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# Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV.

LONDON, ONT., CANADA, SIXTH MONTH, 1898.

No. 6

## AN ORATION

GIVEN AT SWARTHMORE COLLEGE BY  
A. DAVIS JACKSON.

"Here is the warp, God help you fill in the woof."

Weaving is the art of forming a web. In weaving, two sets of threads are used. The threads extending through the entire fabric are the warp. These threads, the ground work of the cloth, are fixed in the loom and seldom changed until the piece is finished. The strength and breadth of the fabric are determined by the warp. The threads running crosswise are called the weft or woof. As the weaver's work progresses he selects these threads from the supply at his command, and they determine the quality and beauty of the cloth. With a good straight warp and plenty of material for woof, it is the weaver's duty to follow faithfully his design and make a perfect web.

We are all weavers, but the product of our looms is not the rare lace of Flanders; not the transparent muslin of India; not the Egyptian and Hebrew tapestry with mythological design; but the web we weave is character, whose authentic design portrays every influence from our most trivial thought to our most heroic deed. In the formation of character two kinds of influences are at work. Those of heredity and early environment pervading our entire life are the warp of this complex web of character. These influences, fixed by our ancestors, lay the foundation of our character and are not subject to our control. The range of our influence, and the trend of our development, are largely owing to these inherited qualities and conditions. It is our inheritance that

our parental characteristics, social position, moral inclinations, and the intellectual powers with which we are endowed, should be fixed for us as our warp.

And now may God help you fill in the woof. Until the power of selection begins to develop in the child, his web contains no cross fibres, but when he begins to choose his playmates and his books, he weaves, at first unsteadily and in colors crude and inharmonious, but as the years go by and he reaches maturity he learns to know the design, and it remains for him to select the influences which shall determine his character. The beauty of our character, the good we may do, and the service we may render, are limited only by our selection of virtues. Virtues that we weave into our web, day by day, as the shuttle of time goes to and fro carrying threads of thought and habit, gained from books and associates, the result of voluntary contact. Friendships are the strongest influence, not only in social but in political and commercial life. "Happiness, success and destiny largely turn upon friendship. By their friendships, men are measured. They are the silver threads that tie the hearts of the world." Direct inspiration and generous deeds are the royal tints, the threads of gold that never tarnish.

Books are our steadfast friends, a constant influence, the joy of the child and the comforting companions of the aged, they creep in and become a part of us and our fabric, presenting pictures that can never be erased.

Amusements play an important part in coloring this magic web. They are the lighter threads, the medium tints that soften the stronger hues. They

must occur at proper intervals, but not in sufficient quantity to form weak or monotonous effects. As others come in contact with us there is a mutual exchange of influences. This necessitates care on our part that we may never feel remorse for having caused a dark or tangled spot in the fabric of a friend. Let us not look on the web of another too critically, for we may not know how different his warp may have been from ours, or how tangled the threads were when he took them up.

"How dare we any human deed arraign,  
Attempt to reckon at another's cost,  
Or any pathway judge as safe and plain,  
Because we know not where the  
threads have crossed."

Our ancestors, two hundred years ago, while suffering fines, imprisonment and banishment, little thought that six generations later their descendants would worship that martyrdom almost to idolatry. They thought only of following their convictions. The Puritans contended with Kingcraft and overthrew it for the promotion of purity and virtue. The Friends, relentless and inflexible in their resistance to ecclesiastic tyranny, attacked the vices and follies of the seventeenth century, whether this course aroused the scorn of their friends or provoked the opposition of the king. The zeal and seriousness with which they devoted themselves to their self-appointed mission, absorbed all frivolity and selfishness, and led Cromwell to pay a fine tribute to their integrity and fidelity when he said: "Now I see that there is a people risen that I cannot win either with gifts, honors, offices or places, but all other sects and peoples I can."

Men who were called thinkers had desired religious liberty, but our forefathers arose fearlessly, and did those things of which others had dreamed. That is the claim they have on posterity. It was action made them what they were, and we can best show our devotion by weaving into our characters qualities that we admire in theirs.

Descendants of those early reformers, whose sufferings have been the theme of the painter and the song of the poet, trace your lineage to the stern Calvinist, the freedom loving Puritan, or the divinely inspired Quaker. Place around him the stocks, the pillory, the whipping post, the prison, the burning stake, and the gallows. Surround him with jeering neighbors and angry magistrates; now listen to his earnest appeal for truth and righteousness. Such is the idol of the imagination before which you bow down. At the same time you claim to descend from those who refused to bow the knee or doff the hat to any royalty but the King of kings. Is that the part of consistency? Rather go back and trace his characteristics, through your ancestral line, during generations of culture, decades of social and political changes, through annual increase in thought, research and educational advantages. Trace out these threads; weave them into your daily life and make a fabric rivaling that of your ancestors.

The world recognizes your claim to inherited virtuous traits, and expects you to gather from your surroundings and contact with men and the world, convictions and impulses which, with moral courage and devotion, you will apply in your daily life; apply in opposition to political corruption and social vices as well to-day as in the time of Cromwell; resurrect and reanimate the principles of your ancestors and give your Society a living present history, and in doing this honor its founders. The memory of those persecuted martyrs who contended for right and justice and humanity, implores you to continue the conflict.

With fashion, popularity and pleasure making slaves of our people; with the laboring man and the capitalist organized against each other, with poverty and crime on the increase; with politicians instead of statesmen ruling

our nation; with every eight minutes sending one more soul to a drunkards hell, can you conscientiously take pride in tracing your lineage to any reformer unless you are emulating his example? You have not the opportunity of your forefathers to suffer the heroism of martyrdom, but the times are hungry for a higher heroism; a higher martyrdom—that of living self-sacrifice.

It is for you—you, who represent the highest heroism England ever knew—you, whose every heart beat should thrill you with a new patriotism, a new loyalty to yourself, your Society and your nation.

It is for you to make yourselves masters of these noble threads so carefully handed down.

With these matchless threads for a warp, it is for you to consecrate your lives to the selection of a woof that will make your web like unto the perfect pattern—the life of Christ.

## THE GOSPELS.

### CONCLUSION.

Regarding the law which He declares he came to fulfill, we find in his teaching an amplification, on the spiritual side, so great that it changed its whole application. Whereas the Mosaic Law under the Pharisaic dispensation had to deal exclusively with conduct, Jesus made it apply to character. For the Mosaic Commandment against murder, he substituted the inner law of the spirit, demanding forgiveness of the offender, yea, even love for him. In the place of the law prohibiting adultery, his interpretation make even the licentious thought a forbidden thing. For the Levitical ceremonial piety that depended upon Sabbatical observances, divers washings and regard for fastings, he substituted the inward purity of a conscience void of offence. It is not strange that he should, therefore, soon find himself surrounded by implacable foes who spared

no occasion to engage in disputation with him regarding theological problems in order to bring him under the ban of ecclesiastical authorities.

