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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., ELEVENTH MONTH 1st, 1894.

NO. 21

SELECTED.

If you are poor, in all life's good
You yet may have a share—
The peace that teaches you to sing,
The faith that breathes in prayer.

The air, the sun, the stars, the flowers,
The joy of children's love,
And with the Father fellowship
In things of life above.

Oh keep the highest, richest ;
Let the poorest, meanest go ;
For no man need be truly poor
Who does not will it so.

—Marianne Farningham.

QUAKER WORSHIP.

Quakerism, as a religion based upon the eternal principle of the ever continuing revelation of God's will in the human soul, demands a form of Divine worship suited to its special character. The ritualism of the general Christian Churches will not meet its needs. Religions that proclaim the Bible as the *alone* source of information concerning the will of God to man, necessarily require an earnest study of the Scriptures to discover the nature and extent of human duty, and so in the rituals of the "evangelical" churches Bible reading is an essential part of Divine worship. Creeds that imply a naturally depraved human character,—a character totally incapable of assimilation with the Divine Spirit and of favor with God, except through an imputed salvation bought by the merits and atonement of a Saviour prepared from the foundation of the world, properly have a form of worship in which ministers carefully trained for the work of interpreting their doctrines are an important part. Invocations for Divine favor, prayers for Divine mercy, praise as an act of

propitiation properly belong to these, while in the religion of the Quaker they would find no place at all. For in the ideal Quaker concept there is no cessation of Divine favor, nor limits to the abundance of His mercy. Like the good shepherd "doth he not leave the ninety and nine and seek that which goeth astray?" Our Father who knoweth what things we have need of before we ask Him needs no requests from us for favors.

Quaker worship seeks no change in God's plans, it implies no possible condition of change in Him (for it ascribes to Him the perfection of Love, of Goodness, of Justice and of Truth), but it demands instead a change in the character of the worshipper; it means any and every effort of the human mind to put itself in harmony with and under the control of the Spirit of the All-Father; "not *my* will, O Father! but *thine* be done." And so the Quaker meeting is not a place for the discussion of doctrines, and is not essentially a place for songs of praise, for extended exhortations and vocal prayers, though praise and exhortation and prayer may sometimes be helpful in the meeting. The meeting is essentially a place for meditation, of seeking to know the mind of God, and thus silence becomes an absolute necessity to the Quaker form of worship. But simple silence is not worship, and a silent meeting may possibly be devoid of every element of worship. It is the attitude of the mind that constitutes the worship. As a man thinketh within himself, so he is—says the ancient maker of proverbs. The silent thought may lead away from all that is good. It may be simply a repetition of the cares, the complaints, the weaknesses

and the failures which have during the week dragged down the soul from its true nobility. It may be a contemplation of business plans which will shut out all helpful tendencies for bringing the human character more under Divine control. It may be simply an inert silence, a sleep of the soul. Quaker worship means none of these. The silence of the meeting must be utilized by an effort on the part of the worshipper to draw near to God, in other words, to think good thoughts. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think of these things." Contemplating truth, honesty, purity, kindness, goodness; wishing to grow in the knowledge and practice of these elements of good character; striving to strengthen our minds in all things that make for righteousness among mankind; this is coming more and more under Divine influence,—this is true and acceptable worship to God. All this requires an effort, "*Ask* and ye shall receive; *knock* and it shall be opened." But this was not spoken of material things. For these we must *work* and *toil*, not *ask* and *knock*. Of spiritual blessings only do we receive by asking, and discover by knocking; and the asking must be by *longing to be noble and true and good*; the knocking must be by an earnest desire to *grow in a knowledge of the law of the soul*. But no soul lives to itself alone, nor can develop to its best capacity, if it fails in helpfulness in some way to other souls. (I am not dogmatizing in my exposition of Quakerism, at least I hope I am not. I think I am simply narrating the experience which has come to every one who has placed his whole trust on the Indwelling Spirit, and my purpose is simply to do what I can "to stir up the gift of God" which is in us all.) No human character reaches its utmost of divinity that does not in some way help another in its aspirations, and so true words fitly spoken are a very im-

portant part of the meeting for worship. Every worshipper should be a minister in some way, at some time. Many are the times when a silent worshipper might be useful to others by giving voice to his thoughts, and, by obedience to the law of helpfulness, be himself strengthened in character by communicating to his fellows such things as, in his experience, he has found helpful to himself in the way of spiritual development.

The Quaker place of worship, primarily a place for contemplation of all matters that "make for righteousness" is properly, then, more than this; it is a place for service. Truly, says our Quaker poet (and none among the portrayers of the Quaker ideal had a clearer conception of the subject):

"He findeth not who seeks his own;
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flumed o'er all the thronging host
The baptism of the Holy Ghost."

But the baptism must be of the Holy Ghost. That is, of pure love and goodness, if the ministry is serviceable; and the speaker whose motive is any other than that of being helpful to others is out of place, be he either an acknowledged minister or one of the general membership. The test is the sincerity of the speaker.

WM. M. JACKSON.

New York, 10th mo. 18th, 1894.

PRAYER.

Paper written by Serena A. Minard, and read by Anna Rice Powell, at the Religious Congress at Chappaqua.

Wait upon the Lord, be of good courage,
and he shall strengthen thine heart; wait I say,
on the Lord.—*Pr.* 27 : 14.

He giveth power to the faint, and to those
that have no might he increaseth strength.—
Isaiah 11 : 29.

Leaning on Him, make with reverent meek-
ness His own—thy will,
And with strength from Him shall thy utter
weakness life's task fulfil.

