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Young Friends' Review.

"Neglect Not the Gift that is in Thee."

VOL. XI.

LONDON, ONT., CANADA, FIRST MONTH, 1896.

No. 1

POEM ON THE DEATH OF A PET HORSE.

They tell me you are dead, my Prince,
Can it be that the tale is true?
Oh, can it be that never more
I shall ride in state with you?

Piercing sad! The news came late
And my heart was woful hurt,—
Although you were but a horse,
Mighty love in your soul lurked.

Yes, you loved me like to human,
And I responded, oh, so true!
My Prince, I never more shall see
A noble horse to ride like you.

Why did you die, my lovely steed?
Why did you leave me so to mourn?
I never dreamed that you would die
And leave me in this state forlorn.

Your harness hangs on the peg, Prince,
And the barn is silent and still;
The thoughts that hover about it,
Are memories coming at will.

Memories sacred and silent,
Filled with a death-like dread
Of the knowledge that never again
Shall I hear your majestic tread.

Farewell, my gallant steed, farewell,—
The parting is so hard to bear,
I feel that could you know my grief,
Your generous heart would like to share.

My prayer is such a little prayer,
And yet I ask that you may rest
In pastures green, by waters still,
Where all is fair, where God knows best.
M. ELLA W. CLARK.

IN WHAT WAY MAY WE WORK MORE EFFECTIVELY IN THE COMING YEAR?

Read at First-day School, Garrison, Neb.

In every country there are two kinds of laws by which the people are governed—written and unwritten ones; or, in other words, laws that are enacted by legislative power, and those that are

established by the actions or customs of the people. Strictly speaking, the unwritten ones have more to do with the spirituality of a people than the others, because they act more directly, yet unconsciously. They control their actions in almost all their dealings with one another; they act as a check to those who would take undue advantage of their fellow-men, or the reverse; and they affect the nature of the home to such an extent as to make it a place where happiness, peace and love rule supreme, or a place where there is continual strife, a place most unfit for cultivating and developing the qualities: purity, gentleness and love—the eternal objects of Christianity.

The origin of these laws is based upon the desires of the people, and the desires, in turn, from which spring wholesome laws of custom, are brought into existence and are nurtured by the church and its auxiliaries,—the Sabbath School and Young People's Societies of every sect.

If the people are taught culture, they will become cultured. By cultured people is meant those who have the inner self or soul, call it what you may, developed into one grand combination of the graces of the Saviour—working harmoniously, purity, gentleness, meekness, love to all men, always abounding in some kind deed to those upon whom fortune has failed to smile so graciously.

There is a vast difference between true culture and what is generally termed good manners. In fact, they are two different things entirely. One may be very polite and show himself to be in possession of those attributes that society says are necessary to be considered "refined," and yet the nature, the soul, the inner self may be as crude and as vile as the nature of

the brute creation. Aaron Burr was man with whom society was charmed. No one could perform the honors of a gallant more politely or nicely than he. Yet he was at heart a man most unfit for the association of men desiring to mingle with those who would have a tendency to elevate them. To culture and develop the soul, or that spark of Christ's likeness in man, is the purpose of *all* churches and their branches. (I say all, because each church has its proper place, and the work cannot be confined to one sect.)

In the work of last year we are able, no doubt, to see many things that have been neglected, also many that should have been that were not. It will do no good to cause a disturbance about them or to become discouraged, because a day once passed is gone forever, and all the powers of earth cannot recall a thoughtless word or deed. But we can look into the matter and see wherein we have made our mistakes and see to it that they do not occur again. Our mistakes is the ladder by which we are able to climb over the things that cause us misfortune, and by which, if we are thoughtful, we are led into paths that ultimately end in a successful life.

Now, are we prepared for the work that the coming year will bring forth? Remember that, with the experience of years that are gone, we are expected to assume greater obligations in the coming year. But do not despair. The work of a Christian is sublime. Its source is from a power higher than that of man. There can be no higher, no nobler work, than the labor of love toward the evangelization of the world. This work should, and must be, an every day affair, if it would accomplish that for which it is established; and one of the best ways of working very effectively is by making every day a time in which something has been accomplished for good.

Individual effort is more lasting, and consequently, more effective than the work of an organized body. Therefore,

individual work in the coming year on the part of all is one very good way of working with effect. In the home where everything should be pleasant, pure and attractive, is a very good place to do efficient work for the Master. Sometime when you see a small domestic tempest brewing to burst forth in fiery darts of reproach and the rolling thunder of angry words, see what *you* may be able to do to blow the dark cloud away. It may be caused by the mother worried and fretted by the burdens of life until patience seems about to desert her; or, it may be caused by the father, whose business cares in his efforts at making "both ends meet," has caused him to be cross and forgetful of peace; or, it may be caused by a brother or sister who has been provoked at the general turn of affairs; or it may be caused by all concerned,—be that as it may at such a time, in such a place, an earnest, thorough Christian can and will show to the world, or that part of it at least surrounding him, that his religion is worth something, and thereby performing a work that is very effective, and that will result in a better, pleasanter, and more attractive home. At such a time it is within the power of every Christian to speak to the turbulent waters as the Saviour did on the sea, "Peace, be still," and instantly cause a great calm. Does he do it? Does he attempt to quell the storm, or is he, too, forgetful of peace and only adds to the fire of domestic insurrection that is destructive to the soul, and indirectly to the body, by making home unattractive and thus sending, almost, a brother or a sister it may be, out to tread the hard uneven road of sin, dissipation and death? God forbid! Let us put on the whole armor of righteousness and do battle mightily for the Lord of hosts. Let each one show the true likeness of the Master that is in him in the seemingly little things at home, and the reward of a just God will not be withheld. The world may not see, men may not

applaud, but verily thou shalt in no wise lose thy reward.

In the coming year suppose each one form a resolution and follow it out, to walk before men as a true Christian should. How often do we see men, who in religious meetings make nice little talks and then the very next day it may be, when on the streets tell vulgar stories and sometimes take the name of their Master in vain. Are such actions becoming to a follower of the Man of Galilee, from whose mouth proceeded words of wisdom and truth? Is it what may be expected from a true Christian? In the coming year let each one who professes to be a Christian be one in reality; let him, if he is accustomed to indulge in the things alluded to, try to make his conversation more pure. Let him not give his aid or encouragement to such degradations; but rather, let him cease from them himself and discourage them in others as far as in him lies. But, bear in mind that a sermon in example is far more impressive than one in words.

There are many other things that can be done by individual effort; but let it suffice here to name only a few, such as being pleasant and agreeable to all we meet. Let us not go through the world with a face "long drawn out," as though we found the Christian life dull and unattractive. A light heart and cheerful countenance maketh pleasant the paths of labor, and an encouraging smile helps many a faltering hand that otherwise might have given up hope and gone down in despair. But let not our cheerfulness become too much like levity, or what may seem silliness or insincerity; because cheerfulness is like everything else that is good, a blessing when rightly used, when not, a curse.

