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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., NINTH MONTH 15TH, 1895.

NO. 18

ACTING VERSUS DREAMING.

Dreamer, cease from idly musing,
Gird thee to life's sturdy fight;
Shrink not from the task of choosing,
Pray that thou may'st choose the right.

When a friend has loved thee well,
Stand by him through every test;
Life's experience this shall tell
Love's first conquest is it's best.

Dream no future, grandly high,
Grandeur is in little things;
Angels, looked for in the sky,
Walk the earth with folded wings.

Do some little good each hour,
Hope that it may greater be;
One small dew drop on a flower,
Shames a thousand in the sea.

Dreamer, life has thorny ways,
Faint not in its scorching sun;
Struggle on—nor ask for praise,
Till thy toilsome journey's done

From "The Strathroy Age."

A. B.

GEORGE FOX.

There are but few Friends now that are interested in and study the journal of George Fox, and still fewer probably who comprehend the great, original thoughts and convictions that prompted him to embark in the career that so absorbed his energies.

To those who have studied the man, and understand clearly his unique style of composition, his hyperbolic use of language, peculiar to the English when the Bible was first translated into our tongue, there is a depth of thought, philosophy, sound reason, and frankness of expression that is really admirable, interesting, and refreshing.

Some of his scholarly contemporaries saw this and appreciated him; yet it is doubtful whether but few have since, as so little reference has been made to him and his remarkable work by his

successors, of a character to show that he has been understood.

What is still more remarkable, so few, who profess to venerate him, are willing, or prepared, to accept or believe the lessons he taught or meant to teach, and so try to construe his language so as to make it mean quite the reverse, or something very different, from what the context and scope of his more clearly defined expressions most certainly show he intended to convey and impress.

One great obstacle to his being understood, was his lack of literary culture, his defective education and the limited vocabulary to which he was confined, by adhering so generally to Bible style, and to the obscure phraseology in which the ancient writers enveloped their thoughts.

His native powers of intellect were adapted to placing him with the highest class of scholars and thinkers, a companion of statesmen and jurists, his moral qualities fitted him for the highest walks of life; but his lack of education obliged him to confine his labor chiefly among the common people and humble classes, few of whom ever grasped his breadth of thought, however much they venerated his character and labors.

The figurative, mystic style of the Scriptures, so common to all ancient literature, has been a great drawback to their proper understanding in many passages. Such vast changes in the meaning of words, and in the style of composition, has taken place since the Bible was translated, that it is doubtful whether any of us, including Biblical scholars, get the precise sense always of what the original aimed to teach. For the same reason, without much careful study,

and a comparison of the obscure, the mystical and figurative, with his occasional indulgence in the more modern, direct and familiar style, where his ideas are simplified, we will be almost sure to misunderstand him, as has so often been the case with Friends, which has led to the conflicts and divisions in the Society.

Where he has departed from the Scripture style and given us a brief explanation, in more modern phraseology, he makes his thoughts so lucid and rational we can scarcely fail to understand, if our mental attitude and the absence of prejudice are such as to leave the mind open to the receptivity of an unpopular or unorthodox truth, should it be such a one.

Some of his earlier explanations of Scripture teachings, when catechised, show his immaturity of thought, and do not harmonize with his later revelations. His greatness was a growth and came with his mature years, and the more deep attention he gave to solving and understanding the Scriptures in order to maintain from them what he believed was revealed to him as the truth.

If young Friends, or older ones either, could be induced by competent assistance to enter into the spirit of George Fox, the founder of the sect to which they are attached, and to study him through his writings, how much more they might learn and better understand what are called Friends' principles. I know many think it would be a waste of time to spend it over this old-fashioned and out-of-date literature, and these crude and obsolete notions of primitive Quakerism. It may be a task, but to read and understand his journal would give such an insight to Quakerism as can be found in no other exposition of it.

The most liberal modern Friend would scarcely risk to equal George Fox in radicalism, and in steadfastly maintaining or enunciating his views, and heroically standing his ground. It was his open, rational liberalism that excited the persecuting spirit of the

orthodox, sectarian bigots. His cause was just, his objects right, and he vindicated himself finally before his enemies.

The most critical and intelligent Friend can find no better ground of faith than that occupied by George Fox.

Quakerism originally was a scientific religion, or a religion according with science, and George Fox was its first, and really, its most able representative.

His contemporaries awarded him this pre eminence.