—*J. G. Whittier.*

Prayer is not words, neither are the

best of words prayer, although the spirit of true prayer will often so fill every avenue of our being as to impel vocal expression. It is an earnest aspiration or yearning of the soul after the highest good, in harmony with the divine spirit which is continually working in us to will and to do of the father's good pleasure, and making intercession with our spirits, accompanied with feelings of satisfaction that cannot be uttered. And the mind that is thus exercised, that has been brought into living, loving communion with a wisdom and power higher and greater than its own, realizes the homage is due to Him, who is the "resurrection and the life," and who thus appears to the adoring soul, "chief among ten thousand and altogether lovely."

If we were watchful enough, even while our hands are engaged about our lawful, daily avocations, we may follow Jesus' counsel, to enter into the closet of the heart, and shutting the door against all that would hinder, "pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly"—with a knowledge of what he would have us to do.

Such communion with the divine would add beauty and sweetness to our daily life, would give new zest to every innocent pleasure, and rob pain and disappointment of their bitterest sting. We should walk along in the way of His requiremgs day by day, feeling that our hand was closely clasped in the hand of an ill-wise and beneficent friend and helper, who cares for his children, bears their burdens on his own shoulders, and strengthens and shapes their lives.

Should we feel at times disheartened and discouraged, a confiding thought, a simple opening of the doors to the heavenly visitant, will renew our powers, and whatever may be demanded of us, he will give us at the moment the strength and courage we need.

Whatever is petitioned for in such a state of the soul, with a continuous,

calm, steady, watchful consciousness will be in harmony with the divine mind, and will be answered, for such is the asking to which the promise applies, "ye shall receive," such is the speaking that shall find true faith, the faith that expresses itself in action.

God works by instruments in the outward affairs of men. He has created us social beings, and placed in our hearts feelings of kindness and sympathy that prompt us to immediate word or action whenever occasion may require.

A person in a stream of deep water, or in any outward difficulty or danger, cannot be extricated without the practical aid of himself or others. His own prayer or the united prayers of all mankind cannot save him, unless such prayer brings forth wise and timely action in his behalf.

Or we may be brought into a close communion with the Father of Spirits, and sensibly enjoy His favor, but straightway turning aside, allowing the mind to be wholly occupied with the pleasures, business or cares of the world, *forget* the "pattern shown us in the mount," and so make void its operations, to our own great loss, and to the omission of those duties whose ever widening influences might have been a blessing to mankind.

The prayer that *availeth*, enables us to *act* as best wisdom may direct, makes us willing to co-operate with the divine Father through the means He has so graciously provided for our own welfare, and for the good of others, gives us courage to labor, and strength to endure. He puts it into the hearts of His obedient children to be hands and feet for him, and minister to the relief, assistance or necessities of those who need aid. Hence the many testimonies to the efficacy of fervent prayer in its immediate answer for the relief of both spiritual and temporal needs.

Should we not keep in mind the responsibility resting upon us, and maintain a condition of watchfulness that we may become, in the Father's own

good time and way, "ministering angels."

In order to become His true and efficient instruments we must first labor to be brought into entire harmony with the source of all good, to be clothed with the spirit, and then abiding in a condition of sensitive watchfulness, act promptly to every impression of duty.

So, every desire and effort to act rightly and do good is practical prayer, and every feeling of happiness and enjoyment for the blessings of which we are the partakers is acceptable thanksgiving and praise :

"May I remember that to thee
Whate'er I have I owe,
And back in gratitude from me
May all thy bounties flow.

Thy gifts are only then enjoyed
When used as talents lent,
Those talents only well employed
When in thy service spent."

—*Montgomery.*

The humble, earnest desire and effort for a higher, purer life, a closer walk with God, persisted in day by day, raises the soul to a higher plane, on which its possessor is further removed from the government of his animal nature, so that the attractions and power of worldly things are diminished, and he is brought wholly within the sphere of heavenly influences and enjoyments.

May we remember that upon ourselves lies the responsibility of "ceasing to do evil, and learning to do well." That we should act as well as pray, trusting the divine aid and blessing will rest upon every endeavor that is actuated by His love.

Thus serving the divine Father in the way of His requirings, we shall be prepared to live truly the life that now is, and which will include the other necessary preparation—ready to die, prepared unto glory.

Abiding in Christ—with Him always.
What a blessed habitation, experience.
"What asks our Father of His children save
Justice, and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,

Reverence and trust, and prayer for light to see

The Master's footprints in our daily ways ;
No knotted scourge—or sacrificial knife,
But the calm beauty of an ordered life,
Whose every breathing is unworded praise."
—*J. G. Whittier.*

MISSION OF THE SOCIETY OF FRIENDS TO THE YOUNG.

VI.

BY ROBERT M. JANNEY.

All of the subjects chosen to engage the attention of this Religious Conference are of the most practical import, and a clearer understanding of them, followed by a conscientious application of the added insight gained by their consideration, must be very beneficial to us in every way.

But when we reflect upon the present activity and earnestness of the youth of our Society, and realize that not since the period of the immediate rise of Friends has there been manifest such a genuine zeal for righteousness among the young people, the particular subject assigned to me, "The Mission of the Society of Friends to the Youth," becomes of the first importance. I attempt its presentation with much personal distrust ; for though I have given earnest thought to various phases of it for many years, as I study it, its boundaries extend and its significance deepens ; the field seems unbounded ; our realization of the fruitage will be limited only as we fail to rightly discover or faithfully discharge our obligations.