On still another tenet of the Jewish religion was he at variance with the hierarchy of priests. A cherished tradition of the Jews was the promise of the Prophets of a Messiah, who, in the fullness of time, should come in kingly power as a deliverer of the nation, conquering for his people a universal dominion. Under tribulation this had been the hope of the Jews. It was the foundation of their religious faith, and always present in the Jewish mind. It was taught to the Jewish children that when the Messiah came the Roman power would be demolished and Jesus himself, no doubt, in his childhood had so believed. But as he became more and more inspired with the mission his Father had put upon him there deepened in Him the consciousness that the Messianic was a spiritual and not an earthly kingdom, and that he himself had a call from the Father to become the Messiah. The record shows that he was aware of what it meant of danger to him to make the claim of the Messiahship for himself. He foresaw the manner of death that was to come for him, yet he faltered not. His mission thenceforth was to be at Jerusalem, the very hot-bed of his enemies—his work among the Galilean peasants was finished. Not as a healer of physical infirmities, not as a friend in need to the outcast and the poor was he fulfilling the duty the Father had laid upon him. In his own soul came the demand that He should assert himself as the Christ. In an hour when his disciples were gathered about him he opened his heart to them. "Who do men say that I am?" he asked them, and they reported the gossip of the country, that one had declared the spirit of John the Baptist had been incarnated in him, another that it was Elijah come again, and others that one of the Prophets

lived in him. "But who say ye that I am?" he questioned more intently, and Peter, inspired in his answer, declared "Thou art the Christ!"

The die was cast; henceforth Jesus recognized himself as the chosen deliverer of the Jews, not as their traditions had taught them, from the bondage of powers and principalities of earth, but from a spiritual thralldom more serious far than the oppression of foreign rulers. For this purpose he transferred his work to the very stronghold of the formalists, Jerusalem. Those who stood as the rulers in the church, to whom the people looked for enlightenment in all matters pertaining to religion, must be met on their own ground. Henceforth we find him at the holy temple, contending with the chief priests and elders, the Scribes and Pharisees. They question his authority, they plot to lead him into some heretical expression, to ensnare him in some political discussion that shall make him appear disloyal to the Roman authority, to say something that shall make him amenable to the charge of blasphemy before the Sanhedrin.

Events crowd rapidly in the few remaining days of his life of noble endeavor. Danger besets him on every side. He beholds the certainty of the triumph of his foes. Calling his friends about him he discourses of the last things that shall precede the coming of the Kingdom of God on earth. A brief season of disquietude, a relaxation of the spiritual exaltation, a moment's hesitation to drink the fateful draught, only to be followed by the heroic resolve — if God's call for service leads unto death, what of that? Let it so be.

And so death crowns his work. The Triple Tradition makes no mention of an after resurrection.

WM. M. JACKSON.

New York City.

To live is not to live for oneself alone.  
Let us help one another.—Menander.

## N. Y. YEARLY MEETING.

The meeting of ministers and elders gathered at the usual time on the Seventh-day, at 10 o'clock. It was a very helpful session, and one marked with very deep feeling. All but three of the representatives were present, and sickness being given for the excuse of the absence of one of these. The minutes were read for the following: Matilda Janney, a minister from the Monthly Meeting of Friends, of Philadelphia, (Race St.); Rebecca Cowperthwait, a minister from Medford Monthly Meeting, New Jersey; Samuel S. Ash, a minister from the Monthly Meeting of Friends, of Philadelphia, (Race St.); Joel Borton, of Woodstown, a minister from Pilesgrove Monthly Meeting; and for Samuel Grover, an elder from Alexandrai Monthly Meeting, Washington, D. C. Friends without minutes were also present, as follows: Lydia H. Price, Philadelphia, and Margaretta Walton, Philadelphia, ministers; and Sarah Griscom, an elder, the last named accompanying Margaretta Walton.

Deep concerns were expressed regarding the present war with Spain, and a high realization of the duty of Friends in the premises. Some interesting thoughts on the queries were also given by Samuel S. Ash, Joseph McDowell, and others. After a most interesting and helpful session, the meeting adjourned by the adoption of the following minutes:

The business of the Meeting being now concluded, we reverently acknowledge the abiding presence of the Master of Assemblies in our midst, under whose influence our hearts have been baptized together in a sweet fellowship of peace.

The earnest prayer was uttered that we might be made instrumental in this strife in which our country is engaged, in extending the same peaceful influence which we enjoy to the world about us. In earnest sympathy with

this petition we now adjourn to meet again at the appointed time next year.

On First-day meetings for worship were held at both Brooklyn and New York meeting houses. In the morning's meeting at the latter house, Lydia H. Price, Rebecca Cowperthwait, Nathaniel Richardson, of Byberry, Pa., and Matilda Janney, of Philadelphia, appeared in the ministry. In Brooklyn, Chas. M. Robinson, of Chappaqua, spoke. At the afternoon meeting in Brooklyn, Samuel Sash, of Philadelphia, appeared in the ministry, and in New York, Joel Borton, of Woodstown, John H. Shotwell, of Rahway, and William Johnson, of New York.

The regular session of the Yearly Meeting began on Second-day morning, with a good attendance. Minutes for the visiting friends in attendance were read by the clerk. Several Friends were present without minutes, most of whom were mentioned in the reports of the Meeting of Ministers and Elders on Seventh-day, including Chalkley Webster, of Western Quarterly Meeting, London Grove, Pa. Many expressions of interest in the visiting Friends were made, and Samuel S. Ash, replying, spoke of the great value of such attendance to those who attended. Other Friends speaking were Chalkley Webster, Joel Borton, Robert S. Haviland, and others.

Announcement was made that \$5,000 had been added to the Bayard P. Blatchley fund for education.

An overture was presented from Easton and Saratoga Quarterly Meeting, asking permission to change the Meeting to a Half-Yearly gathering. It was referred to a committee. It was announced that Duanesburg Quarterly Meeting had formed a philanthropic committee.

The epistles were the next matter taken up. That from Philadelphia was first read. Baltimore and Genesee followed. A thought prominent in the latter was that of patriotism suggested

by the war, the opinion being expressed that that was not true patriotism which depreciated all other countries in the endeavor to aggrandize our own.

John William Hutchinson mentioned the fact that Isaac Hicks and John L. Griffin were old and valued members of this Meeting, the former of sixty and the other of sixty-eight years' standing. He suggested that, as both were unable to attend, the greetings of the Meeting be sent to them. This was done through a minute in the afternoon.

At the opening of the afternoon session the report of the committee on education was presented. It was a most helpful and instructive report.