William Penn, speaking of his remarkable gifts and power, says:—

"He was a man that God had endowed with a clear and wonderful depth. * * So that, as to man, he was an original, being no man's copy.

"His ministry and writings were not notional and speculative, but sensible and practical truths. In his testimony, or ministry, he much labored to open truth to people's understandings. He had an extraordinary gift in opening the Scriptures, and would go to the marrow of things

"I can say I never saw him out of his place, or not a match for every service or occasion. A divine and a naturalist, I have been surprised at his questions and answers in natural things; he had in him the foundation of useful and commendable knowledge, and cherished it everywhere. Very temperate, eating little, and sleeping less, though a bulky person." William Penn was a competent judge, and his testimony must be taken as entirely reliable.

Thomas Ellwood says:—"He was valiant for the truth, bold in asserting it, patient in suffering for it, immovable as a rock. He was quick in discerning, sound in judgment, able and ready in giving, and discreet in keeping counsel, instructive in discourse, and free from affectation in speech or carriage."

These witnesses say much more of his wonderful qualities of mind.

If George Fox could have had the advantages of a liberal education, in-

dependent of any sectarian, religious bias, his career, doubtless, would have been very different. He would have moved in a different circle, and not unlikely have had greater influence on the Church and State. He would have used quite a different style, in his discourses and writings, and expressed his convictions in language less mystical, and figurative, and would have given less occasion for his successors to cavil and dispute, then to separate into different sects.

The only difficulty with George Fox, or his journal, is the mode he was obliged to adopt to express his scientific thought, or his spiritual understanding of the mysteries that were revealed to his mind in his pursuit of the truth. Much of the Quakerism of to-day is superficial and visionary, and practically unmeaning, compared with the full and fearless enunciation of it, as revealed to the mind and proclaimed by George Fox. We must not vainly conceit that we, to-day, are in advance of George Fox, except it is in compromising and compounding with the popular, public sentiment of the age.

The ancient methods of vindicating Quakerism may be, and they really ought to be, obsolete. The mode of expressing religious thoughts should change with the change of style in language.

Perhaps the most serious hindrance to the spread and acceptance of the principles of primitive Friends has been the reluctance, and too largely the refusal of public Friends to abandon the old style altogether, and clothe their thoughts, their expressions and definition in more accurate, scientific language, avoiding everything obscure, mystical and empirical, so unsatisfactory and confusing to the listener.

The classic or mythological style of the Bible, that makes the composition so mystical, so theological that it appeals more to our marvellousness, our ideality and reverence, than to our intelligence or understanding. For this we are indebted much to Jerome,

the infatuated monk who translated it from the Greek to the Latin. He was a scholar, and so enamored with the Greek mythology, which he so mingled with the text, that the Church, on this account, discarded his translation for two hundred years; but finally adopted it with all this serious imperfection of style and sentiment.

On this account much of it is, in a great measure, a sealed book to the common, unlearned reader. Our primitive Friends knew this, and so accepted it.

And why should not we, of this age, be as frank, as plain, and openly sincere as they were? Robert Barclay, in his Third Proposition, says:—"By the infinite obscure labors of which of kind men, intermixing their heathenish stuff, the Scripture is rendered at this day of so little service to the simple people." If Friends had adhered to the original Quakerism of Fox and Barclay, what a different history they would have made, and different influence exerted in the world.

T. E. LONGSHORE.

THE PILGRIMAGE.

IV.

Leaving London by rail for Switzerland, in about two hours we arrive at Dover, on the coast, which is immediately recognized by its chalky cliffs, on the way, passing Rochester Cathedral, which was begun in 1126, Canterbury Cathedral, begun in 1130, and the ruins of an old Norman Castle.

Crossed the English Channel to Calais, in France, the sail over the "waters blue" making a delightful change.

Passing through France, were charmed by the evidences of thrift in the highly-cultivated land. There were no fences, excepting a hedgerow along the railroad, and grain of all sorts, and hay and vegetables were growing in strips of either one or two rods wide, making many shades of green and yellow in close proximity, while here,

as in England, in great profusion, are "Poppies in the wheat." We also notice large patches of lavender-colored flowers, which we suppose are cultivated for perfumery. The houses are very plainly built of stone or brick, with steep, tile roofs grown rusty, and these, with a vegetable garden attached, are surrounded by high stone walls. It is haying time here, also, and men and women are busily engaged in caring for it.