It is well to consider for a moment where the obligations rest, and to do so properly we must glance at the peculiarity of our organization. We are a democratic body,—we have no special class or order upon which rests exclusively the work of the church ; but its well-being is founded in the individual response to opportunities for service. Therefore, what I shall say has an individual, as well as a collective, application, for the mission of a concerned individual may be the mission of the

church, finding expression only in the silent example of one who is quietly living out the Quaker Ideal—

"They also serve who only stand and wait."

I think the solution of the problem before us has been gradually unfolding to our perceptions through the agency of the practical work which has been engaging us for the past quarter of a century, and I may disappoint some of you by saying that the conclusion forced upon my own mind thereby is that our Mission to the Youth involves no new story,—no fresh revelation ; it is simply carrying to them, divested of all formalities and excrescences, the old, old truths of the Christian religion, as they have impressed themselves on the minds and hearts of Friends, to be made the guiding and controlling forces in their lives.

The special opportunities for this arise in several ways, which may be generally embraced under three heads :

Religious ;

Educational ;

Philanthropic,

which, however, are hard to distinctly divide, since religion, with Friends, is a practical matter, entering into all the affairs of life.

Under the religious mission I would place, first, the family obligation, seconded by the offices of the First-day school, but never entirely delegated to it. It matters not how devoted and conscientious a teacher may be, nor how attractive and healthful the atmosphere of the First-day school, the function of the home cannot be supplied ; there is that in a mother's love and leading which once missed in a child's life cannot be made good to him—a something we may not define, but priceless in value, and which no trial nor sorrow nor transgression can efface, but through them all sustains, comforts, beckons back to that purer atmosphere which should always be our home.

The First-day school has little to do in the simply doctrinal field ; indeed, its duty there seems to me confined

to a single point—the central teaching of Christianity, the key-note of Quakerism ; that is, the Divine Immanence, the Indwelling Spirit of the Father, and the sufficiency of this Inspeaking Voice to guide and preserve our lives when cheerful and ready obedience is given to its intimations of duty. The applications of this doctrine to the every-day events of life cover a limitless scope, and come up in a thousand lights and changes, as the myriad individualities that are reflected in human nature present themselves before us.

Divested of all confusing and doubtful theological ideas, let us teach that religion is not a profession of faith, but a *life*,—to be lived in the smallest details, in harmony with this idea of the individual relationship and responsibility to the leading of the Spirit. Especially should we impress the great dignity, and the wonderful possibilities of a human life. Sinking from sight the pernicious teaching of the Christian churches, that man is a poor worm of the dust, fallen and lost, let us inspire the thought that he is, indeed, a son, a prodigal it may be, still a *son*, of the great all-Father, created in His image, and made a living soul by his breathing : that the—

"Grand, far-off, divine event,"

"To which the whole creation moves,"

is in some way influenced by what he is in himself, for he is linked with and is a part of, the grand design of God, which is to be advanced or retarded as he is faithful or recreant to the great trust of life.

With the advancement of educational interest among Friends, which we so gladly hail as a further equipment for extending our influence and helpfulness in the world, the idea of what constitutes a Friendly education may have been modified, but it has not been lost sight of and should not be underrated. I think there is undoubtedly a mission here. Our institutions should be under the care of those who are well grounded in the testimonies and principles of Friends, and who, moved by their love

of them, would make wide and liberal application of them in their work, not in a denominational way, but as principles of truth underlying the foundations of right character. The school platform certainly should not be a pulpit or gallery, in the ordinary sense, but from it and from the desk of every teacher or professor should proceed that immeasurable influence of silent example.

The mission in the philanthropic field I consider of vital importance. Having given the youth high ideals of life and duty,—through all of our care of them in First-day and secular schools having sought to impress conscientiousness,—it is impossible that they should feel that the crying needs, the vexing problems of the day have no claims upon their sympathies and energies. In addition to the lesson of personal holiness, they have learned the lesson of unselfish helpfulness, and they feel the responsibility of doing their share in the amelioration of the world; they are eager to be about their Father's business.

I think it clearly the mission of the Society to provide the means and opportunities for an engagement in philanthropic work under its care, controlled by its well recognized reputation for painstaking thoroughness and practical results.

Such, very briefly, and imperfectly stated, are some of the more important directions in which, to my mind, the Society of Friends has a distinct mission to the youth. Are we alive to our opportunities and equal to our responsibilities?

In our various schools we are in touch with thousands of bright, active young people, whose plastic characters are subject to our shaping and direction; if they pass from under our hands without a distinct impression influencing all their after lives, we have largely failed in our duty to them. If it is true of any church, that its control of the youth of a man, will thereafter always link him to it in faith, I think it is as-

surely true of our own. If a child is brought up under the benign influences of true Friendliness, he will never outgrow his Quakerism. He may not wear the garb, nor speak the language, nor bear the name, but the root principles will control him, and through the pure nourishment they supply he will be able to lift himself above the confusing mists and shadows of the lower atmosphere that may surround him.

THE WEB OF LIFE.

Weaving, weaving, weaving, weaving,
Still the living shuttles fly,
While the Master, never sleeping,
Holds the pattern o'er us high—

Holds the pattern and unrolls it
Thread by thread, and day by day;
Blue and golden tints and carmine
Mixed with weary lengths of grey.

Fain the weavers are to linger,
Fain to scan the pattern o'er;
But they know not till they weave it
What the future holds in store.

Flash the golden threads of sunlight,
Gleam the purple tints of fame,
As the weavers' gliding fingers
Rich and beauteous figures frame.