Under the reading and answering of the queries some very interesting matters came up. The first query, as to holding of and attendance on meetings for worship, it appeared at first that the attendance on some meetings showed a falling off, and that in some cases meetings themselves had not been held. A singular coincidence in this connection was the announcement that the regular meetings for discipline were not abandoned. It was afterwards explained that this meant not that meetings for worship had been abandoned but that they were held at the same time as the meetings for discipline. Samuel S. Ash expressed in this connection the thought that the attendance at meetings, while a reasonable service, was not a vital one, and that there were other more essential services and duties. Henry Haviland expressed the thought that there were opportunities to do work in all communities, since everywhere there were persons who never saw the inside of a house of worship. William M. Jackson and other Friends followed. Aaron M. Powell also spoke on the tendencies in some of the meetings for worship to grow smaller, but said that others, though small in number, were live and

useful. He acknowledged the need for the spoken word, and said that it should not lead to the abandonment of our meetings for worship, but that other and auxiliary methods of increasing interest be used, these should follow the meetings for worship.

Under the head of the second query, reference was made to the epistle sent out from Darby and Harrowgate Preparative Meeting in England to all Meetings bearing the name of Friends. This was sent out in answer to the epistle of the Fourth and Arch Street Friends in Philadelphia last year, also sent to all bodies bearing the name of Friends. It excited the greatest interest and many expressions of kindness and fellowship to our English brethren. The matter of answering the epistle was left in the hands of the clerk. The thought was expressed by one Friend, in connection with the idea of unity with the English Friends, that we should be careful to preserve the liberty of action we now possessed by virtue of our independent position. Another friend expressed the thought that no matter where the epistle of the English Friends had come from, it was a thing calculated to do good, and that we should appreciate it as a thing from on High, and one inevitably calculated to do good, and that we should profit by it. The whole impression created by the episode was distinctly for good. The meeting than adjourned for the day.

In the evening a most interesting session was held, the educational meeting. It was addressed by William Birdsall, president elect of Swarthmore College, and Daniel Batchelor, both now of Friends' Central School. The meeting was largely attended and highly appreciated.

On Third-day morning, the 24th, the weather was somewhat more propitious, though still cloudy, and the Yearly Meeting gathered in joint

session in the Women's Meeting House.

The business consisted in the reading of the report of the Philanthropic Committee. The report began with the statement that the committee hoped to show sustained work and marked improvement. Conferences are held at the time of Westbury Quarterly Meeting.

New York Monthly Meeting holds a conference on the evening of every Monthly Meeting during the fall and winter, and Philanthropic Conferences are held at the sessions of Nine Partners and Shrewsbury. Plainfield Half-Yearly Meetings and eight Philanthropic Meetings have been held under the care of Flushing Monthly Meeting, which received aid from those not members of the Society.

The various heads of the report were "Mission Work Among Women and Children," "Purity," "Demoralizing Publications," "Temperance," "Tobacco," and "Work for Colored People," "Capital Punishment," "Indian Affairs," "Prison Reform," "Cruelty to Animals," and "Peace and Arbitration." All these showed signs of activity. Some caused wider comment than others in the meeting. This was particularly the case with the question of war, of work among the colored people, and capital punishment. In the matter of the question of war, President elect Wm. W. Birdsall, of Swarthmore College, urged Friends to use their influence against the practice of capturing private property at sea. Daniel Gibbons called the attention of Friends to the fact that a feeling was growing up in favor of the retention of the Phillipine Islands in defiance of the spirit of our own solemn declaration at the outbreak of the present war that we did not desire to rob Spain of her territory, and urged Friends to use their influence against the act and the policy of aggression, and of standing armies and navies which it embodied. Under the head of capital punishment

William M. Jackson said that he considered the lynching throughout the country as the result of the spirit which made legalized executions possible, the spirit of revenge. Some dissent was expressed at this view, though the meeting was manifestly in sympathy with it. This subject brought forth strong expressions from Henry Wilbur, Anna M. Jackson, Edward H. Cornell and John H. Shotwell. In the general discussion that followed, S. Elizabeth Stover expressed herself in sympathy with thought of protecting birds from slaughter for women's hats.

Aaron M. Powell spoke feelingly of his attendance of a quarter of a century on this Yearly Meeting and the hope and comfort which he gathered from the session. He also urged the smaller meetings to activity in philanthropic work, and laid special stress upon its usefulness in sustaining the life and existence of our people.

The question of representation at the coming Conference at Richmond, Indiana, coming up, a committee was appointed to bring forward the names of persons to constitute one committee to represent New York Yearly Meeting in all branches of the Richmond gathering. William W. Birdsall urged Friends to go to Richmond as a centre of active, useful friendly work, and Aaron M. Powell also suggested the taking in of Ohio Yearly Meeting on the way.

The joint session reconvened at 3 p.m. The committee appointed to bring forward names to represent this Yearly Meeting at the General Conference at Richmond, Ind., brought in its report, and recommended that the said committee be empowered to drop from its membership such Friends as could not attend, and add others in their places. This was approved by the Meeting.

The minutes of the Representative Committee were then read by the clerk, William H. Willets. It recommended the adoption by the Yearly

Meeting of a short essay on war and arbitration, prepared by the Committee. This recommendation was adopted after some hearty expressions of approval addressed, among other things, to that portion opposing the military instructions of school children.

John William Hutchinson then read the report of the Committee on Education. This document showed an increasing interest in Friendly education among the Society. The statement that the \$500 appropriated to aid in education of Friends' children was not sufficient to aid all Friends' children that asked for it, was productive of considerable remark, and the suggestion was made that the appropriation for the ensuing year be raised to \$800.

Aaron M. Powell made an earnest appeal for the adequate support of Swarthmore College, saying that in six of the seven Yearly Meetings he had visited last year, he saw signs of the good work of Swarthmore College students. He said also that he did not think that Friends really appreciated the opportunities that Swarthmore offered.

Nathaniel Richardson and Isaac H. Clothier, of Philadelphia, both spoke. The former said the need was not alone money, but the sustaining interest of Friends. Isaac Clothier said that Swarthmore would be well sustained if Friends everywhere gave it their support.

William W. Birdsall, President-elect of Swarthmore, made a strong appeal for the higher education. After some extended discussion the report of the committee was accepted, leaving the sum appropriated for education of Friends' children at \$500, as last year.

The proposition to change Easton and Saratoga Quarterly Meeting to a Half-Year's Meeting, to be known as "Easton and Granville Half-Year's Meeting," was favorably reported, and approved by the Yearly Meeting.

The committee to visit subordinate meetings reported 311 visits throughout

the year, all but two of the Meetings in the Yearly Meetings having been remembered at some time during the twelve months. A nominating committee to bring forward names for a new Visiting Committee was selected.

A Nominating Committee to bring forward names of a new Representative Committee was also chosen, and the meeting adjourned till Fifth-day morning.