After twenty-six hours of steady travel over rough rails, and in coaches whose springs must have been forgotten, we arrive at the Lake of Thun, which is eleven miles long, one and a quarter broad, with a depth of 1,161 feet, and 1,837 feet above the level of the sea. Its waters are a bright green in color, and its banks are covered with villas and vineyards, with woods on the hillsides above.

And now we are repaid for the toilsome journey, for gradually the giants of the Bernois Oberland come into view, the Blunt's Alp being the most conspicuous for some time, and we get our first view of the beautiful snow-covered peaks of the mighty Jungfrau. We reach Interlaken at noon, and from there as the mountain railway on the rack and pinion slowly climbs the twelve-mile journey, the mountains present ever-varying aspects of grandeur, and at last the Grindewald glaciers come into sight. There can be no more charming sight in Europe than the group of hamlets, consisting of picturesque wooden cottages widely scattered, which stand at a height of 3,468 feet above the sea, in the green basin of the Grindewald, mainly on its north side, thus being protected from cold winds. The inhabitants are chiefly employed in raising cattle, of which 6,000 head are fed on neighboring pastures, and many act as guides.

Grindewald owes its celebrity to its position under the Wetterhorn, to the beauty of its views from the great Scheideck and Wengern Alp, and to its glaciers, which, as they descend be-

low the level of the village are easily accessible. Three great mountains form the south side of the valley, the Eiger, or giant, the Mettenberg or middle mountain, and the Wetterhorn (peak of tempests).

On either side of the Mettenberg, stream down the two glaciers; they are branches of the field or sea of ice, which occupies the table land and high valleys of the Bernese Alps, their chief beauty being from the contrast of the white ice fringed by dark forest and pasture.

Wherever possible the land is cultivated. It is haying time, and men and women are at work in the fields. In some instances a horse attached to a cart draws it to the barn, but oftener it is rolled into a coarse rope netting and carried on the back.

Up and away, often on crags where it would seem only a goat could climb, are the picturesque chalets with steep roofs and wide, overhanging eaves, and clean, white-curtained windows. People can live on these mountains only three months of the year, then they take up their abode in the valley. Their indoor occupation being the carving of wood, much of which is exposed in their little shops for sale. There is a quaint parish church and a schoolhouse with spires, one standing behind the other, an inscription on the latter in German running like this: "These are two fingers on God's hand, with which He upward draws the world, and in better conditions humanity places."

One day we make an excursion by carriage over the Wengern Alp to Lauterbrunnen, which lies 2,644 feet above the sea, but so sunk between mountains that in summer the sun does not appear until 7 o'clock and in winter not before 12.

About thirty wreaths of dangling water hang from the edge of the ramparts which form the sides of the valley, and when their tops are enveloped in clouds, appear to burst from the sky. But these are eclipsed by that of Staubbach, which is one of the loftiest

in Europe, measuring 1,001 feet, and, from this cause, and the comparatively small body of water, it is shivered into veil-like spray long before it reaches the bottom.

From Lauterbrunnen to Murren by an electric wire rope railway, almost perpendicularly up the side of a mountain we go—a perilous ride of fifty-five minute's duration—and, rising over 5,000 feet we reach another road, and wind along at the top of the dizzy heights. But the risk of the danger is fully repaid, when, immediately in front of us, across a deep and narrow gorge, we have the magnificent panorama of three giant mountains—the Eiger 13,042 feet, the Monch 13,645 feet, and the Jungfrau with its peaks Silberhorn and Ebenfluh 13,670 feet above the level of the sea. The latter received her name (Youngfrow) from the enthusiastic German-Swiss on account of the unsullied purity of her snow covered crest. Standing face to face with these grand mountains, the atmosphere is cool and bracing. At our feet are growing beautiful wild flowers of every hue, and far, far below is the thunder of a mighty mountain stream.

The return to the valley seems more enjoyable than the upward journey, and homeward bound, by covered wooden bridges which are ornamented with carvings, we cross swiftly flowing streams whose waters dash wildly over rocks and foam along, the music of a mountain horn often sounds in the distance before us, with its echoes thrown back by the "everlasting hills," and when we reach the sturdy mountaineer who is using it for our benefit, he humbly approaches the carriage, hat in hand.