Be not afraid to do what is right whenever you have the opportunity. How many there are who hesitate for fear of being made the objects of ridicule. But why should it be so? Which is better, to suffer for a little the stings of the scorner and have the good will

of the Father; or to be unfaithful and be one of the scorners? Always remember there is no rose without the thorn, no reward without the labor, no labor of righteousness without the angry frown of Satan's followers.

Be true to yourself for that necessitates your being true to everyone else.

In your devotional meetings be earnest, thoughtful, reverent. Study to make them interesting as well as devotional, but do not imagine that no good is being accomplished because only a few are taking part, for we are not able to fathom the secrets of another's thoughts, and when a soul is deepest moved it frequently becomes silent to outward appearances; but communes with God alone.

Be merciful and helpful to those less fortunate than yourself. Man cannot tell in what way and when the Master's service will be rendered; but this much we know that we are reminded that "inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me."

CHAS. R. SARGENT.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

XI.

David died, says his admiring biographer, 'in good old age, full of days, riches and honor.' Fortunately for succeeding ages, David's reign was not in all respects pleasing to his subjects. As a military leader David stood always in the memory of the Hebrews without a peer, he was their model king. We cannot fail to see, however, that the ideal king, the David whose praise has been sounded in Hebrew song and story, is a far different character from the *real* king, whose kingdom was doomed to be destroyed in a few brief generations after his martial hand was withdrawn. And it was well that such was the result. Not as a great military empire, but as a people of "intense religiousness," did the He-

brew nation become of the first importance in the history of the world. Mankind is prone to exalt its martial leaders, but the men who are the true leaders in the progress of God's work in the world—they who represent the ideas that typify the evolution of righteousness—are often lost to history because they stand in the background. Those are the world's true heroes who catch glimpses of the nobler life, the higher light, that the Over Soul is constantly revealing to humanity, and who quicken the spirit of their fellowmen so that they too begin to yearn for better things. Such were the prophets.

In the early Christian ages the name prophets implied simply preachers, or more exactly religious teachers. They were considered as inspired men, *i. e.* men endowed with a clearer discernment of the will of God than ordinary men possessed. Says Prof Noyes (Prof. of Hebrew, Harvard College): "The Hebrew prophet was in greater or less degree a man of genius. He was filled with a lofty enthusiasm, and an invincible energy. He was moved, excited, rapt into ecstasy. He was endued with an uncommon capacity for discerning the true and the excellent. His pure reason, illuminated by God, pierced into the character of the Divine government and its issues. His comprehensive and far-reaching understanding, intently employed on causes, character and consequences of everything which concerned the well being of the people of God, foresaw events hidden from common eyes. His exalted imagination presented to him visions of God. His pure and sensitive conscience heard the call of God, and felt a Divine command or commission in relation to all which he felt and saw. He had thus a marked superiority over his contemporaries, and this superiority he attributed to the spirit of God. The influence of the Divine Spirit upon his soul is the key for the explanation of all the various language which is used to express the reception of Divine communications, such as hearing the

voice of God, seeing visions of God, having the word of God come to him, etc."

Accepting this as a fair definition of the Hebrew prophet, we are prepared to find a difference in them. As men—men of genius, even inspired men—they were the product of their time. And so we find the earlier prophets far less exalted in their spiritual perceptions than were those of succeeding ages, and in none of them do we find infallibility. In reading into their characters, as religious people are wont to do—superhuman powers of predicting coming events, or future history, we not only misinterpret them, but we obscure from our minds the most important elements of their strength, that made the prophets for all ages examples for human aspiration and endeavor. In reading the story of the prophets we must keep in view the circumstance that the Hebrew nation was a theocratic government, and that there was not a shadow of doubt in the minds of any of the people that God communicated His will to those who were endowed with the capacity to hear His voice. It was not believed in David's reign to be within the power of all men to receive this gift of reading the mind of God, as was afterwards taught by the prophets, but the people had unwavering faith that there were men and women among them who had peculiar access to the mind of God, and who as messengers of God's will must be obeyed. Nor must we make the mistake to infer that such messengers were priests or of priestly rank. It was not yet the day of the priests. The prophets ante-date the priests. All that we read in the first six books of the Bible of the organization and the work of the priesthood, was written centuries after David's time, and refers to an institution that had no existence in the age of the prophets. Unlike the priesthood, there was nothing hereditary in the office of the prophets. They were in all cases persons who sprang up from the ranks of the common people. When the occasion demanded, as in

times of trouble, of threatened war, of pestilence or drought, or when some defection from a recognized law of righteousness was made apparent, there sprang up spontaneously men who, filled with an enthusiastic belief in their intuitive discernment of Jehovah's will, did not hesitate to declare either to king or subject the message of their God.

The earliest prophets had to deal with the idolatry of the people. As we have seen in David's time, Baal worship was still prevalent in the Hebrew nation. So much under the influence of their olden forms of worship were the people at that time that they not only preserved in their houses images or idols in the form of a man (which are called "teraphim" in the Bible), one of which David had in his own home, but they also gave honor to the gods of other nations by naming their children after them—*vide* I. Chron. viii., 33, where a son of Saul is called Esh-baal, *i. e.* "Man of Baal"; ix., 40, where Jonathan's son is named Merib-baal, *i. e.*, "Baal's Warrior"; xiv., 7, where a son of David is named Beel-iada, *i. e.*, "Baal Knows." Nor did Solomon, David's son and successor, banish Baal worship; instead he encouraged it, being influenced by his foreign wives to build temples in honor of their gods (See I. Kings xi., 1-8). After Solomon's death came the rebellion of the northern tribes under Jereboam, an Ephraimite, and the disruption of the kingdom about the year 975 B. C. Reheboam, grandson of David, found Judah only faithful to him, whilst ten of the tribes declared their allegiance to Jereboam. Reheboam, however, retained Jerusalem with its sacred temple, and this made it necessary that Jereboam should establish for the northern tribes sacred shrines, which he did by erecting magnificent temples at Dan and Bethel—and at both these shrines images of the Deity were shown in the form of a golden bull.

As Dr. Wellhausen says in the article "Israel" in the *Encyclopædia Britannica*, ninth edition: This was not an

innovation, for up to that time image worship was common to all the tribes, and "so far as the religious and intellectual life of the nation was concerned, there was no substantial difference between the two kingdoms." When our new Bible is published with its several parts chronologically arranged, we shall find no Book of Deuteronomy, with its rigid denunciation of image worship preceding the reigns of David, Solomon and Jereboam, and making it appear as if these kings had sinned against a known law of Moses. The monotheistic idea in religion was developing in the minds of the prophets at this time, but Solomon's altars to the gods of Sidonia, Egypt and Moab, alike with Jereboam's golden bulls at Dan and Bethel, were not repugnant to the religious sense of the Hebrews generally. Had there been no men of Israel of nobler views of religion than these kings possessed, Israel's Jehovah would have passed into history as representative of a not much higher order of religion than did the Baals, whose altars were found in every tribe.