Throbbing, throbbing, throbbing, throbbing,
Beating fast and beating slow,
Never pausing, never resting,
On the busy shuttles go.

Now the threads are dark and sombre,
Dim the weaver's eyes with tears,
Trembling to the pattern looks he,
Numb the halting hand with fears.

Now the threads are black and broken
Tangled, intricate and crossed;
Figures rambling, weird, unlovely,
And the Master's thought seems lost.

Sick at heart and worn and weary,
Toils the weaver at his task;
For the web must e'en be finished
Ere he rest or respite ask.

Weaving, weaving, weaving, weaving,
Slow the shuttle works its will;
Throbbing, throbbing, throbbing, throbbing,
Faintly beating—and is still.

Happy now the patient weaver
Who the Master's plan hath wrought,
Tracing carefully the pattern,
Marring nor neglecting aught.

For the web the Master turneth,
And before his dazzled eyes,
Shining in its wondrous beauty,
All the thought completed lies.

And the weaver joyful learneth
That the wrong side was his own
Till the beating, throbbing shuttle
All its faithful work had done.

RECEPTION OF FRANCES E. WILLARD.

Editors of the YOUNG FRIENDS' REVIEW.

When Frances Willard returned home from England recently, the Chicago W. C. T. U. women gave her a reception, which was also a birthday party. There was an afternoon meeting in Willard Hall of the Women's Temple, where Friends held two First-day Meetings in 1893, as some of your readers may remember. Another reception was given in the evening in a large church, where she was warmly welcomed by notable citizens, as well as many not notable, but who were none the less glad to see her "home again."

I attended the meeting in the Hall, and feel like sharing some of the good things there gathered with my friends. Among other exercises the crusade hymn was sung:—

"Cast to the winds thy fears,
Hope, and be undismayed."

Miss Willard said, "All our fears are needless." I have thought of it a great deal since, and wondered if it were true. I give it to the readers of the REVIEW to think of. In looking back over my life I see many, many fears that were not only unnecessary, but which unfitted me for highest service, and many anxieties which I need never have suffered. How much sleep was lost and strength wasted apprehending and fearing things which never happened. I learned at last not to worry, until I had cause. If I must imagine something I might as well imagine good as evil. I wish I might have learned this lesson earlier.

In Willard Hall, on the wall opposite the platform, has been placed a long bronze panel representing a ship in

full sail. In the centre of this is a bronze clock.

Miss Willard said she asked Whittier for a verse as an inscription. He sent her the following lines, which are inscribed under the clock:—

"Freighted with love our temperance ship
Around the world shall sail;
Take heart and hope, dear mariners,
God's errands never fail."

Many of us feel the need of the assurance contained in the last lines, if we permit ourselves to dwell upon the power that the liquor traffic has obtained in the world. No government seems strong enough to resist its encroachments. But the power of individual faithfulness cannot be reckoned. It is incalculable. Let us each do what we can in our place. Influence, if we can, the person next us. It may be in our kitchen; our "maid servant" or our "man servant," or the unemployed who eats his breakfast on our back porch. This, of course, we may not do perfunctorily, but we may be alive to the time of planting. If we "watch the clouds" too much we may never sow. Let us influence whom we can, when we can, as we can. I have found for myself that there were persons whom I could influence, in an indirect way, perhaps, without a badge, better than I could if I wore one. So let us not judge each other, but be faithful, sometime unexpectedly we may find the little seeds here found lodgment, and may loosen the walls of the great evil structure, and deliverance may come, if we are faithful, in some way or other.

JEHOVAH CIRCLE,

H. A. PLUMMER.

Glencoe, Ill., 10th mo. 18, 1894.

An inch of time is like an inch of gold,
But time can never be at that price sold;
A lost inch of gold may be sought somewhere,
Where time can be sought for cannot be told.
—Chinese Proverb.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—
Carlyle.

Young Friends' Review

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Published in the interest of the Society
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BY S. P. & EDGAR M. ZAVITZ

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EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.

EDGAR M. ZAVITZ, B. A., Coldstream, Ont.

ISAAC WILSON, Bloomfield, Ont.

SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*

S. P. ZAVITZ, *Treas. & Bus. Correspondent*

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Is the Society of Friends to continue to exert an influence in the world or is it to drop into nothingness? How are we answering and how are we going to answer this very important question, we who are becoming, as we grow older, more and more responsible for its answering, and for its right answering? It seems to me the times are calling us to a higher object, religiously and fraternally, than many of us have had in view. The call has gone forth in the world for an amassing of all the "Liberal" forces. Can the Society of Friends—the forerunner of liberal thought and religious freedom—afford to withhold? Can it desert the cause that it has zealously cherished ever since its rise?

We were not only *pioneers* in this "Liberalism," but we to-day stand for its keystone—the Inner Light—the immanence of God.

Wherein has the Society come short of duty that it need die with Moses in the wilderness, and not be permitted to enter into the promised land? Let it arouse itself to present duty. Know that it is not past sins so much as present indifference that will keep it back from the glories that the twentieth century would gladly yield it.

The call has gone forth for the amassing of all the liberal churches in America, and it was answered by the "First American Congress of Liberal Religious Societies," held in Chicago last 5th mo. 22, 23, 24 and 25, and participated in by Independents, Congregationalists, Unitarians, Universalists, Ethical Culture Societies, Jews, and no sectarians, with a warm invitation for all others of the Liberal persuasion to join. Its object, as stated in the constitution drawn up at that time, is:—

"To unite in a larger fellowship and co-operation such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of other non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future."