The evening of Third-day was given up to a meeting in the interests of colored people. Seneca Broommell and Rebecca his wife were the speakers.

(To be continued.)

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### COLDSTREAM.

Coldstream Young Friends' Association was held 5th mo. 6th, 1898. After the opening silence a chapter from Isaiah was read, followed by the minutes of the preceding meeting. The roll was called, which was responded to by sentiments from nearly all present. Ada Coms read a paper, which gave some of the latest Current Topics, on which some remarks were passed. A tribute to the life of Delia F. Vanderburg was read by Ella Zavitz. Another token in remembrance of her was read by Edgar M. Zavitz. Remarks were made upon the last two papers, among which was a verse quoted from Longfellow's "Psalm of Life":

"Lives of great men oft remind us,  
We can make our lives sublime;  
And, departing, leave behind us,  
Footsteps on the sands of Time."

Coldstream Young Friends' Association was held 20th of 5th mo., 1898. After the opening silence the 3rd chapter of Revelations was read by Noble J. Zavitz. There was some discussion upon the meaning of "overcoming" (5th verse). Minutes of the last meeting were read by the secretary. The programme of the History Section then followed. Reading was given by Ida H. Zavitz entitled, "The

growth of temperance within the Society of Friends," followed by a reading by Bertha Shotwell on "Frances Willard." A discussion followed on the last papers, during which the questions were asked: "Is there any difference in tavern keepers?" to which one answer was given as follows, "Some are bad and others are worse"; "Are taverns at any time necessary?" It was decided that the Friends of today were opposed to stimulants (liquor and tobacco) in any shape or form. After this interesting discussion a paper was read by Ethel Zavitz, on "Tobacco," showing that its use was a very unnecessary habit, as well as one which was very hurtful to the system. This was followed by a "Talk" by Samuel P. Zavitz. After the closing silence the Association was adjourned, to meet in two weeks.

ETHEL ZAVITZ,  
Corres Sec.

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FOR THE YOUNG FRIENDS' REVIEW.

### THE RICHMOND CONFERENCES.

The local Committee on Arrangement for the Conferences would make the following announcement:

Friends can count on reduced railroad rates which will be announced in the next, if too late for the present issue.

The Committee has delayed announcing board and lodging accommodation, hoping to obtain the use of High Point Hotel, where a large number could be provided for under one roof. As this now promises to be impracticable, we desire to announce what can be secured, and would ask *all* who are coming to send their names promptly to the Secretary for registration, and receive in return a membership card and baggage tag. It is desired that *all* shall notify the Secretary of their proposed attendance. In addition to this, those who wish to engage board and lodging

through the Committee will please state what kind of accommodation they wish, with all particulars necessary to insure their comfort, welfare and satisfaction.

Please write name and P. O. address plainly, and where two wish to occupy the same room state the fact in making application. It would be well to give also the name of the Yearly and Monthly Meeting to which the party belongs, in order to avoid confusion or mistakes. We give below a list of boarding places available, so far as we can at this time give them. No one need hesitate to come for fear of lack of accommodation. We have based our calculations on a probable attendance of 800 to come from points outside the city, hopefully anticipating that from 300 to 500 from the three eastern Yearly Meetings, and a large delegation from the others, would feel it incumbent upon them to embrace this opportunity to give encouragement to the Meetings in the west, which are usually able to send but few representatives to these Conferences, but we trust now will be largely represented. We believe all efforts to attend will be richly blessed.

The Hotel "Westcott" furnishes first class accommodations, is centrally located, two blocks from the Meeting House (where the tent, seating twelve hundred persons, will be erected). The rooms are airy and cool, and the following reduced rates are offered to members of the Conferences:

Parlor floor, with bath,	\$3 50	per day.
Next " " "	3 00	" "
Above " no bath,	2 50	" "

Fifty cents per day off from above prices where two persons occupy one bed.

The "Arlington," opposite railroad station, six blocks from Meeting House, \$2.00 per day.

The "Huntington" is located on Main street, five blocks from Meeting House.

Private boarding houses, within convenient walking distance, will furnish meals at low rates, and board, with lodging, for not to exceed \$7.00 per week.

A number of private families will furnish board and lodging for \$7.00 per week. Others will furnish *lodging only* for \$1.75 per week, in which case meals can be arranged for at boarding houses, of which there is a number that regularly furnish meals to families; or they can be had at restaurants if preferred.

The Business College, situated on the grounds adjoining the Meeting House, has granted us permission to place cots in the building, and meals will be served by the party who regularly furnishes them to the students. Such accommodation will cost about \$4.50 for the week. The rooms are large and airy, and cots will not be closely crowded, but there will be a number of them in each room, as follows:

1st Floor—Southeast room,	10	cots.
" —Southwest room,	12	cots.
" —Northeast room,	10	cots.
2nd Floor—One large room,	30	cots.

The members of the Committee extend a most cordial invitation, and will be glad to do all they can to secure satisfactory accommodation for all who attend.

They will appreciate the kindness if Friends who expect to attend will be prompt in sending such notification, and will be glad to have them engage accommodations as soon as they can, conveniently, that everything may be in readiness by 7th month 1st, if possible.

FRANCES M. ROBINSON,  
122 North 15th Street,  
Richmond, Ind., U.S.A.  
Secretary Com. on Arrangement.

The man who is afraid to look his faults squarely in the face will never get rid of them.

# Young Friends' Review

A MONTHLY MAGAZINE

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.

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.

Please make all remittances by Post Office Order, or Express Order, drawn payable at London, Ont.; or by mail, which comes at our risk *if registered*. Postage stamps (American or Canadian) are accepted for change.

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Genesee Yearly Meeting is held this year at Farmington, near Macedon Station, N. Y., and convenes on the 13th of 6th mo. Meeting for Ministers and Elders on the 11th.

## BORN.

ZAVITZ.—To Jonah D. and Emily C. Zavitz, of Coldstream, a daughter, who is named Helen Anna, 5th mo. 1st, 1898.

## NEBRASKA HALF-YEARLY MEETING.

Seventh-day afternoon, fourth month 23, Friends met in the capacity of Nebraska Half-Yearly Meeting of ministers and elders. To Eastern eyes the meeting might look quite small, but when we consider the distance travelled by many and the difficulties in the way, our hearts are

bowed in thankfulness for the privilege of their mingling.

The regular routine business was transacted in much harmony. The advices to ministers and elders were also read.

We felt truly thankful that we were favored with the company of Joshua L. Mills, of Illinois, and Ellwood Trueblood, of Indiana.

We were advised not to yield to discouragement, remembering the language of the Master, "Be of good cheer." We devote a very small amount of time to religious service, perhaps two hours weekly, then how important it is that we be faithful to all little duties at home, not over anxious concerning the trials and difficulties of life. Parents were advised to dwell up on a higher plane, that they may strengthen the tired and weary. Let us cling together and blot out any ill or little unpleasantness.