The prophets who recognized the moral demands of Jehovah and who, during the reigns of all these kings, declaimed against their immoralities, and denounced immoral forms of worship, were the inspired and holy men to whom is due the religion that culminated in Christianity. We must seek, therefore, for the evolution of the Hebrew conception of God along the lines of development revealed to mankind by the prophets, whose work we shall find, by investigation, not to be so much valuable in the line of prophecy as it is in the way of moral and religious instruction. The Christian world has magnified their character as predictors of future events, and in doing this has lost incalculable value by putting in the background the dominant burden of their teaching that "God is infinite holiness and salvation is personal righteousness."

WM. M. JACKSON.

New York, 12th mo., 1895.

PAPER ON THE SEVENTH QUERY,

Read at Benjaminville Monthly Meeting.

“Are Friends careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage? Are they just in their dealings, and punctual in complying with their engagements? and when any give reasonable grounds for fear in these respects, is due care extended to them?”

In the contemplation of this query, as in some, and perhaps most of the others, there is scope for differing opinions. We view these things from such different standpoints. There are three standards from which this query might, perhaps, profitably be considered—Christian, intellectual and financial. And if it were discussed under either of these headings by several persons, their views, in detail, would be quite diverse. However, as this query belongs to a Society based upon a spiritual religion—exemplified by the life and teachings of Jesus Christ—it is proper that it be considered from a Christian standpoint. I take it that the “circumstances,” mentioned in the query, refer mainly to financial condition. We are living in a fast age; everything over which man has control or influence, especially that which tends toward worldly fame and wealth, is being pushed forward with feverish rapidity; and in the strife for ascendancy many fail to count the cost, and financial embarrassment or ruin is the result. We read that there are diversities of gifts; one may be endowed with the gift for accumulating property, and in proportion to his prosperity he lives. The world says that is all right; he has a right to do with his own as he will. But aside from the charity he might worthily bestow by simple and plain living, do we not often see his neighbor, lacking the necessary executive ability or foresight requisite to financial prosperity, unduly influenced to live beyond his circumstances? We say he has no

right to yield to that craving for the honor of mankind. The flesh is weak. No ambitious person, especially the young, likes to see his or her neighbor or friend outstripping them. One cannot see why he has not as good a right to venture an investment or speculation as his friend. Then, here comes the need for prayerful study of ourselves, and an earnest seeking for Divine light in all our undertakings. That light and wisdom comes not in the fiery excitement of wild speculations; or the clamor for applause; but as we yield to the Divine Immanence, we are filled with a quiet peacefulness, enabling us to use our reasoning powers, illuminated by the Prince of Peace, the Wonderful Counsellor, the Mighty God! I feel to say in regard to incurring indebtedness: that while it seems necessary for many to do business on a partial credit system, a debt should never be contracted, unless, in the light given at the time, the way is clear to discharge the obligation. Sometimes unusual failures in productions, or depreciation in values, destruction by fire, flood, wind, etc., render it impossible to fulfill financial engagements. While these make it impossible for us to manage our business prosperously unaided by our friends or an extension of time, I do not think it a violation of the spirit of the query. Infinite wisdom alone is perfect.

“Are Friends just in their dealings?” In a religious sense Webster defines “just,”—“living in exact conformity to the Divine will.” Here, again, according to the Quaker faith, we are left to the light of the Divine presence in the individual heart. Then, why do we see so much diversity of opinion as regards the justice of our dealings with one another, by those professing to conform to the Divine will? And these diverse views are verified by individual action. Note the definition: It is not professing, it is *living in exact conformity*,—perfect obedience, which condition has never been attained by any, save Jesus. Then, in proportion

to the nearness we imitate Him in our course and conduct, seeking for, and relying upon the same Christ power will be our ideal of true justice. It is said that William Penn, growing uneasy about the wearing of his sword, was advised by George Fox to wear it as long as he could; but bear in mind William Penn was, at that time, desirous of conforming to the Divine will; he was earnestly seeking the light, and in due time his duty was made clear. So, to judge of Christian justice, there must be a prayerful searching for light, and a willingness to conform to the leadings of that revealed light. He who judges alone from intellectual ability cannot reach this high standard. Jesus, being perfect in obedience, and teaching only by Divine authority, his words are a safe guide for conduct. He said, "Whatsoever ye would that men should do to you, do ye even so to them." To my mind there is no safer rule for mankind in general by which our dealings with each other can be governed than this saying of the blessed Jesus. It is complete and comprehensive, yet so simple and plain that all may fully understand, from young childhood to old age, regardless of sex, sect, race, education or social position. Could this condition prevail, the great question of capital and labor would be forever settled. Capital would adjust itself to the needs of labor, while labor's motive would be to advance the interests of capital. No more concern about military tactics; for our armies of soldiers, policemen and guards would soon be disbanded and swallowed up in the peaceable pursuits and business avocations developed in this new way, this highway of holiness—the dawning of the millennium.

In conclusion, I wish to call attention to the last clause of the query—in substance: "Is due care extended to the erring?" Many Friends realize the delicacy of this duty, devolving in a great measure according to rules and past customs, upon our overseers and

ministers, but not necessarily so. Oftentimes a private member, acting under Divine guidance, is enabled to accomplish more than one officially authorized. There are certain inexplicable characteristics peculiar to individuals, the tendency of which is a mutual attraction. The concerned, consecrated member realizing this vantage ground, if willingly submissive, will no doubt hear the call to plead with the wanderer, which call, if heeded, and the labor entered upon in the spirit of love, the light of Christ, the wisdom of God, will result in good. I believe there has been times in the past when overseers were too zealous in the performance of what they conceived to be their official duties, and in this day of liberalism may there not be danger of going to the other extreme? Unless there be a good degree of consistent living among our members, I verily believe there will be a scattering of our fold, a decreasing in our numbers and influence equal to former conservatism and disciplinarian rigidity. Aside from the responsibility of the whole membership in rightly reproofing the erring, encouraging the timid, and aiding the seeker, I conclude that there must be in the selection of overseers the deepest concern. The Committee selected to nominate persons for this office should be concerned Christians who are willing to lay aside all personal friendship and social preference, study the duties incumbent upon the office, and weightily consider the individual characters of those proposed, that it may be determined, if possible, whether the duties and the characters harmonize. The idea of placing in official position of any kind a person unfitted for the duties of that position in the hope that the office will raise or suit the individual to its requirements, I believe, as a rule, to be detrimental to the best interests of the Society or organization the office represents.

ABRAHAM H. BROWN.

Holder, Ill.

DOWN IN DIXIE.

FOR YOUNG FRIENDS' REVIEW.

In winding up these articles on southern peculiarities, I will give some remaining impressions caught in the southland, that seem to grow. The local government that rules the southern people is an interesting study. No matter how large a city grows, the people are slow to get out of the quaint old way of village rule. In the hustle and bustle of a northern city, if a stranger loses his bearings he turns to a policeman, who points out the way. The walking finger boards are not so numerous in the south, but in their stead one finds free information bureau heads on the shoulders of every negro, and in addition to this politeness, the person asked walks with you a block or two, to see that no mistake is made.