Cannot every Friend subscribe to this platform, and become enthusiastic in watching and aiding the progress of the movement? Can we, as a society afford not to? Will it not be a great impetus to our usefulness in the world?

to magnify and prolong that usefulness, for when that dies out, through neglect or indifference, our Society ceases. The new organization has a stupendous work before it, as well as a glorious one, and needs all the strength it can get, but it will amply pay back in strength. Our Society is small in numbers, but it stands for a mighty principle, and that principle will have great power, and our Society too, if it proves faithful to its duty in the future liberalism, I might say religion, of America and of all the world.

In a letter received not long ago from Jenkin Lloyd Jones, general secretary of the Liberal Congress, he says, "I am always in closest touch with the Friends. From them has come the most important doctrine of the Liberal movement, the doctrine of the Inner Light, the loyalty of the conscience and faith in its guidings."

We cannot estimate the impetus a part and fellowship in this broader organization would bring to us as a Society, and how much better it would be enabled to do its work, and how much better a work it would have to do. It does not mean only a union and fellowship of the Liberal Societies of America, but of the world. The seeds of Liberalism have been sown and are growing in every land; the leaven of this broader enlightenment is working in every religion. Isolated, the work goes on slowly, but united it would make more rapid strides. India is as ready and as eager for it as America. Japan is impatient. The whole world, in fact, is ripe for it as was witnessed by the predominance of the liberal spirit in the "Parliament of Religions" last autumn.

Do we not remember how in the past the discovery of this spirit of liberalism in others, has fanned into brighter flame the light of life and love in our own souls! Did not our hearts burn within us when we became acquainted with the Brahma Somaj of India, through the utterances of its illustrious leader, Chunder Sen, and more recent-

ly from the lips of Mozoomdar? Did not our hearts burn within us when we became acquainted with the advanced and Quakerly views of Tolstoi? Did not our hearts continue to burn within us as we grew more familiar day by day at the great "Parliament" with the liberal and enlightened views of the eloquent Orientals? What a luminous sun shining in the world would be a conjunction of all these satellites?

We gladly take this opportunity of bringing the subject before our Society that haply it may see its duty in the matter, and arouse to a sense of its opportunities and responsibilities.

NOW FOR NEW SUBSCRIBERS.

There is *no* time as good as the *present* to make the endeavor to *double* the subscription list of the YOUNG FRIENDS' REVIEW. We ask our readers everywhere to co-operate with us *now* in the effort to send the REVIEW into 2,000 homes next year. A little exertion on the part of each one will more than do that. As soon as our list of subscribers reaches 2,000 our offer of last year will be complied with. That is, the REVIEW will be enlarged to twenty pages, issued semi-monthly as at present, and at present rates—75c. per year. There is no reason why, in time, the REVIEW should not go into 5,000 homes. The advantages of wider circulation are great to both readers and publishers. However, 2,000 is our present aspiration. Our semi-monthly, we believe, has given good satisfaction during this year, and we hope to make it still better next year—especially if we reach the 2,000 point. We ask our club-raisers, and all our readers, to work for *new* subscribers *now*, as all subscribing *now* for next year will get the remainder of this year FREE. In some neighborhoods of Friends the REVIEW goes into almost every home, in others only a few families take it, and in still others it has not yet been introduced. In the last two successful work should be done

during this canvass, and even in the first some gains should be made. In remitting, follow instructions at head of editorial page, and address S. P. ZAVITZ, Coldstream, Ontario, Canada.

The YOUNG FRIENDS' REVIEW is known as a live, liberal and progressive little Friendly paper, adapting itself to the needs of the Young People of the Society of Friends, and as receiving the encouragement, good will and support of many *older* Friends. We intend to keep it in touch with the times, and with the *Quakerism of to-day*. We hope to keep it abreast with the advancing religious thought, and we may even presume to lead in such thought at times. Since the first number of YOUNG FRIENDS' REVIEW was issued, more than eight years ago, there has been a great deepening of interest in our Society, and in its principles, with our younger members. To still further encourage that interest and to be a medium through which the young people may express their views and feelings, as well as being a means to carry to them the principles of Friends and the doings of the Society, will continue to be the aim of their paper.

Oliver Wendell Holmes, the genial American poet, and companion of Emerson, Longfellow and Whittier, died recently at his home, in Boston, Mass., in his 85th year. Shortly before his death he said: "The burden of years sits lightly upon me as compared with the weight it seems to many less advanced in age than myself. But after three-score years and twenty, the encroachments of time make themselves tell with rapidly increasing progress. When one can no longer hear the lark, when he can no longer recognize the faces he passes in the street, when he has to watch his steps, when it becomes more and more difficult for him to recall name. He is reminded at every moment that he must spare himself, or nature will not spare him the penalties she exacts for overtaxing his

declining powers. The twelfth septennial period has always seemed to me as one of the natural boundaries of life. One who has lived to complete his eighty-fifth year has had his full share, even of an old man's allowance. Whatever is granted over that is a prodigal indulgence on the part of nature."

Our friend Isaac Wilson, who is on a religious visit through parts of Philadelphia and New York Yearly Meetings, writing 10th mo. 26th, says: "I have been from home a week and am enjoying good health. Find much demand for service. The Quarterly Meeting at London Grove, Pa., on Third-day, was large, fully three times as large as our Yearly Meeting, but is not held in joint session. To-day is Quarterly Meeting at Sadsbury, then I go to Westbury at Flushing, Purchase at Chappaqua, and Nine Partners at Oswego, before going home.

CANADA HALF YEARLY MEETING.