But our sympathies are more enlisted on behalf of the girls and women, who sit or stand by the roadside industriously weaving lace, and who run along beside us to offer it for sale. Here and there by the roadside are covered shrines, showing the trend of religious feeling, although a great

portion of the inhabitants are Protestants. We are in love with the beautiful country, whose record is "No poverty, no ignorance, and no wealth."

But the time arrives when, with reluctance, we bid farewell to the mighty sentinels and the quiet Swiss vales, and journeying back to Interlaken, we take steamer on Lake Brienz, and find a pleasing voyage of nine miles before us, meanwhile watching heavy black clouds forming at the summit of the Eiger, and slowly descending until we too are enveloped in a sheet of driving wind and rain, with which our small steamer battles bravely, and we are forced to seek shelter in the cabin below. The waters of this lake are a dark green also, and the storm lashes them into white caps and foam. We pass a charming orchard country, an old castle in ruins, and the beautiful Geisback Falls.

At Bernig the rail is joined for Merinzen, and runs for awhile through a flat valley, but soon the direction is changed, the mountain engine attached to the other end of the train, and the ascent of the Bernig Pass commenced. Steadily rising on the rack rail, we reach Bernig station, 3,300 feet above the valley, and the highest point, after which we descend rapidly by Lungern and its lake, pass through a long black tunnel under Lepperberg Rock, and reach the open country lying round Lake Lucerne.

The situation of this city is picturesque, surrounded by the remains of an old wall erected in the fourteenth century, and overlooked by watch towers of quaint architecture.

It is very attractive, the lofty heights of Pilatus and the Rigi range rise from the water's edge a few miles from the town, and with the more distant chain of the Engleberger Mountains, over which the perpetually snow covered Tillis reigns supreme, form a panorama of surpassing loveliness. We see this snow-covered mountain at sunset, flushed with rose tints, deepening into copper hue, and with every shade of

green in the mid-distance, a picture long to be retained in memory. Pilatus is 7,000 feet, the Rigi 5,900 feet high ; these are the two most popular mountains in Switzerland, because they are "easy to climb." We meet parties returning from excursions there with bunches of the red mountain rose tied to their alpenstocks.

The lake is charming, waters a bright green, while boats of all sizes scud over its surface. On the city side for a long distance is a boulevard, where a double row of horse chestnut trees, cut off at the top, form a widespread leafy arbor and cooling shade.

First-day morning we entered the old gray stone cathedral, or Hofkirche, as it is called, with two very tall spires, and standing high, while inside are many gilded shrines.

Were present at the service, which was pronounced in Latin by a surpliced priest, before a sculptured figure of Jesus on the cross ; but as we witnessed the evidences of ceremonious adoration, the sorrowful look on the sculptured face seemed to say : "My example and precepts are in vain, for you will not understand what I so often told you." "It is not I that doeth the works, but the Father who dwelleth in me," and ye will not come to the same divine fountain from which *my* help was derived that ye "may have life."

We also visit the Lion of Lucerne, a large monument cut in the solid rock in commemoration of a company of Swiss yeomen and soldiers, who, on the outbreak of the French Revolution, while defending the person of King Louis XVI., were overpowered and perished to a man. We turn aside a little while to look at this immense lion, "hewn out of the living rock the figure rests there by the still lake waters, the granite mountains keeping watch all round, and though inanimate it loudly speaks."

SERENA A. MINARD.

[To be continued.]

FOR YOUNG FRIENDS' REVIEW.

CHRISTIAN ENDEAVOR.

There has been, for the past two decades, a growing tendency toward united action in the Christian Church. For some years the principal organ through which this movement was advocated was the weekly journal, the *Church Union*, which urged an organization of all churches upon the basis of one simple creed to which all could subscribe. But at the head of its columns appeared a declaration of faith strictly limiting membership to those churches which have assumed the name of Evangelical. Later, in 1882, the Association for Christian Endeavor was inaugurated, which seemed to promise better results, and their "model constitution" announced what seemed likely to be a satisfactory solution, and seemed to present a basis upon which all Christians, of whatsoever creed, could cordially unite. This will be obvious from a brief quotation from this "model constitution."

"Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God ; and the membership of this Society shall consist of *all who believe themselves Christians, and who sincerely desire to accomplish these objects.*"

Under this liberal rule the increase of its membership has been marvelous. In 1882 there were 481 members ; in 1883, 2,780 ; in 1884, 8,905 ; in 1885, 10,964 ; in 1886, 50,000 ; in 1887, 140,000 ; in 1888, 300,000 ; in 1889, 500,000 ; in 1890, 660,000 ; in 1891, 1,000,000 ; in 1892, 1,400,000. And this membership did not draw the members from their affiliation with their own special denomination, but the whole object and aim of the movement has been to make them more efficient in all respects in the respective denominations to which they belong. Thus they say : "The Society promotes interdenominational church federation, and

A Christian man belongs to the church, and not the church to him.

at the same time the spirit of loyalty to one's own church and denomination." Later a rule of membership has been adopted ruling out all churches not accepted as evangelical. This will be found, I am sure, to be a fatal error. As contention and disruption, and almost complete disorganization was introduced into the Association for Church Union, by drawing the evangelical line, and making the vain effort to unite on some more elaborate creed than the simple belief in God and the brotherhood of man; so in this great Christian Endeavor work, in which some of us saw the solution of the problem of unity in the Christian Church happily solved, while preserving the liberty of independent belief and practice to every separate denomination, their latter rule which practically excludes the members of all religious bodies not regarded as Evangelical, unhappily introduced the element of discord and disruption which has so nearly proved fatal to the first effort toward Christian unity, and which must in the end, unless the obnoxious rule is rescinded and they return to the liberal ground of their early organization, destroy the bright promise of their earlier years.

Some of our young Friends have been led away from us and the simple and beautiful principle of our Christian faith, and have joined in this Christian Endeavor work, under the auspices of the other denominations. This is deeply to be regretted, and our simple remedy is near at hand. Make our Young Friends' Associations more active in the work in which they are now entering, and I would even add to their name, and call them "Young Friends' Associations for Christian Endeavor." And I believe, too, that we should be doing a good work for the Christian world, and for our own religious organization at the same time, by using our efforts, united with those of others who desire to see a union of all Christians against the evils of every name which abound in the world, to

secure the change in the organization of the Christian Endeavor which would admit all Christian denominations. If that was done, our Young Friends' Associations, with their modified name, could send delegates to the Conferences of the United Society for Christian Endeavor, while continuing their own work in our Society under our own forms, and make that work all the more efficient by their connection with the general organization.

I understand well that the work of religion must be in the heart, and an individual work; without this sure foundation all else would be external and of but little value. But if we stop there, to be consistent we must give up all our great conferences which are now entering upon so useful a career, and remain at home, cultivating our own individual gardens. This has been too much the case with Friends in the past. "These things ought ye to have done, and not to have left the other undone." We are now happily approaching that stage in which we are more led to unite with others in all good works. Organized effort in all directions is being more and more recognized as important to secure desired results. Let us not then hesitate to enter upon such efforts when we can do so with no sacrifice of our principles. Not, by any means, because it is fashionable, but because this is God's recognized method of accomplishing much of His important work in the world.

EDWARD H. MAGILL.

A lecturer to the National Health Society of England recommends very thin slices of bread and plenty of sweet butter to dyspeptics, consumptives, and others who wish to build up on easily digested food, and adds the statement that many physicians are now ordering this form of nutrition for delicate patients. Many persons who find it difficult either to swallow or digest cream, olive, or cod-liver oil could eat a quantity of the fat of butter quite unconsciously, and assimilate it easily.

Young Friends' Review

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BY S. P. & EDGAR M. ZAVITZ

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

The "Memoirs of Sunderland P. Gardner," including some of his sermons and correspondence on religious subjects, which are now out of press, will add a standard work to our Quaker literature. Every Friend's home, or if that is impossible, every Friend's library should have one. No clearer exposition of Friends' views can be found than in the writings of our own illustrious contemporary. The book is worthy not only of a careful reading, but of a critical study such as our Young People's Associations are devoting to Fox, Barclay, Janney and Elias Hicks. Truly a pillar in the Church.

IN PREPARATION FOR THE
CONFERENCES OF 1896.

The First-day School held one open, besides two closed sessions for Committee work. Joseph A. Bogardus and S. Elizabeth Stover, both of New York, presided.

Friends were invited to give their opinions between following the International Series and continuing our Special Course as at present. While all were unanimous for the completion of our own four-year trial series as arranged three years ago at the Conference at Pendleton, the course thereafter was left an open question. It was arranged that the lessons for 1896 should be chosen from the "Acts" and the "Epistles."