In a northern city, the more policemen one sees, the safer he feels; in the south the more negroes one sees creates the same feeling. One is impressed with the fact that, in the south, the people really govern, that every boy as a rule has been disciplined from the cradle up, and the lessons grow fast to his bones. These teachings are epidemic. As the colored race is by law and sentiment declared inferior, they are as children to the law makers and become submissive to stern rule. Thus the negro is taught politeness, which the white man in turn copies from him, as the whites copy the peculiar tongue of the negro.

I got this impression, that the white people are as a rule good to a good negro, and very mean and ugly to a bad one. The whole south is was again up in arms, this time for the northern people and not against them, and these freaks of universal goodness are being cultivated for the purpose of making good impressions. There is money in it. Again, I was impressed with the belief that a good negro of the "upper tendom" wields an influence over the common class. I got that idea at a business meeting at the close of ser-

vices in a Mobile, Ala., colored church. The pastor announced a special offering for the next Sabbath, to liquidate a church debt. He told them that every dollar must be raised, "each male member \$1, and each female fifty cents." His remarks were unique, and I could almost feel the pews shake at the very thought of disobedience, for what brother would want to be shaken over the burning garbage below until he paid his sacred debt?

I had often heard of separate cars and waiting rooms for colored people on southern roads, and felt somewhat indignant at the discrimination. At a crowded hotel I may accept a stranger as a bed fellow, but if he is black I would certainly object. Is that prejudice or protection? I watched this discriminating process in my travels, and the damage amounted to about the same as suffrage laws do to our women—sentimental, no agitation, no harm.

The drinking waters of the far south are warm. The clear, soft springs gushing from rolling lands give forth no cooling draught. We saw artificial bathing ponds fed fresh from these gushing streams in caves and shady spots, with water just as warm as that between our two bridges on Rock river on a summer mid-day.

These northern colony schemes contain lessons that can be profitably learned. Certain ideas must be cast aside like machines not adapted to southern farms. Fruit Dale, Ala., is a new town on the Mobile & Ohio railroad, fifty five miles north of Mobile. Around it are thirteen thousand acres of land owned by a northern syndicate, and one of the advantages claimed is, that "no land is to be sold to negroes, and whites only are to be employed, if possible."

I listened carefully to the points made by the agent of the syndicate on that claim. Afterwards I had a quiet talk with an old planter who took an opposite view, which left with me the greater impression. The fall of the year is a very interesting time to visit

the cotton States, as then you can see the "king" plucked by hands our veterans made free. It creates in one of these veterans a happy feeling, and although the cost was great, he is glad the deal was made that gave them freedom.

GEO. D. JOHN.

Sterling, Ill.

WHAT WERE, WHAT ARE, AND
WHAT WILL BE, FRIENDS
VIEWS OF MUSIC IN
MEETING?

Music is considered, with the exception of poetry, to be the greatest of the fine arts, therefore it must hold a prominent place in the minds of the people.

It has a special charm of its own which delights the child and at the same time comforts the grandmother.

We find it in the theatre and in the church, at the wedding, and at the funeral, in connection with war and with peace. It occupies an important place in Scripture, both in religious worship and in social festivities. We hear of musical instruments from the time that we have any knowledge of humanity. So it has been handed down to us without losing any of its charm. It has been said that a song can be read and create as much feeling as though it were accompanied by music.

In most instances this can hardly be true, for music, having that special element of its own, heightens the effect of the words. Indeed, it seems as though we can in some selections understand the feeling which the words were intended to convey, by simply hearing the music, when the musician strikes the chords of the "Thunder-storm" or the tones of the chapel bell, or the sad strains of the "Dying Nun."

Upon having heard something which impressed us as being restful, soothing, we speak of it as being musical. So music, in time of joy or sorrow, gives that indescribable feeling which nothing else can.

Friends have aimed to have simplicity as one of the main features of their

religion, and perhaps have been afraid that introducing music in meeting would have a tendency to mar that silence which has held and does hold us so beautifully together. Still, I think there are very few Friends who are not fond of music. I'm not speaking of instruments made by man particularly, for can we have sweeter music than the song of nature—such as the notes of the bird, the rippling of the brook?

Byron says:—

"There's music in the sighing of a reed,
There's music in the gushing of a rill,
There's music in all things, if men had ears,
Their earth is but an echo of the spheres."

Still, although most Friends are fond of music, I think comparatively few of them, either now, or in the generations to come, would care to have singing in meeting. This may seem strange, until we realize that

"The temple of our purest thoughts is
silence."

LILY S. DECOU.

Trenton Friends' Association.

Dr. I. K. Funk, the well-known New York millionaire reformer who is doing much to combine Populists, Prohibitionists, Socialists, single-taxers and others under one banner, said in a recent speech; "We may be called in the future as in the past dreamers, sentimentalists, visionaries, for placing questions of conscience above those of meat and shelter and other material advantages. Moses was such a dreamer, so were Plato and Christ and Savonarola and Luther and Wilberforce and Garrison. There are larks and nightingales and eagles, and there are toads and moles, groundlings, all after their kind. Some are created to croak and grovel, and some to roar and sing. Are the lark and nightingale to stop singing because down in the bogs ducks and geese and frogs do not like it? We shall continue to soar and sing, notwithstanding the quackings and croakings in the political lowlands."

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.

DIED.

SHOTWELL.—At his residence in Poplar Hill, Ontario, 12th mo. 17th, 1895 Zachariah P Shotwell, aged 84 years and 1 month.

He was a consistent member of Lobo Monthly Meeting of Friends and his innocence and cheerfulness of character increased with age even until death.

"The death of Zachariah Shotwell at the advanced age of eighty-four years, in the village of Poplar Hill, on Tuesday morning, December 17th, came after a number of years of feebleness incident to old age and a sickness of three days. Deceased was born in New Jersey and lived in the State of New York some time after his marriage to Margaret Zavitz, sister of Daniel and Isaac Zavitz, of this township. Their union was blessed with eight children, Thomas, Daniel P. and Merritt, who, with their mother, have passed away, Jacob, of Nebraska, Eli and Emily, at Seattle, Benjamin, of Kansas, and Tamer Ann at home. Their homestead in Lobo was lot 9 in the 11th concession. For the past score of years Mr. Shotwell has been a resident of Poplar Hill, since his retirement from farm life. He was a member of the Society of Friends, and was buried at their burying ground in Coldstream, Dec. 19th, at 11 o'clock."—*Strathroy Age.*

ORVIS.—At Severy, Kansas, on the 26th of 11 mo., 1895, W. H. Orvis died suddenly from an injury received on the previous evening, by slipping on the steps at the hotel where he was going for the night, intending to start the next morning for a visit to his two sons and relations in Canada. Remains were brought and interred in Friends' burying ground at Pickering, Ont. The funeral was attended by Isaac Wilson and a large concourse of sympathizing relations, friends, and acquaintances. The *Whitby Chronicle* says of the scene, that "the sight of the two orphaned boys weeping over all that was left them of a father, was one that could not fail to cause the sympathetic tear to fall, and our heartfelt condolence is extended to them."