Canada Half Yearly Meeting of Friends convened at Yonge street, 10th mo. 1st, 1894.

The meeting of ministers and elders was held on Seventh-day afternoon, the 29th. The writer, not in attendance, can give no report of this meeting, but presume the same outflowing of love and good feeling characterized it that did the other sessions throughout.

On the evening of Seventh-day a very good audience was in attendance at our Temperance Meeting, and listened with close attention to the programme rendered. Isaac Wilson delivered an excellent address. He referred to the position of the temperance question before the Government of to-day, and thought the responsibility of the evil rests upon the Church and upon the heads of professing Christians. Friends were urged to be careful and not let their party interest carry away their principle. All through the

occasion a deep interest manifested itself, evidencing a growth in the work.

First-day morning dawned with threatenings of an unfavorable day, and before Friends gathered, quite a heavy rain had set in, but we were thankful to notice the clouds had lifted somewhat about eleven and the house nicely filled with an appreciative audience. Our ministering Friends were Isaac Wilson and Richard Widdifield. Isaac Wilson broke the silence with the words: "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture." Richard Widdifield spoke briefly, and the meeting closed with prayer from Isaac Wilson.

In the afternoon the First-day School Association held a very interesting session. Questions on First-day School work were discussed satisfactorily, and verbal reports given of the different schools. The President addressed the meeting on the duties of superintendent and teachers, leaving many excellent and practical suggestions to be adopted by those active in the work. The programme was varied by a recitation, and a reading, entitled "Our Master" from Whittier. Isaac Wilson gave a brief but interesting report of the late conference at Chapagua.

Second-day was bright and cool, with pleasing prospects for the day. The meeting for worship was opened in a tender and beautiful prayer from Isaac Wilson, baptizing us in that precious feeling of oneness with the Father. Soon after he arose with the words: "And I will give unto you the keys of the kingdom of heaven," giving a powerful and practical sermon, showing plainly by what means we can attain to that heavenly condition, and how to remain in it. That the keys of the kingdom were given to every soul of accountability, and it rested with each one to make the right and proper use of them.

After the physical had been sustained with refreshments bountifully spread,

Friends gathered this time in the business capacity, which was conducted in love and harmony. Fitting remarks were left for our welfare, and trust the good seed dropped may be firmly and deeply rooted in the hearts of not only the younger ones present, but also of those of maturer years. It was indeed both pleasing and gratifying to see the many youthful faces in attendance at our meeting, and the thoughtful, earnest expression on the different countenances bespoke an interest in the work which we trust speaks well for the future of our smaller meetings.

As yet we have not taken up any work along the line of philanthropic labor in our Half Yearly Meeting, except in the temperance cause, and as this is a branch of the work it seemed well to change the name of the standing committee on temperance to that of philanthropic labor, and those of our young people, who are not active in other work of the meeting, and feel there is not much or anything for them to do, perhaps can find work here, and we will hope to accomplish good results in the future.

We often hear expressed, at the close of these privileged occasions, that the last held is felt to be the best we ever attended, and that the time seems only too short, but whether the meetings grow more interesting, or is the change within us, are we better able to appreciate them? is a question we will leave for each one to consider and answer for themselves.

ALBERTA WEBSTER.

For the YOUNG FRIENDS' REVIEW.

PROGRESS.

The recently published change of opinion of English Friends in regard to our branch is very peculiar, considering this Society's actions in respect to David Duncan and the Manchester Friends some twenty-two years ago, when notwithstanding the remonstrances of such men as John Bright and Thomas Satterthwaite, the ban

of disownment was freely exercised for opinion's sake against these Friends. When we consider this fact, together with the statement in the *Manchester Friend* of 12th mo., 1871, that on the occasion of a visit of the London committee to their Meeting "Barclay's Apology was declared a dangerous work, tending to Rationalism," and that the reason given why another edition had not been printed was that it was "an unscriptural book." In view of these facts the change of sentiment noted in a late issue of the *British Friend* in the space of little more than twenty years is wonderful indeed, and I would enquire, to what is it to be attributed? And to be brief, these busy times, I would call the attention of your readers to the following articles published in the last edition of Encyclopædia Britannica, viz.: That entitled "Gospels," by Rev. Edwin A. Abbott, D. D.; "Bible," by Prof. W. Robertson Smith, of Free Church, Aberdeen; "Jesus Christ," by Rev. F. W. Farrar, D. D.; that entitled "Paul," by Rev. Edward Hatch, D. D.; and "The Canon of the Bible," by Samuel Davidson, D. D., LL. D. I give the titles of these authors just as I find them in the Encyclopædia. Now these books have been published at different periods for more than one hundred years. They do not give the biography of an individual until after his demise, neither do they publish facts as given by the above writers, till a general consensus, and agreement, and concord of opinion is arrived at. And upon the subject of Scriptural exegesis the Church of England may be said to have arrived at certain definite conclusions, as may be seen by the above referred to articles, and of course this datum has exerted a powerful influence in liberating men's minds from the bondage and slavery of "the comprehension of a belief in a literal relation and description," which (I use the language of Isaac Pennington) is the "world's religion," for thus he describes it, and

places that of the Children of Light in an eternal antithesis, both of doctrine and of fact, to that "which the world knows not, but ye know Him, for He abideth in you and shall be with you."

DAVID NEWPORT.

Abington, 10th mo. 9th, 1894.

OUR COSY CORNER.

WATERLOO, OCT. 12, 1894.