The outside world often enquires what is meant by the terms principles and testimonies of Friends; the question should be, What is the principle and what are the testimonies? Bancroft, an outsider, said that the whole fabric is builded on one word, the *Light*. Out of this has grown several testimonies. One of the first was a free Gospel ministry. George Fox saw that the Gospel was bought and sold, and that the preachers to obtain their fees would declare their allegiance to first one king and then another. Our testimony to-day is different, many of the preachers of the churches are called of God. Another is our testimony concerning oaths. Woolman bore his testimony against oppression, so also did John Bright

The world still needs the Society of Friends. In our travels we have asked both old and young what are the needs of our Society. Some say a dedicated membership, others a dedicated ministry; if we have a dedicated membership there will surely grow out of it a dedicated ministry. We should have faith in the power of prayer.

On First-day morning the meeting for worship was well attended, about two hundred being in attendance.

Ellwood Trueblood and Isaiah Lightner gave to us messages of love and encouragement, the former speaking especially to the younger ones. We feel that he has made an indelible impression on the minds of the children, and they will always remember the kindly face of the preacher who told them his mission is to the young.

"There is a place by Me, and thou shalt stand on a rock." My attention has been called this morning to this petition of Moses, who, burdened with life's difficulties, after he had heard the Voice speaking to him from the burning bush, witnessed God's wonderful manifestation in Egypt, stood on Mount Sinai, saw the people cross the Red Sea on dry land, yet he declared, "This people are a rebellious and stiff-necked people." In his old age he petitioned thus, "Show me, O Lord, thy true glory." Who has not been lifted up by God? Lifted up into this high position, come up and stand by Me. I will shield thee from the war and rumor of war. We are told He did hide Moses in the cleft of the rock. In all our modern thought, all the evolution of religion, can you bring me any higher conception than this?

Much in the Sacred page is wrapped in metaphor. Daniel speaks of this same rock, hewn out without hands. The prophet also says: "I will lay in Zion a tried stone, a corner stone." We have little conception of these great corner stones. Some were six to eight feet in depth, and twenty or thirty feet long; each held the building together. In the ruins these great stones still stand. They are subjected to the greatest pressure.

When Christ was holding sweet converse with his disciples he put the question directly to them, "Whom say ye that I the Son of Man am?" Impulsive Peter answered, "Thou art the

Christ, the Son of the Living God." Jesus said, "Flesh and blood hath not revealed this unto thee, but my Father in Heaven. Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Was Peter that rock? Peter is only suggestive. The church is builded upon the rock of Divine revelation. Paul throws further light on this subject, in speaking of the children of Israel and the Rock that followed them, and "that Rock was Christ." And what is Christ? It is the fullest manifestation of God to man, the Power that is everywhere. It is omnipotent and omniscient. Jesus said, "Of myself I can do nothing." The Father spoke through him. This is the Word of God by whom the worlds were made, the Light which lighteth every man coming into the world. Paul too testifies of it, saying the grace of God hath appeared to all men, teaching us that, "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

We cannot get away from this Divine Christ; if we do well it gives sweet peace to the soul. It is no exclusive possession belonging to any one church. But it does not come without the seeking; Moses had spent a long life in a close walk with God. If our characters are to be lasting we must have this foundation stone.

Religion is not a thing away off out of reach, but right here in our own heart. If we love God and keep his commandments, and cultivate a desire to do the Divine will, we will be permitted to sit at his table. Love for our Heavenly Father increases our love for our fellowmen.

A young woman, not a Friend, felt called upon to attend this Meeting instead of her own. She wanted us to come to Christ, who will give us of the water of life. We need no man to guide us. God himself will teach us if we will but listen.

First-day afternoon the First-day School Association met. After the regular business and literary programme, Ellwood Trueblood, Walter Johnson and others addressed us.

Walter Johnson said it had been fifty years since he had attended a Friends' meeting, yet he loved the Friends. Let Christ be our leader, walk in close communion with him.

Ellwood Trueblood said that when a boy his father would send him to weed and hoe the vegetables in the garden, he would do it as a duty, but when his father would tell him to go along the border of the old-fashioned garden and weed the flowers, it was a pleasure; so now when his Master bids him speak to the older ones, he does it as a duty, but when talking to the children he is along the border among the flowers, and it is always a pleasure. Seek that which is good; build up an influence around the young; draw them to us; that they may be blessings; keep them pure, upright, and strong, and glad. He cited the tender love of Jesus, how, when pressed on every side, he yet found time to go to Darius' daughter. Talitha cumi was not the maid's name, but the tenderest words of human lips, an expression of love.

Ellwood never calls children sinners. There may be a time when there seems to be a suspension of life, a lazy condition, and then they will hear the language, 'My dear child, arise.'

He wanted us all to be of good cheer, not depressed and sad. Jesus said when about leaving this world, "Be of good cheer, I have overcome the world." When he had passed on beyond, through John he spoke, "He that overcometh shall eat of the tree of life." He promised still farther, "should be clothed in white." We need companionship, so he promises, "He that overcometh shall sit down with Me in My kingdom." He goes still farther and says, "He that overcometh shall inherit all things; I will be his God and he shall be My son, and she shall be my daughter."

The business session began Second-day, fourth mo. 25, at ten a.m. All the representatives were present but three.

The following thoughts in discussing the attendance of our meetings were brought forth: It was not thought wise to teach our children that we can just as well worship at home as at meeting; they get the idea that there is no necessity for attending Meeting. In united worship there is an influence which we do not experience elsewhere.

There is too much talk before the young people about our Meetings declining; commence and work the other way. Do not make them feel that they belong to a dead Society. Rather make them think we are a live organization which needs our exertion. We should be awake and zealous in our work. Let our light shine out more. We may attend meeting and simply be as dead branches; it appears we spend our best energies on our temporal affairs.

"Love is the fulfilling of the law," and if we fulfill this it will have answered the other queries. Love is the substance of all religion. Love is the atmosphere of Heaven, the essence of God. Love is the keystone of the Society. All labor bettering our own condition is as truly serving God as reading psalms or preaching.

As to the disposing of our grain to the elevators, when likely to be sold to the distiller, Friends should be very careful; it can be fed to stock and then we are sure that it will be used for a good purpose.

The question was asked, what is Friends' understanding of a free Gospel ministry resting on Divine qualification? It was stated that a theological education is not the requirement, but a spiritual qualification from the Heavenly Father,

In answer to the question of a young Friend, what are our vital testimonies? it was stated that they are those testimonies which we as an organization cannot live without, such as a free

Gospel ministry, our testimony regarding peace and arbitration, &c.

A committee was appointed to consider and report to a future meetinging our present compulsory school law, and that concerning narcotics, and suggest a better means for their enforcement.