For the YOUNG FRIENDS' REVIEW.

One of the most practical labors of the Philanthropic Union of Friends is the help given to the colored people in the South through the two schools under our care in South Carolina.

A recent number of the REVIEW gave a picture of the condition of these abused people under slavery. The legacies of slavery are still in existence. A lowered morality, a contempt for work, and an unnatural relation to the rest of the community, are the inevitable results of the conditions of master and slave. When for a generation it was a crime to teach a colored person to read, what could be the condition of the race when suddenly thrown from obedient dependence to ignorant self support? The exceptionally strong in mind and character alone stood a fair chance of success. They needed friends greatly, and their first friends were the devoted teachers who went from the north to their aid. In all missionary work, devotion without judgment is apt to prove disastrous, and as all who went did not combine judgment with philanthropy, some mistakes were made.

The teachers who went from the Society of Friends to South Carolina

carried with them the practical virtues of their Religious Society. They quickly perceived that to elevate the negro he must learn that labor is honorable; and almost immediately they made the schools under their care "Industrial Schools." They have trained head, heart and hand together.

The Schofield Normal and Industrial School was founded at Aiken, South Carolina, by Martha Schofield in 1868. It has twelve departments, carrying children from the kindergarten to graduation, when they are fitted to become the teachers of their people in the country schools. There is a boarding department which has over fifty boarders — printing, harness-making, wood and iron working, farming, cooking, sewing, laundry work, house and store-keeping are taught. There are good buildings and a farm. There is an endowment fund, which the trustees hope to increase, and an effort is now being made to raise a fund for farm buildings and implements to increase the usefulness of the farm to the pupils of the school.

The Laing Normal and Industrial School is at Mt Pleasant, South Carolina. It was founded in 1865 by Canelia Hancock, of Philadelphia. Abby D. Munro was one of her teachers, and assumed the care of the school when she left it. The grading is much the same as at Schofield, and the number of pupils is about the same in both schools. The Laing School has no boarding department, but has in connection with it a Home for Orphan Colored Children. This is the only home of the kind in the State of South Carolina. This school is named for Henry M. Laing, of Philadelphia, who has been from the first its most earnest friend and supporter. His recent illness has interfered with his efforts in its behalf, and I wish at this time to make a special plea for this school, which is now unable to pay teachers' salaries because of lack of funds.

As has been often said, twenty cents

each year from every member of the Society of Friends would support these schools. Where there are large families and small means, we cannot hope to receive even this sum from every member. We must, therefore, have larger sums from Friends able to give them. But if each will give according to his ability, the desired results will be obtained. In addition to money, clothing and household goods are needed, and these can often be collected and packed by Friends who have time to use, but not money to give.

The *Schofield School Bulletin*, published during the eight school months at twenty-five cents a year, is interesting reading, and it will keep all acquainted with what is being done at the schools and their needs and hopes.

Each Yearly Meeting has a superintendent in this department and a treasurer, to whom money for the schools may be sent.

ANNA M. JACKSON,

Superintendent Friends' Union for
Philanthropic Labor Dep't for
Colored People.

12th mo., 9th.

FOR YOUNG FRIENDS' REVIEW.

Prairie Grove Quarterly Meeting of Friends met at Marietta 12th mo. 7th, 1895. We were favored with beautiful weather and good roads.

The meeting of Ministers and Elders met at 9.30 a.m., Seventh day. The Q. M. at 11 a.m. was quite well attended and much interest manifested.

The meeting for worship on First-day was attended by a full house, and the Gospel ministry handed forth by our friend, Abel Mills, of Illinois, which seemed to be earnestly and attentively listened to. We then had an intermission of friendly greeting, during which a lunch was provided for all present.

The Meeting was then called to order by Clara Pyle, the assistant clerk of the Quarterly Conference. Theo. Rusael was appointed clerk for the

day. We then listened to an interesting programme, consisting of reports from the different F. D. S., essays, recitations, class exercises, etc. First-day evening the Young Friends' Association met, and Melissa Cory recited "Over the Hills from the Poor House." C. E. Cory conducted the Bible reading, the subject being "Faithfulness." The time was then taken up by Abel Mills, his text being, "Remember now thy Creator in the days of thy youth."

Our friend, Abel Mills, remained in the neighborhood and made several calls on Second-day, and in the evening had a parlour meeting at the home of Nathan Edsall. D. C.

FOR YOUNG FRIENDS' REVIEW.

The Trenton Friends' Association held its regular meeting, 11th mo. 25th, with a large attendance.

The Meeting was devoted to the proceedings of the National Purity Congress held in Baltimore. Laura H. Satterthwaite read the paper she prepared for that meeting, on "The Great Need of the Moral Crusade," in which was shown the necessity of telling young children of the great social evil, that they might be prepared to withstand temptation. She exhorted religious denominations to turn on the light and eradicate that for *true* religion, also that parents should guard their boys against sullied associates, just as rigidly as their girls. In closing, the writer said all should enlist in the moral crusade if they cared for the we fare of their family or their friends, and as fellow-mortals they should be willing to raise their arm in defence of the right, and lift their voice in condemnation of the wrong. After which Esther Potts and Wm. Walton, reported the proceeding of the Meeting, with some excellent extracts from several papers. To many present the growing importance of the necessity of public discussion of the immorality of our country, had not been realized until the many and awful phases of its existence were reported, as brought to light at Balti-

more. The meeting adjourned to meet 12th mo. 23rd.

M. W. F. MOON.

Trenton, 12th mo. 6th, 1895.

NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn was held in Brooklyn, 12th mo. 8th.

Frank J. Russell stated that the History Section had continued the review of the History of Delaware County from the time of the death of Penn in 1718, to the close of the century. Among interesting mention was the explanation of the introduction of the death penalty under Friends' government, the legal origin of the form of affirmation, and of the Meetings adopting the new calendar, omitting eleven days and changing the months, 11 mo. 1st, 1751, becoming 1st mo. 1st, 1752. Mention was also made of the Battle of Brandywine at Birmingham Meeting-house, and of the order issued to the American Army when the British occupied Philadelphia, to prevent Friends going there to Yearly Meeting by shooting, if necessary, and that this did not deter Friends attending as best they could.

The report of the Literature Section given by Esther Haviland consisted of the reading of the article in the *Intelligencer* for 12th mo. 7th, on the Conference of English Friends at Manchester, also an article from the *Review of Reviews* for 12th mo. on the Persecution of the Russian Quakers.

The subject of the report from the Discipline Section, given by Amy J. Miller, was the Representative Committee. The first was held in Baltimore in 1778, and was called the Meeting for Sufferings. She told why it was organized, how appointed, and what its duties were.