Dear Hopeful Band,—Your words of encouragement received. Again I went to the little white church by the border of the woodland; fit place for worship by the softly whispering forest, whose cool shadows and glimmering sunlight seem typical of the sunlight tempered by shadow, that fall upon our lives by the Tree of Life. Walking into the church, we see people of all ages, and various denominations of belief, sitting in quiet waiting. We noticed tiny children leave their parents side, walk quietly across the house, and seat themselves lovingly around their Sunday School teachers. Among them are several negro children, whose white teeth and shiny black faces, contrast vividly with the red ribbons on their hats, and the pink-white faces of the flaxen-haired ones beside them. Their goodness and becoming behavior wins the esteem of all. Here may be seen Methodists, Baptists, Presbyterians, and often promising young Catholics, who, with the two strongest prejudices of past years laid aside, sit pleasantly in a Protestant Church, where are also colored members sitting. Truly is Christ's command beginning to be fulfilled on earth, "See that ye love one another." Presently a lithe, active form, steps softly up the aisle, and seats itself in the pulpit. Involuntarily your eyes rest upon that face, for there is something impressive about it, a beauty something more than mere regularity of feature, for you see at once the beauty of the soul behind it; so young, so fair, it is like the sweet face of a very good boy, devoted to duty, divinely beautiful; and that o

his young wife, seated in the audience is like unto it. Did you ever know, dear children, that your heart's secret goodness is painted on your face by a Divine Artist? True it is, and how wonderful it seems to think upon! I thought I would try to remember the text, and where found, but as I grew interested, the chapter and verse escaped me; then he seemed to repeat it in the midst of his sermon. I caught at the number, as I supposed he said it, and, to retain it, kept repeating it to myself in this wise, "St. John, xv., 14. When I reached home I opened my Bible and read, but lo! it was not the text. To my great surprise I read two verses, thus: "Ye are my friends if ye do whatsoever I command you." "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." I had questioned in my own mind many times, "Why did the Society known as Quakers name themselves 'Friends'?" But the question had never been answered for me. Here was the answer, and the very passage of Scripture they had taken for authority. Yet what puzzled me most was to know how I came to repeat those numbers and gather that text from the minister's sermon, when his text was really found in the previous chapter, 27th verse, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be afraid."

He was preaching his farewell sermon previous to his vacation, and, although he is a Presbyterian, you could have said, "Surely that is Friends' doctrine." In his prayer he asked humbly that his words might be made to fall as a blessing upon the hearts of his hearers, also a like prayer for the words of the one who was to supply his place the next Sabbath. When next Sabbath came, I listened to the other minister. He was also a young

man, and though he preached from a different text an entirely different sermon, yet, his closing words were, "I call you not servants but *Friends*." Dear children, I hope you will remember through life this passage of Scripture, and let Him call you always *His Friends*.

It is also a comforting reflection in telling you of these sermons that these young men came not to preach for the value of money, nor any worldly gain, for this church is known as a mission church, and they came to give of the "waters of Life freely, without money, and without price." Now, which is better, that I should attend this meeting, or that I should remain at home on the Sabbath, absorbing my mind on only worldly things, and giving no heed to any Scripture lesson? I will leave my young friends to decide.

Cousin JULIA.

TO THE YOUNG FRIENDS' REVIEW:

The Young Friends' Association of Lincoln, Nebraska, met 9th mo. 30th, at the usual hour, in the meeting-room, corner of 11th and M streets.

The meeting was opened by responsive reading of the 13th chapter of I. Cor. A review of the lesson Quarterly was given by the present writer. The paper consisted of the important points of each lesson, making the whole applicable to our everyday lives. Following this was a review of the 18th chapter of Janney's History of Friends, by Hamptonetta Burgess. The Association listened to a pleasing and instructive address by Mrs. Ximena Johnson, on the Religious Congress held at Chicago a year ago. Though not a member with us, her views are very liberal, and the address was given by request.

She brought out the thoughts that God comes to all, and the teachings of all peoples in many ways are very similar.

The exercises by the children consisted of but one poem, spoken by Mabel De Peel. Nearly all responded

with texts or sentiments. Twenty-seven persons were present.

The programme for next association was then read. A very enjoyable time is reported. After a short silence the meeting adjourned until the last First-day of the next month.

NELLIE E. LOWNES, Reporter.

PROTEST AGAINST CHURCH BOYS' BRIGADES.

Elizabeth A. Rogers, president of the Crosswicks Peace Union Branch, is very earnest in trying to save the boys from military life, and sends us many acceptable thoughts. She says:

"I read in the last *Peacemaker* under "The Progress of Peace Sentiments" the following: "Every thoughtful peace man and woman who has keenly observed the signs of the times must be highly gratified at the progress of peace sentiments," but church boys' brigades do not denote "progress for peace." Military organization in the churches and military training in the schools do not tend to increase the desire for peace and arbitration among the people, while such great efforts are being made to create a martial spirit in this country with the *intent* of bringing our government under military control. She quotes Stevens:

"Detroit has twenty-seven church military organizations, containing 951 men and forty-three officers. The largest is the Baptist Cadets, with sixty-six men and three officers. Then comes the Maybury Cadets, an Episcopal organization, with sixty men, and the First Congregational Cadets with fifty-three, the first and last being armed with rifles. The Episcopalians have six companies, the Catholics eight, the Presbyterians seven, Baptists three, Congregationalists two and Lutherans one. Thirteen of the companies are armed with rifles and one with swords. These, it must be remembered, are all church military companies and have no connection with the civic societies of the state militia."—*The Peacemaker*.

GEMS FROM CHRYSOSTOM.