A very excellent epistle was received from Prairie Grove Quarterly Meeting, in which the thought was expressed that we can turn all the experiences of life to good account. Unless we be tried and tested we are not sure that we are builded on the firm foundation.

An affectionate letter was received from our friend Edward Coale, of Illinois, embodying the thought that it is obedience that is required of us. Be not discouraged or cast down, God alone maketh the increase. Also one from J. Russell Lownes, of New Mexico, in which he desired that Friends should not "scatter" by moving away from the limits of their Meeting.

A concern arising as to the duty of Friends in the present crisis in the affairs of our country, a committee was appointed, which produced a memorial addressed to Congress expressing unalterable opposition to war, but now that war seems inevitable, contained an earnest plea that the Government should use the national authority to prevent privateering, and should make ample reparation if it were found that any wrongs of that nature had been committed.

CATHARINE ANNA BURGESS.  
Normal, Neb.

#### A TRIBUTE TO THE MEMORY OF DELIA F. VANDERBURG.

We, as members of the Young Friends' Association of Coldstream for the first time since our organization, have been deprived by the hand of death of one of our most active and energetic workers, one who from the first inception of the idea of a Young Friends' Association in this place, used

her influence to help strengthen such a work.

She, having been one of the Presidents of the Association, we have all had an opportunity of knowing somewhat of her interest and devotion to the Association, and of her intense desire that others should be equally interested with herself, but perhaps those of us who were associated with her in the section meetings learned to know her most thoroughly and felt her influence most

Many sorrows and trials were scattered along her short path of 25 years, some of them hard to bear and to live above, yet each one, when overcome, a stepping stone towards that higher life for which she was striving.

While we mourn her loss and cherish her memory let us try to emulate the willing spirit and active hands and brain. When there was an object to be accomplished the query did not seem to be with her, Lord, what shall this man do? but rather the thought "Here am I, send me." That is the spirit we all need to cultivate, a willingness to do whatever is required of us—be it much or little—a forgetfulness of self and the welfare of our Society emphasized in our hearts until it becomes the paramount object in our lives to promote the work of Christ in our day and age.

Let us then each one resolve to reconsecrate our lives to His service, and follow Della's example in as far as she followed that of our master, Christ.

E.

#### LAMENT FOR DELIA F. VANDERBURG.

Read at the Y.F.A. Coldstream, 5 mo. 6, 1892.

At last it is broken, the delicate thread,  
And we say in a whisper that Della is dead;  
For all that lies here is but cold, cold clay,  
The light and the life and the soul's fled  
away,  
The beautiful house, we know it lies here,  
But gone is the tenant that made it so dear;  
No light in the windows, no voice at the  
door,  
The ethereal occupant greets us no more;

No more the sweet smile plays o'er the fair face;  
 No more from the form beams the exquisite grace  
 That was wont to attract us by some subtle weal  
 Which we cannot explain, only know as we feel.

Aye well might they say a regenerate life,

A child of the kingdom, born out of the strife

Of the spiritual birth, redeemed and made new;

And perfected, while here, by the things she passed through.

Time was in her life when she could not control

The wild wayward passions that seethed in her soul.

The passions of envy, haughtiness, pride,  
 Would rush in unchecked and tumultuous tide,

Like a mad mountain torrent tearing out by the roots

Trees and plants that bore the more virtuous fruits,

Or like the terrific cyclone laying flat  
 With indiscrimination the good with the bad,

All it chances to meet with in its blind haste  
 And leaving its pathway a desolate waste.

But who has not noticed some time in their life

A day that was partly the sport of such strife,

But long before night came, the conflict passed by,

And never a cloud left to trouble the sky,  
 And the fair sun sink to its sweet tranquil rest.

Thus, we feel, was Dell's life, the last was the best.

Endowed with such passions to do as they willed

Would wreck any life ere life's work be fulfilled

If it were not that God in his infinite plan  
 Had provided a means for the saving of man.

He sends us His Spirit, in whom if we trust  
 We partake of his nature, and rise from the dust

Arise by his grace o'er the reaches of sin,  
 And make of our household a heaven within.

It is quoted full oft what the ancient bards sung

That those bright shining ones whom the gods love die young,

Thus was she whom we mourn just nearing the time,

When the charms of this earth flower bloom full in their prime,

And yet do we wonder at the long strife  
 Our friend fought with death ere she gave up this life.

Oh, who would not be very reluctant, when bid

To some banqueting hall when the tables were spread

With the daintiest viands that earth can afford

And course after course just awaiting the word.

From love the good natured and generous host

At the head of the table a smile at his post,  
 Who would not be very reluctant, I say,

To answer a summons that called him away?

But what was that feast when compared with the joy

Of living as Dell lived without any alloy  
 Of evil to mar it. Oh, what must have been

The mighty inducement, hidden within  
 The closed veil that made itself felt on her mind

Until she could say in her heart, "I'm resigned,"

Even more, "I am eagerly longing to go  
 To a home that is better than any below.

The eye hath not seen, and the ear hath not heard,

Nor the half has been told in the Scriptural word,

What is promised to me in this faint fore-taste given

Of the joy, and the bliss and the glory of heaven.

But remember, my friends, it is given to none

Who *has* not o'er self the brave victory won,

Who *has* not obtained undisputed control  
 Of the passions and lusts that are found in the soul."

Among my acquaintance I know of no life,

That fought braver and with more success in the strife

Than the soul of the one whom we mourn for to-night

Now clothed with the robes of immaculate white,

Having passed from our vision; aye passed through the portals

Of death and passed on to the realms of immortals.

EDGAR M. ZAVITZ.

He who foresees calamities suffers them twice over.—Porteus.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

# Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION.

## MEETINGS FOR WORSHIP.

**NEW YORK**—East 15th St., cor. Rutherford Place. First-days, at 11 a.m. and 4 p.m.; Fourth-days, at 10.30 a.m.

**BROOKLYN**—Schermerhorn St., bet. Boerum Place and Smith St. First-days, 11 a.m.; Fifth-days, 11 a.m.

## FIRST-DAY SCHOOLS.\*

**NEW YORK**—First-days, 10 a.m. and (Mission School) 2.30 p.m.

**BROOKLYN**—First-days, 10 a.m.

## YOUNG FRIENDS' ASSOCIATION.\*

**BROOKLYN**—Second First-day of the month, 8 p.m., in Meeting House, Schermerhorn St., bet. Boerum Place and Smith St.

**NEW YORK**—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St.

\*No sessions held during the summer.

## CALENDAR.

### Sixth Month:

- 4th. New York Monthly Meeting, 2 p.m.
- 9th. Closing Exercises and Exhibition, Friends' Seminary, Rutherford Place, between E. 15th and 16th streets, New York, 3 p.m.
- 10th. Commencement Exercises Friends' Seminary, New York Meeting House, 8 p.m.
- 11th. Friends' Picnic and Young Friends' Association Outing.