The Current Topics report was given by Charlotte Haviland, in which she made mention of the Armenian atrocities, 500,000 of them having been slain,

and many more were perishing from starvation, and that there seemed to be no hope of anything like mercy unless the Christian nations went to the rescue. Of the flattering criticisms received by Walter L. Palmer for his exhibition at the Avery gallery, also of the death of Maurice F. H. DeHaas, the great marine painter, and Obi Frothingham, the founder of the Ethical Association.

The paper for the evening was read by Cora Seaman, entitled, "Does the Young Friends' Association Accomplish the Same Object as the Christian Endeavor Society?" The paper was an extremely interesting one, as it outlined fully the object, aims and accomplishments of the Society, bringing out the principal points and comparing them with like points of our Association. They keep the idea of church membership always in view. Their aim is to have their members live a higher, nobler and more religious life. M. H.

FROM THE FAR WEST.

Some one has said that first impressions are fresher and more forcible, if not as correct as those that follow repeated experiences. This being our first trip to the Pacific coast we thought that perhaps some of our REVIEW friends might be interested in an account of the things we see, the people we meet. In the afternoon of 12th mo. 10th, 1895, we, brother Eli and wife, and myself, bid farewell to our friends and neighbors who had gathered at the depot in David City, Neb., and boarded the train for the far West, Seattle, Washington, being our destination.

Breakfast time the next morning found us at Cheyene. It was a bright, beautiful morning. The soil here is light and stony, and seems very barren. As we travelled on we saw mountains in the distance; great piles of immense boulders, which did not look very attractive. About 9:05 a. m. we passed Sherman's monument. It is a large, imposing structure. We failed to get the exact dimensions. We reached

Laramie, Wyoming, a little before noon. From this point we had a beautiful view of the snow-clad Rockies. It was interesting to watch the soft clouds floating before us. About 2 p. m. we reached Carbon, the first point on the Union Pacific Railroad where coal was discovered. This place supports two churches. We have seen very few of these structures since leaving home, but then there are not many inhabitants in these towns. About sunset we passed through Rowling, which is seven hundred and nine miles west of Omaha. There were more signs of civilization here, but still did not look very inviting to the home seeker. The sunset was grand. Our altitude made it seem to set far, far below—clear and red.

We arrived at Seattle, Sixth day afternoon, the 13th, where we find a great deal of unpleasant weather, this being the rainy season.

From our rooms we have a fine view of Elliot Bay, an arm of Puget Sound. Great ships are continually coming and going and the surface of the water is dotted with small steamers and sailboats.

We have had a little snow and ice this week, which soon melted. The fir tree is very common here, it grows tall and straight, but is not nearly so handsome as the maple.

Such household provisions as meat and flour are quite reasonable, butter, thirty-five cents per pound, eggs, twenty-five to thirty cents per dozen.

We have been invited to spend our Christmas with Friend Thomson, a Nebraska neighbor, who moved here several years ago E. E. SHOTWELL.

Seattle, Washington.

If only men would give to the living some of that which they bestow so lavishly upon them when they are dead, what a different world this would be! Even a little of that which is sculptured on the cold marble would, if breathed from the warm lip, have made many a one happy for life.
—*Presbyterian Review.*

"EXTREME DOCTRINES," OR
"RESIST NOT EVIL."

John D. McPherson commenced his last article on the subject named above, with the demand that Friends "must revise their creed." If my Friend thinks his creed needs to be revised, he has perfect liberty to revise it; but as for our Society, I did not know that we had a creed, except it be a belief in the "Inner Light," and I do not think we shall outgrow that so long as the world lasts.

If, as Dr Magee declares, society could not exist a single week if the teachings of Jesus were observed, then, I say, let it smash, and build up a new one on those eternal and divine principles and it will endure the ages. That is the great fault of society as it exists to-day. It is founded on the institutions and laws of Moses, instead of on the higher precepts, found in the Sermon on the Mount. Living in the era of a new dispensation, it still dwells in the spirit of the old. It forgets that the "But I say unto you" supersedes "what hath been said by them of old time."

My friend considers the expression in question, together with some other quotations which we will take up singly, as hyperbole. He says, "God is reported to have used it in his first command to Adam, forbidding him to eat of the fruit of the tree of knowledge, for in the day that thou eatest thereof thou shalt surely die! Adam indeed died after eating, but not the same day."

Now, I never looked upon this passage in the sense of a hyperbole. I never considered the death that God referred to as physical death but spiritual, and I believe Adam did suffer spiritual death that very day, just as God foretold and forewarned him. I cannot say whether he experienced resurrection thereafter or not.

Neither do I look upon that grand, inspiring passage, "Be ye therefore

perfect, even as your Father which is in heaven is perfect," as hyperbole. I do not think that Jesus would play with words on such a grave theme. I accept the explanation of this passage as it is most felicitously expressed in the able article by John Bunting in last REVIEW. Let us re-read that paragraph. It is found in first column, page 371. It seems to glow with the warmth of inspiration.

As these two passages were taken as hyperboles to sustain the hyperbolic rendering of the command to "resist not evil" so when they are found not to be hyperboles, by my friend's method of reasoning, the other also must not be hyperbole. But I do not see as that method of reasoning proves anything to the point. We must examine the passage itself, in its own light, in the light of other texts, and in the light of the life of Him who uttered it.

If I were to supply anything as explanatory I would say, "Resist not evil, but change it by love, into love" When the leaven is put into the meal, it does not resist the meal, it could not accomplish its work in that way. It acts with the meal, imparting its own nature to the meal, until the whole lump is leavened. This I conceive is how love works. And when Jesus says "Resist not evil" he simply means we are to approach it in no other spirit than in the spirit of love, and always in the manner that love suggests. How this love in the soul will cause us to act in all emergencies, I am not prepared to say. Jesus gives us a few illustrations. "Whosoever shall smite thee on thy right cheek turn to him the other also." "To him who would take away thy coat, give him thy cloak also." "Whosoever shall compel thee to go a mile, go with him twain" These passages are quite satisfactorily explained in the article on "Extreme Doctrines," by Jas D. Steer, in REVIEW for 7th mo. 1st.

I am willing to give here one personal experience of its admirable work-

ing that came under my notice not long ago. One First-day in our meeting I gave my little daughter a lead pencil, as I had often done before, to keep her quiet. Soon she began marking the back of the seat. What is to be done now, I thought. It would not do to let her disfigure the meeting-house, and if I attempt to take it from her, the quiet worshipping would be abruptly disturbed. I put my hand in my pocket and found a button hook, which I offered to her. She took it, smiling happily, and placed the pencil in my hand. Her thoughts were diverted from the wrong of disfiguring the house for worship to the innocent play of pretending to button her shoes. In that happy smile I also felt the approving smile of heaven, and rejoiced that the theme of non-resistance was uppermost in my mind. A train of thoughts followed, in which it was opened to me that the doctrine and treatment of resistance to evil was accountable for a great portion of the crime in the world. The babe comes into the world in innocence, but it comes to parents that believe and practice the doctrine of resistance, and by that treatment it becomes hardened more and more, until it is schooled and fit for the blackest of crimes. I venture to say that this training in the school of resistance to evil has made those murderers and committers of rape, that John D McPherson enumerates, the fiends that they are. Ah! our training, what a vast influence it has for good or for evil. Even the training and environment in babyhood, while still the age of the child is counted in months instead of years, is so great for evil that most of Christendom believe the child to be born in sin.

