us. We cannot live the good and true without reaching out to others. One of the highest joys of living is in sharing the best we have with others. Now I wish to say right here, I heartily rejoice that our Friends are getting on a broader platform, and are ready to labor in other fields for the good of their fellow creatures. The philanthropic field is large and "white unto the harvest." The laborers are *not* few but many, and there is need of them all and room for more. It is encouraging to know how many are awakened to do what they can for their fellows who have need of a helping hand. The day of days is still so fresh before me, I cannot forbear going back to the time when so many of us were privileged to sit at the banquet table, where "the feast of reason and the flow of soul" was so great the uplifting of it will never die out. And the part our Friends took in the Religious Congress, was very gratifying to me. I have ever counted it a privilege to be a Friend, but never did I feel the fullness of it as at that time. Never had I been so touched with the divine spark that passed so freely from soul to soul, with no partition wall of creeds to mar the harmony. Oh, it is worth a lifetime to be able to hang

*such* a picture in the chamber of the soul. My Friends of the REVIEW, I want *you* to be encouraged in *your* work.

If the way is somewhat shadowed with difficulties, *still* be of good cheer, keep the star of Hope bright before you. It cannot be afar off, though you may not have the full number to aid you at this juncture, but a little more time I hopefully feel will bring you success. Friends, let us all join hands to aid and encourage along this line of work. We surely ought to sustain *our own*.

Wishing you every encouragement and a hearty "God speed" in your new undertaking,

I am, most sincerely,

Your true friend,

SARAH W. HART.

917 Monroe St. Chicago

1 mo. 9, 1894.

#### THE PLEBISCITE IN ONTARIO.

A vote of much importance to the cause or temperance in the Dominion of Canada, was taken in Ontario, on the 1st day of this year. The feeling of the people of the Province as expressed by the vote, was overwhelmingly in favor of Prohibition, and the sentiment in its favor was so general that no considerable part of the Province gave a hostile majority. Every city except Windsor (opposite Detroit), gave majorities in favor of the prohibition of the sale and manufacture of spirituous liquors. I have not yet been able to get the official returns but, as reported in last number of REVIEW the majority will not fall far short of 100,000 for the whole Province, or about two to one in favor of the good cause. One surprising feature of the vote, and one rather discouraging to the advocates of female suffrage, was the exceedingly light female vote cast in almost every instance. This question was divorced from party politics, and it was *the* question too, in which it was thought women took a paramount

interest. Of the woman vote in Toronto, the *Globe* of 1st mo. 3rd, says:

"One of the instructive features of Monday's voting was that out of the 5,000 women who have a right to the franchise in Toronto, 866 availed themselves of it. Even of this number many could not be prevailed upon to go to the polls unless cabs were placed at their disposal.

"This was all the more remarkable because a moral question, one which it was understood the women were particularly interested in, was to be voted on. And still the wonder grows when we find that even of those who voted nearly 28 per cent. cast their ballots in favor of the liquor traffic.

"To those who have looked to the woman vote to be the regenerating influence in elections, these figures will likely be a disappointment. The idea of providing a different colored ballot for the women appears to have been a somewhat happy one, as it afforded an opportunity of estimating the strength of this element in municipal elections. The inference to be drawn from the facts would seem to be that but few women are really anxious to have the privilege of voting."

In many of the municipalities the total vote was much more favorable for Prohibition than the woman vote was in Toronto and other places. Both the French and German vote told somewhat against Prohibition in the few places where their votes prevail. Less than a year ago the Province of Manitoba voted in favor of Prohibition three to one, and in 12th mo. Prince Edward Island took the same side, it is reported, ten to one. Nova Scotia and New Brunswick, which will submit the question to the people, in like manner no doubt, in the near future, will undoubtedly do as well as Ontario, and give at least two to one against the continuance of the liquor traffic. The question as submitted reads: "Do you desire the immediate prohibition of the importation, manu-

facture and sale of intoxicating liquor as a beverage." The result of these votes is strengthening the cause of temperance in Canada, and will undoubtedly compel legislation in the near future in harmony with the will of the people thus expressed.—[S. P. Z.

#### HOW CAN WE BEST DEEPEEN INTEREST IN OUR HOME MEETINGS?

To me this appears largely an individual work—a work in which all the members of the Society can help. We can show our interest in the meetings by a prompt attendance at all the meetings, either for worship or business, by a sincere regard for our brother's welfare, by kindly inquiries, remembrances or visits, for those who are absent. Go to those who habitually absent themselves from meeting, talk to them about the business of the meeting, tell them that their faces were missed and their advice and counsel longed for, that even their presence was a help, as it indicated an interest in what was being done.

Silence is not always indicative of indifference, but quite as frequently of diffidence, a feeling that my opinion would not avail any, I am so small, I can accomplish so little and fail in so many respects of reaching my own standard of excellence, that I can do no good by speaking.

There are those who need encouragement to go forward in the work, to whom a word of cheer would prove of inestimable value, and would enable them to do more and better work in the service of God.

To those who attend the Monthly and Half-Yearly Meetings, etc., I would suggest that they seek out those less known and visit them. They may need the encouragement which your visit would give them. There are many so circumstanced that they find it impossible to attend those meetings when they are held at a distance, though they may long inexpressibly to join



with their friends in the feast of spiritual good things. Such Friends would appreciate all interest shown in them and would feel that they were not forgotten, and when the way became clear for them to go forward, they would feel that they were needed and would go forth with renewed strength to labor in the vineyard of the Master.

NELLIE.

As an illustration of the "harmonies of creation," Darwin said the amount of clover seed produced in any given locality was proportionate to the number of "old maids" there resident, which he proved by the following statement: There can be no clover seed without the bumble bee, because no other insect fertilizes it. The enemy of the bumble bee is the common field mouse, that steals into their nests and destroys the larvæ and eats up the honey. The enemy of the mouse is the common house cat, and the solid friend of the cat is the old maid. Consequently, the more old maids the more cats the more cats, the less mice, and the less mice the more bumble bees, the more bees the more clover seed.

Man is of the earth, but his thoughts are with the stars. Mean and petty his wants and desires; yet they serve a soul exalted with grand, glorious aims—with immortal longings—with thoughts which sweep the heavens and wander through eternity. A pigmy standing on the outward crest of this small planet, his far reaching spirit stretches onward to the infinite, and there alone finds rest. — *Carlyle.*

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