The annual picnic of the New York and Brooklyn First-day Schools is always made the occasion of an outing by the Young Friends' Association. This year the picnic will come, as usual, on the day following the commencement at Friend's Seminary, that is, on Seventh-day, the 11th inst.

An excursion steamer with ample deck-room and commodious cabins for shelter, with a capacity of 600 passengers has been engaged to take us to Grand View Park, Long Island.

The boat will leave the Dock street wharf, near Fulton Ferry, Brooklyn, at half-past eight, and the foot of East 23rd street, New York, twenty minutes later. The picnic grove can be reached by taking the L. I. R. R. to Great Neck Station.

The doctrine of reincarnation, as taught by Buddhists, does not as a

rule appeal to the Western mind. There are certain cases, however, in which it seems to be true. The spirit that animates the young people of a community and leads them to organize a literary society, a philanthropic union, a Young Friends' Association or a travel club, is immortal, and has many re-births in differing bodies. But the form it may wear at any given time is not immortal, and not only will, but ought to die, when it has done its work and served its turn. When such an organization becomes decrepit with age, and so much energy is required to keep it alive that there is none left for its work, it is time the old body were allowed to die, and the imprisoned spirit released. We lack faith, too often, in its reincarnation, and foolishly think that the dissolution of the body is accompanied by the dissipation of the spirit.

It was with great reluctance and deep distress that the literary meetings of the Friends' Literary and Library Association were given up; but the spirit that was their life in the days of their vigorous youth has been born again in the form of a Young Friends' Association.

The Friends' Temperance Union, once a strong and lusty youth, seems now to be in its dotage. Its death might be the occasion of a few tears and much moralizing. But the reincarnation of its immortal soul in some form as yet unthought of would be sure to follow. If there is a spirit worth embodying, it will find a form; if there isn't, it should have no form.

People experienced in works of charity are more and more deprecating promiscuous giving as tending to pauperize rather than to make people

better able to help themselves, and thoughtful people who have money to give are careful to assure themselves that it will be a benefit instead of a stumbling block to the receiver.

Friends who have visited the schools for colored children which are under our care tell us of the remarkable economy practised there which seems to make a dollar go farther than in almost any other place it may be put; of the surprisingly large sum realized from the sale of the cast-off goods sent in barrels from the north; and, above all, of the wise devotion of the teachers in charge who out of very limited means are giving the colored people who come to them, the education and training which is fast making them useful members of the community.

Surely, if there is a wise charity, it is this. Although the schools themselves pay their running expenses, we in the north are expected to furnish money for the teachers' salaries. How hard it is to procure that money we have only to read the appeals in Friends' papers to realize. It cannot be that we are not convinced of the wisdom of giving in this direction, and yet a lukewarmness on the part of our members makes the struggle of the teachers in the south doubly hard. Not only have they to do the difficult work of the schools, but they must use every effort to raise money to defray expenses besides.

If each of the seven yearly meetings would take upon itself its proportion of the \$6,000 necessary yearly, and see that appropriations are made to that amount the difficulty would be overcome. We know that we can afford it, for we have afforded it. It is a work that must be done, and if ever one dollar is made to do the work of two, it is in these schools of the south which depend so largely upon us for their support.

That Friends are interested in the education of our children was demon-

strated by the lively discussion that took place at the joint meeting held on Third day afternoon of Yearly Meeting week. It was stated in the report of the Committee on Schools that the amount of \$500 appropriated for their use during the past year was not sufficient to allow them to extend aid to all who had made application. In spite of this fact no increase was made in the appropriation for the coming year.

The question must arise in our minds, "Are Friends as much interested in education as they profess to be, since they allow some of our children to go through life with an insufficient education, rather than undertake the expenditure of a few hundred dollars? Let us hope that our interest will assume a more practical mode of expression in the future.

Besides the money appropriated by the Yearly Meeting, the Educational Committee has expended nearly five times as much, contributed by individuals, for the assistance of the children of Friends in securing a secondary or college education.

It is characteristic of the donors that no one but the chairman of the committee knows who gives the money. The recipients know only that the help comes from Friends. Some one has said that the greatest pleasure in life is to do good deeds secretly—and *to be found out*. Some of our Friends seem to enjoy doing good without being found out. They are begrudged the pleasure by some who think a beneficiary has the right to know to whom he may express his gratitude and appreciation. But the best thanks he can possibly render are a good use of the gift, and a passing of it on to another when he shall be able.

The annual housecleaning and over-turning that are necessary before a Yearly Meeting can be held in New York, involve an amount of work that few are aware of.

At one o'clock on the Fifth-day preceding Yearly Meeting,—the school having been dismissed at noon—the carpenters come to take up desks and seats. The furniture of ten school-rooms is removed and piled high on very little floor space. Women, with brooms and scrub-brushes follow close upon the men who have removed the desks. A hired force of three men and ten women, directed and assisted by a few members of the committee, work all the afternoon.

The next morning the cots are brought out of the store rooms and set up, and the female members of the committee proceed to the making up of beds. The bedding has been previously taken out and spread about in the Meeting House for airing.

Clothes lines are strung up, curtains are hung to allow ventilation without draughts, mirrors, candlesticks, and various toilet articles are distributed, notices are posted, and the guests begin to arrive. About 40 of the 192 cots that are set up are in the rooms for men. Each bed is tagged with the name of the Friend to whom it has been assigned. All the while preparations for the work of feeding the multitudes, have been going on in the basement. The sweeping and scrubbing there are followed by the setting up of tables, the establishment of the cook in his department and the laundress in her's.

The number of people who get breakfast on the premises, is from 175 to 200, and is practically that of those who lodge on the premises. For dinner there are sometimes over 600 guests. As the dining room seats less than two hundred, each place must be used three or four times, and there is plenty of work for the young people who volunteer to wait upon table.

Quite as much work is needed again to pack away the beds and bedding and restore the conditions necessary for the resumption of school work after the meetings are over. When the weather

is warm and the working members of the committees are tired and hot, the questions is sometimes raised, whether it all pays. It is a question that cannot be generally answered. It pays the committee if it pays the guests. It pays the meeting if the visiting Friends bring or take away inspiration for the year's work.

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Friends, of all people, should be free from the bonds of precedent, and equally free to follow precedent when convenience is subserved and no principle is involved. The earliest Friends had neither precedent nor Discipline to follow, they had only the Inner Light. The latest Friends, it would sometimes seem, forget, in their eagerness to adhere to the letter of the Discipline and the established order of the Society, that they, too, have an Inner Light.