Oh, that the mother and father, the young mother and the young father, could understand the danger that Jesus saw and commanded against when He said: "Resist not evil." Instead of schooling the child into stubbornness of nature and hardness of heart, bring it up, for it is plastic in your hands, en-

deared to all by a nature of sweetness and kindness. Established thus in love it will leaven into love whatever it touches, scattering blessings wherever it goes, and the cruel treatment of a harsh world will never dislodge it.

If we simply ignore the command to "resist not evil," we would not feel bound to obey its inseparable companion command to "love our enemies." They mean one and the same thing.

"But what reason?" the article asks, "is there for expecting divine protection as the reward of non-resistance? It is not promised."

How reads, my friend, the 22 verse in xx Proverbs, "Say not thou, I will recompense evil; but wait on the Lord and *He shall save thee*"

Nor is there any better foundation for the statement that immediately follows. Thousands of instances might be mentioned to prove the contrary. It says, "I am sure that experience does not authorize the expectation." Two alone I will mention, others will readily be recalled.

It is said that amid all the wars and revenges of the Indians, "not one drop of Quaker blood was shed." *This* may be a hyperbole, but it represents characteristically the preserving power of non-resisting love.

It was rumored that a band of wild Indians intended, on a certain night, in pioneer times, to swoop down on a village of whites. The inhabitants fortified their houses, doubly barred their doors, and armed for protection. The one Quaker family went to bed as usual, leaving the latch string out. The chief found the latch string out, and ordered his confederates to leave unharmed that house and its occupants. When the morning came, the village lay in ruins, the inhabitants butchered. But one family of Friends thanked God for protection.

In the *Peacemaker* for 9th mo., Levi W. Crouch, President of Connecticut Peace Society, in his address at the twenty-ninth anniversary of the Universal Peace Union, gave the following

narrative of the old Quaker who, when aroused by a burglar at night and money or life demanded, replied : " Friend, I would give not only all the money I possess, but I am not sure but I would give my life also for the salvation of thy soul." This was too much for the robber. He dropped his weapons, but the old Quaker continued to wield the sword of the spirit until the robber became a sincere Christian. " Now, my friend, was not this a much better way than to have shot the robber and sent his soul unprepared into eternity, and then have to answer for taking the life of a brother man ? "

The last five verses of Romans xii. is full of this non-resisting, love spirit. " Recompense no man evil for evil. Avenge not yourselves. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. "

Not only did Jesus, by precept upon precept, commend this condition of supreme, unresisting, transforming, leavening love to his disciples and to us, but he further commended it by a life-long practice, in his bearing among the most provoking and cruel of mankind

But what, says my friend, about the scene in the temple ? That, I acknowledge, is the most difficult act in His whole life to reconcile with his precept of non resistance. Jesus may seem to have forgotten or ignored his own doctrine on that occasion. We associate the scourge with a spirit of resistance and anger. But I cannot for a moment conceive that Jesus gave way, even in this single instance, to a feeling of anger, thus undoing and making void His mission here upon earth. For I believe His mission was, above all things, to bring the kingdom of love and peace into the souls of men. He, indeed, had in His hand a " scourge of small cords, " but for what purpose ? I believe with Dean

Alford that He intended to use it only for the sheep and oxen. That would be altogether natural and likely. We use a different treatment to control animals than we do for reasoning man, yet each treatment should be none the less prompted by the spirit of love.

Therefore, instead of calling the divine command to " resist not evil, " an extreme doctrine to be simply ignored, I think it would be vastly more profitable for our Society to read it in the light that I have indicated, and accept it as it has always done. I have written this not in a spirit of resistance or dogmatism, but, in my faint way, letting the light shine. And I greatly rejoice that Omnipotent Love has found me at all willing and worthy to vindicate her ways before doubting minds.

EDGAR M. ZAVITZ.

A MEDITATION.

Men and women are responsible for the best use of their attainments and power. Whatever their sphere may be, it remains for them to be true to themselves, true to their conscience and their work. It is our privilege, in this, the nineteenth century, to look the past ages in the face. A retrospect is sometimes good for us. In the souls of men of the past there gleamed a ray of light, we may believe, but did they understand why it gleamed ? Did they know that the true light that lighteth every man is but the light of their own lives made glorious by their own efforts ? We know what Jesus meant when He said, " They know not what they do. " This can scarcely be said of us. We, in this age, have lights set all along our way, calculated to direct and help us over life's pathway. We have our ideal of a useful life, but we are not always true to it. We are afraid of being opposed or ridiculed, and so we do nothing when it is our duty to act. We never mean to be careless or indifferent, yet we sometimes are. The

age in which we live says, "Up and be doing"; doing something to show that we have a mind, a heart and a soul. We are never called to do more than lies in our power, and I believe it to be a truth, that difficulties will vanish if we stand to our place and do what is given us to do. L. T.

Bloomfield, 11th mo. 29th, 1895.

Upwards of half a million of the native women of India were relieved last year by the medical staff and appliances of the Lady Dufferin Fund. The number has gone on increasing annually at a rapid rate. It is nearly ten years since, in obedience to the charge laid upon her by the Queen-Empress, the Governor-General's wife formed the fund which bears her name. It has in that time employed seventy-three lady doctors of various degrees of qualifications, has established fifty-seven hospitals and dispensaries in various parts of India, and has trained 262 women in the several medical schools and colleges there.—*Presbyterian Review*.

IN LOWER MERION MEETING-HOUSE.

The New Woman.

1695—October 6, 1895.

Upon these 'our old, sober, Friendly walls
A reverent hush and solemn silence falls,
And through the narrow windows shimmering down

The sunlight shines on gray, and drab and brown.

Outside the rustled music of the leaves,
The flutter of bird wings, the hum of bees;
Inside a quiet broken by a breath,

A holy silence, still and calm as death;
Then from the shadowy mist of centuries

A band of women, strong like unto these,
Comes forth, as straight of gown, as meek
of brow,

And pure and sweet of speech in "thee"
and "thou;"

With courage brave and warm, and fierce
and bold—

Yet modest, too, these "women new" of
old—

"New women," who have preached in
gentle way

The vigorous truths we would proclaim to-
day.

Those who have spoken loud 'gainst
wrongs, for right,
Whose "voice in meeting" held grave
power and might;

They who have dared to think, and say,
and do,

Whate'er the "Spirit" prompted, good
and true;

She unto whom the sinner or the slave
Might safely come for succor or to save;
All these are here, in spirit and in truth.
The selfsame "voice" is heard in tones of
youth,

And through the centuries this quiet power
Of woman speech comes down unto this
hour;

The Quaker spirit, yea the woman true,
Descended from the old unto the "new."
AUGUSTA DE BUBNA.