A. D. 407.

The following extracts from the writings of Chrysostom show that the views so expressed are not peculiar to Friends, but have been held and borne testimony to almost, if not fully, from the advent of Christianity. In the language of the wise man, "Is there anything whereof it may be said: see, this is new? It hath been already of old time which was before us."

G. S. T.

Genoa, Neb., 8th mo., 29, 1894.

"Men wrote as they were moved by the Holy Spirit; yet this was not independent of their own human understanding and personal character. The Prophet retained his peculiar faculties and style, only all his powers were quickened, energized by the Spirit to the utterance of words which, unassisted, he could not have uttered."

"Holy Scripture does not need the aid of human wisdom for its true understanding, but only the revelation of the Spirit."

"Prayer is the treasure of the poor, the security of the rich. The poorest of men is rich if he can pray, and the man who cannot pray is miserably poor. It is impossible that a man, who with becoming zeal calls constantly on God, should sin. He is proof against temptation so long as the effect of his praying endures, and when it begins to fail he must pray again. And this may be done anywhere, in the market or in the shop, since prayer demands the outstretched soul rather than the extended hands. Avoid long prayers, which give opportunity to Satan to distract the attention; prayers should be frequent and short. It is in this way that we can best comply with Paul's direction to pray without ceasing."

"Say not I have sinned much, how can I be saved? Thou art not able, but thy Master is able to so blot out thy sins that no trace even of them shall remain. In the natural body, though

the wound be healed yet the scar remains, but God does not suffer the scar even to remain, but together with release from punishment, grants righteousness also, and makes the sinner to be equal to him who has not sinned. He makes the sin neither to be nor to have been. Sin is drowned in the ocean of God's mercy, just as a spark is extinguished in a flood of water."

"The discovery of woman by herself is the greatest fact of the century, greater than the discovery of steam and electricity; we have allowed her powers to go largely to waste too long. You will see a wonderful world one of these days when women come to their own. If anybody fears that the world will be less homelike in those days let him study the history of the Quakers, extending now over three hundred years. There was nothing in the creed of the Society of Friends sufficiently superior to what was in other creeds to account for the wonderful influence they have had in our history. Their single, salient and never-to-be-forgotten peculiarity was their treatment of women as their equals. No class of religionists has ever more worthily won the respect and goodwill of mankind. A famous member of it said recently, "Our Society has never taken up a cause that has not at last succeeded." I once asked an illustrious old Quaker woman how she reconciled with her belief the declaration of St. Paul, "I suffer not a woman to speak in the church," and she replied: "God's revelation did not end with Paul. The Spirit of the Lord is upon his people still, and has been always; we should do violence to the inner voice if we did not obey it when it tells us to testify how gracious have been the Lord's dealings with our souls." Who could wish anything nobler, gentler, more home-loving, upright, truthful and moral in every way than the character of Quaker women as a class? They are types and forerunners of what shall be when man welcomes women to his side in every

line of life. "The woman's cause is man's; they rise or fall together, dwarfed or god-like, bond or free!"

FRANCES E. WILLARD.

Reigate, Eng.

STANDARD DICTIONARY.

After five years of labor, with the help of 247 editors, and the enormous expenditure of nearly one million dollars, the Funk & Wagnalls Company announce that the last page of the second, concluding, volume of the new Standard Dictionary, is now in type. This volume will be ready for delivery in November.

Hon. Justice McCarthy, the historian, and member of the House of Commons, London, Eng., recently wrote:

"I refer to it [the Standard Dictionary] every day—never once without feeling that it has given me a helping hand in my studies and in my writings. I regard it as a monumental work—a work, thus far, perfect of its kind, and for its purpose destined to be a conclusive authority to the English-speaking peoples, and to other peoples as well, for many a generation."

The sales of the new Standard Dictionary are phenomenal. The publishers have a mathematician who has figured out that if the copies required to fill the advance orders were laid one on top of the other, the stack would be over three miles high, and laid end to end would make a path over fifteen miles in length.

A General Agent in Michigan startled the publishers of the new Standard Dictionary by an order for two car loads—43,000 pounds—of dictionaries, to be sent as soon as Volume II. is ready.

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When we have only a little we should be satisfied; for this reason, that those best enjoy abundance who are contented with the least, and so the pains of poverty are removed; simple fare can give a relish equal to the most expensive luxuries.—*Epicurus*.

LEAFLETS—No. 1.

The Sermon by Serena A Minard which appeared 9th mo. 15th, in the REVIEW, we now have in leaflet form (5,000 copies), suitable for general distribution in First-day Schools or elsewhere, and may be had at 25c. per hundred. We purpose issuing such Leaflets occasionally, and hope the undertaking will meet an encouraging demand.

NOTICE.

To the Membe. of Illinois Yearly Meeting :

At our late Yearly Meeting the committee in charge of "Western Department," in one of our society papers, was continued, and the committee decided to continue with the YOUNG FRIENDS' REVIEW. The correspondents named last year were continued for the coming year, and it is earnestly desired that you diligently endeavor to increase the subscription list. It certainly would be entirely within our reach to double our list from this Yearly Meeting. There are some localities that have never responded with a communication of any character. This is not right. The paper is, and will be to some extent, what we make it. We can have a twenty-page weekly if we do our whole duty. And how can we make a more worthy effort than in this direction? You in the far West give us a little account of your surroundings, your desires and needs, of your efforts to hold meetings, of visiting Friends, and any other items of general interest, just such as you first look for on receiving the paper. Sincerely,
EDWARD COALE, Chairman of Com.

A Chorus of Faith

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