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A society founded upon the doctrine of the Inner Light, and formulating a creed for all its members to accept is an absurdity. A society teaching the all-sufficiency of the Inner Light in matters of business as well as in worship, and insisting upon certain rules of procedure in its meetings, is also an absurdity. The Society of Friends may, for the information of enquirers, issue a statement of the opinions that prevail among its members; it may adopt for convenience an order of procedure in the conduct of its business." It may not, consistently, require any member to accept the belief of the majority, nor any Meeting to follow the letter of the Discipline. The Discipline, like many other good things, is an excellent servant but a poor master. It is as unlike a state constitution as love and forbearance are unlike physical force and compulsion.

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In one of our First-day School Meetings, it was said that when New York Friends proposed to start a First-day School at Manasquan, someone

there said, that if Friends could establish a school there, they could establish one anywhere. The fact that a large and flourishing school now exists there is a significant fact and should inspire our Executive Committee and others with fresh zeal.

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YOUNG FRIENDS' ASSOCIATION  
MEETINGS.

*Brooklyn, 5th mo. 8th.*—A stormy night, but a cosy meeting in the lobby of the Brooklyn Meeting House.

After the usual preliminary business the amendments to the Constitution and By-laws proposed at the last meeting were again considered. The Constitution with the adopted amendments was then referred to the Publication Committee for printing.

The arrangements for a social evening on the Fifth day of Yearly Meeting week, and for summer outings, were referred to committees.

For the Literature Committee, Burlington Hallock briefly noticed several new books. Marianna H. Noble reported for the Bible section that it had read and compared the Gospel accounts of the casting out of evil spirits and the raising of the daughter of Jairus. Attention was called to the omission in the new version of a part of the account of the healing of the man at the spring whose waters were touched by an angel (John v., 4; et seq.).

The paper of the evening was by Edwin S. Cox, upon "The Use of Fiction." The usual time was occupied by discussion.

*New York, 5th mo. 22nd.*—The large Meeting House in New York was well filled at the public meeting of the Young Friend's Association of New York and Brooklyn on the evening of 5th mo. 23rd.

Vechten Waring reported for the Literature Section, and Amy J. Miller for the Brooklyn Bible Section.

In place of any report from the Current Topics section, the subject was left to the meeting. One of the visitors,

not a Friend, delivered a short but powerful address in favor of peace and against the countenancing of war in any manner.

The paper of the evening, on "The Future Members of Our Society," was presented by Edward Cornell. He called attention to the fact that though Friends in the early days were especially active in spreading their views, they are now very inactive, and suggested that we should, at least do our utmost toward holding all the children. He advocated the registering as birth-right members all children of Friends, whether one or both parents are members.

Five great means of influencing the children were pointed out: First, the parental influence; second, the First-day School; third, the social influence; fourth, attendance at Meeting; fifth, the early recognition of children as members, and giving them work to do in the Society.

In the spirited discussion which followed much importance was ascribed to *social influence* in keeping our children interested. A visiting Baptist minister gave an impressive example of its potency. He said that he spent his boyhood among Friends and if he had had the social encouragement he needed, he would to-day be a member of our society.

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EDUCATIONAL MEETING.

At 8 p. m. on Second-day a well attended meeting was held in the 15th street Meeting House, under direction of the Yearly Meeting's Educational Committee, with Edward B. Rawson presiding.

After a few preliminary remarks, and reference to the schools of to-day being called upon to furnish so much more for man's needs than formerly, it was explained that the first paper of the evening on "Voice in Relation to Character", was a subject quite appropriate for us now to consider, though only a

generation ago it would not have been thought a suitable topic for us.

He then introduced Professor Daniel L. Batchellor, the instructor in voice culture at Friend's Central School, Philadelphia.

The speaker soon demonstrated his earnestness, and the wide scope as well as thorough consideration of his subject.

A high ideal was given for character in stating that it was the one supreme thing in life, and that knowledge was not constant and was only of value as it makes character.

No animals were in reality dumb, and as they advance in the scale of intelligence the increased variations in their voice was readily apparent, and finally the highest development was shown in the human voice. And the different degrees of vocal culture was the gauge of character, as shown in the lower standards of savages in comparison with the higher civilization of mankind.

As to the bearing on education, the sense of hearing, which is the essential adjunct for the purpose of the voice, was more prominent in regard to connections in brain structure than the sense of sight, as was proven by the fact that the blind could be taught more than the deaf. It was also claimed that the eye was chiefly the servant of the intellect, while the ear controls more especially the moral influence.

The culture of the voice brings us more in sympathy with nature, and also improved physical being, two features sure to benefit and strengthen a higher standard in character.

The study of music was also referred to, and the explanation given that Friends were very properly opposed to it in George Fox's time, because then music was so surrounded by debasing influences, but now there were changed conditions, and the elevating influences predominated for pure music.

Following Prof. Batchellor, Wm. W. Birdsall, the recently elected president of Swarthmore College, was called on for his promised address on "Education

as a Religious Concern". He said; if the principles of Friends stand for anything, they stand for they stand for religion, pervading everything we may do, as is shown in character, which is in reality what man is. Friends have based their religious test on "What art thou?" not entirely on belief nor on what has been done.

This is shown in our queries, which seem to cover all concern of human life, thus we make them a religious concern, which includes our requirements for education. Hence, we devote time, labor and means to conducting all our schools, and they properly should have first place in our interest and effort.

Any truth taught promotes that which is the highest phase of truth, thus carrying forward our faith. Thus in teaching mathematics, that most exact of sciences, we show demonstrations of truths, which cannot help but prove the value of truth and so increase our ideal of truth, as education in that science advances. To those who claim that all educated men are not religious, it may be said that if a man is evil, he is so in spite of education, as it is too well known to be denied that with education the tendency is to cultivate the good and eliminate the bad, and likewise it is well known that to be educated is to have the ability and inclination to respond to every pure tone and element.

To make more clear Friends' ideas concerning education, they are explicit in stating that not only should education be promoted but also that it should be a guarded education.

William M. Jackson then spoke of his appreciation and the satisfaction which all present certainly felt in hearing the future president of Swarthmore declare himself for such a high ideal in education. He also believed that true education has for its final aim the true development of character.

Henry W. Wilbur, John Cox, jr.; Prof. Batchellor and others spoke briefly concerning the subjects of the evening.

## SWARTHMORE COLLEGE NOTES.

During last month a great deal of interest has been shown in the track athletics. On the fourteenth the annual contest for championship between the four classes was held; the Seniors won the first place, the Juniors the second. In the Inter-State contest held at Pittsburg on the twenty-first Swarthmore gained the second place.

Many of the students attended the opening session of the Yearly Meeting in Philadelphia and several of the meetings during the week.

The Young Friends' Association held its final meeting for the year on the fifteenth. A very interesting review of Isaac Sharpless's book, "Quaker Experiment in Government," was read by one of the College students, and Hannah Clothier read a beautiful paper on "Prayer".

L. B.

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