Bel Byrn.

SWARTHMORE COLLEGE AND ITS ADVANTAGES TO THE SOCIETY.

Prepared by Laura H. Satterthwaite, for Trenton
Friends' Association, 10th mo 28, 1895.

One of the great advantages the Society of Friends will derive from Swarthmore College will be in her graduates going forth among our members with a clear understanding of Friends' principles and prevent losing time now spent in attempting to discover something complex about the most easily understood religion in the world. The principles here are recognized, and the question is not, do you understand Friends' principles, but do you live them? Not, do you believe in the atonement, but do you believe in the teachings of Jesus? And you are taught you must live the life of Him to be saved, and not merely accept Him. When one can answer these practical questions in the affirmative and promise obedience to the inner light as it shines within them—'tis true, they are permitted to adopt or reject the doctrinal points. The students have drilled in them the simple faith which can never be robbed of its sweet simplicity, when we stand by truth and realize not their words but lives must speak their creed. Thus this institution will disseminate her So-

ciety's faith and destroy the false ideas of its difficult understanding.

Book knowledge varies but little, whether obtained at a select school or great university, but discipline and surrounding environment varies much and makes itself felt in after life, and can never be forgotten. A tower of strength to this college is that it has the reputation in many quarters of instilling honor and truth in its students, giving them a character and moral cleanness, true to the original Friends. Borrowing a tribute — "Swarthmore men and women expose the powerful lurking wrong as well as that which flaunts itself at noonday." These attributes, honestly earned, must not only benefit the Society but the world. Well does the writer remember going to Dean Bradley of the Medical College to see about entering, and when asked if I were not a college graduate, how my spirits fell, because was thought the next question would be from which college, and the feeling came o'er me that this staunch Presbyterian would look down upon my humble degree. The question came and was faintly answered, when to my surprise that Dean arose, took my hand, and said, "Welcome, thrice welcome to our halls—Swarthmore graduates make our truest and noblest women—our faculty honor that character building institution of learning." And never since have I felt ashamed of the Swarthmore brand.

The advantages which co-education will have upon the Society and the people at large cannot be estimated. This healthy mingling of the two sexes inculcates proper thought and friendship, which the stringent rules of separation don't permit and rather stimulate unnatural coming together. The result of this system was well put in the article in the "Woman's Edition of The True American" by one of her graduates, Martha M. Watson, who writes, "Thrown thus constantly together in the seriousness of work, as well as in the hours of diversion, the two sexes

learn to know each other as they really are, to appreciate each other's strength and detect each other's weakness, and what is lost in romantic glamor is gained in clearer judgment and truer estimate," and it may be added the genuine friendship existing between the sexes here and carried out into the world can but be beneficial to every phase of society. It has been said no life can be complete without marriage, but a Swarthmorean learns there is such a thing as friendship between man and woman devoid of sentimental thought, though 'tis granted the life of an unmarried woman is cold and selfish who has not a gentleman with whom she may feel easy and between whom there is a mutual giving and taking of ideas, and a single man has a dreary and uncertain existence who cannot number among his close associates a good and virtuous woman. Such friendships do exist, regardless of harsh criticism, and as the number from educational schools increases public opinion will be moulded. This idea of friendship was beautifully described by one of Swarthmore's youngest daughters, Hannah H. Clothier, at the Purity Congress in Baltimore. It is recognized that this college has her love troubles between youth and maiden, but I sincerely believe the methods employed there makes the percentage less than it would be otherwise, and much lower than you will find it in institutions where but the one sex is found—that is, when the whole truth in regard to these places is known and the clandestine meetings and correspondence.

Another advantage in holding the equality of sexes as just is her practical belief in this as illustrated by her women receiving the same salary as her men teachers and professors for the same amount of work. In the student life, too, the young woman wields the gavel as authoritatively as man, and settles Parliamentary questions with the same promptness and accuracy. When the young men and women societies meet jointly they take

turns in holding the more commanding position of president, and the harder working one of secretary, and never think of equalizing things by daubing both with the same name, as one must always have the authority and honor, just as ever must be the case with our clerks and assistant clerks in Meetings and First-day schools. The magnanimity of Friends counts for naught in calling an assistant-clerk—clerk. Let all positions be known by their true titles and significance. It was one of the queer experiences of mine to become accustomed to the unequal distribution of honors after leaving a place where the two sexes travelled hand in hand in all matters of importance pertaining to both. Since hearing so much said about desiring this equality in this quarter, I realize either our women are very inferior, or our men very superior, because women seldom, if ever, hold the more important position in the Meetings and Societies of Friends in this section. I have concluded the men are superior, and am perfectly satisfied, because my motto is: "Let ability and general fitness be the cry, and not sex, which will ever hold its own individuality in the true man and in the true woman.

The home influence of our college need not be dwelt upon, and its vast influence for good to all mankind, because the name of Elizabeth Powell Bond, Dean, spiritual and moral adviser, is a synonym for all that is good and pure, giving a high-minded and ennobling atmosphere, which can but make everyone the better for coming in contact with it, and arousing in all their best qualities.

I know some are within my hearing who will not agree with the sentiment voiced by this paper, but it is the honest opinion of one passing through both the preparatory and college departments, and one not brilliant in her studies, or a model in behavior, either of which would have a tendency to prejudice me against the authorities, being frequently reprimanded in both.

After asking you to consider a few questions, I leave you to your own views, and they are: That you familiarize yourself with the methods of the Faculty and Board before censuring them. That you judge not the character of her pupils by two or three you may chance to know, but take the aggregate. It would be unfair in this meeting to say she supported some barbarous sport, because several members, or one prominent, should do so. Then, too, don't accuse her by a pupil spending only one or two years there. You would not want to be judged by the result of a taken or adopted child in so comparatively short a time, taking in consideration the intervening months of vacations, and the circumstances surrounding these vacations.

Swarthmore College, instead of being nurtured and loyally supported by the Society which gave her birth, has oftentimes been unkindly treated. 'Tis admitted she has her faults. I know her alumni would join me in asking you to help correct them and raise our alma mater to the highest standard among colleges, not universities, and make her the recognized champion of learning, honor and truth. Swarthmore *is* a benefactor to its Society by promulgating the true and original Quaker doctrine—shorn of the doctrinal ornaments—which in later years has robbed it of its simplicity and too often prevented that fundamental principle, the Inner Light, from shining in all its splendor. She is not only making half-hearted Friends earnest and whole-souled workers in the Society, but is gaining new recruits. She is annually presenting us with graduates of a strong moral character, going out in life to battle evil in not one, but all its forms, and who will not borrow from the reputation of our ancestors, but live and work in the light of the present day, as our forefathers did in theirs. She is the exponent of our principles, and with your encouragement and support, will erect a monument to our Society, which time can never destroy.