It was decided to have three papers prepared for the Conference at Swarthmore. The choice of the persons to present them was left to a committee. The subjects to be considered in them were in essence, "What proper means can we employ to extend our Schools; to increase interest in present F. D. Schools; and how can we best qualify ourselves for work therein?"

On Sixth-day afternoon the Educational Committee held its session, with Edward H. Magill in the chair, to which he also called his co-laborer in the work, Eli M. Lamb, to assist, with Mary Willets, Secretary. Three subjects in the line of education were chosen to be presented next year by persons to be appointed by the sub-committee, the papers not to exceed an average limit of twenty minutes. Two persons are to be named to lead in the discussion to occupy not over five minutes each when the subject will be open for general discussion in three-minute speeches.

In each of the other departments limitations in regard to time were imposed, but whether the final decision for each is even now remembered or even then recorded, or if both recorded and remembered, whether the Central Committee will not overrule it for the

sake of uniformity at the General Conferences, will be found out at Swarthmore next year.

At the Committee meeting on Seventh-day afternoon to arrange for the Religious Conference, Aaron M. Powell presided, with Wm. M. Jackson and Annie Cooper Lippincott acting as Secretaries. Perhaps of all the four Committees this one had the business the best prepared, even most of the conclusions forestalled. The abundance of subjects on the table forbade the presentation of any new subject, however weighty any mind present was burdened with it. Three subjects were chosen, leaving the Committee on Precise Arrangements to furnish a fourth, and also appoint persons to prepare papers on them for the Swarthmore Conference, to occupy, as we have stated in our former report, the two sessions on Seventh-day. A pleasing feature of this meeting was the enthusiasm manifested in the proposition presented by a young person, of sending Christian greetings from this body to one of kindred objects and pursuits soon to convene in a distant part of the world.

The week, with its various meetings, was an eventful and an important one for the quiet, modest, rural neighborhood of Coldstream.

The public meetings on First-day were impressive occasions, and the one in the afternoon was perhaps the largest ever held at that place. The meeting-house was furnished with seats to its utmost capacity, while outside the doors and windows and in every available place from which the speakers might be heard, seats were in position and were filled with a very orderly and appreciative audience. It was a precious occasion, as was especially the remarkable and memorable meeting in the forenoon. In fact nothing transpired during the whole week to jar the harmony or mar the love that ruled the occasion.

On Seventh-day evening a purity meeting was held in the Baptist

church, in Poplar Hill, a neighboring village a mile distant, and was addressed by Aaron M. Powell, Dr. O. Edward Janney and Mary G. Smith. It was a very satisfactory meeting, and thanks are due not only to the persons above named who addressed it but also to the young man who, prompted by the enthusiasm inspired at Chappaqua, was chiefly instrumental in arranging for it.

Another precious occasion was had at a parlor meeting on First-day evening at the home of Daniel and Edgar M. Zavitz. It was called at the desire of some of the young people of the neighborhood who are not wont to let such opportunities slip by without sowing seeds of divine nature while at the same time reaping grain of heavenly harvest. I would that all our visitors from a distance had been present.

It is the way in which the question, "How shall we interest and retain our young Friends' in our Society," has been solved in the Canadian portion of Genesee Yearly Meeting. I say solved with authority because I happily know that some of our young men and young women, who are to-day zealous and active workers and even leaders in the church work had their zeal enkindled at some one of these young people's meetings. Many of us, for I include myself in this company, have in some one of them, been so moved by environment about and above, as to dedicate and to unite indissolubly our religious powers and zeal to the prosperity of our beloved Society.

EDGAR M. ZAVITZ

GRANVILLE, Washington Co., N. Y.,
8th mo. 29, 1895.

To the Editor of YOUNG FRIENDS' REVIEW.

Our Quarterly Meeting commenced 8th mo. 27th. The meeting for the ministers and elders was held at 3 p. m., and at 8 o'clock in the evening a meeting for worship was held. John J. Cornell spoke from the text, "Be ye perfect even as your Father in Heaven is perfect." Explaining the three-fold nature of man, he first took up the ap-

petites and passions of our nature, showing how each is good and necessary in its place, but how the perversion of any one of them brings forth the evils which are the curse of the world to-day. Then he showed that reason, which would enlighten man's understanding, is overpowered by the will unless the latter is controlled by God's spirit, and willing to be guided in all things by His voice in the soul, and if man will subject all his appetites and passions to his indwelling guide, he will be enabled to lead a life in accordance with the Father's will.

Fourth-day morning the meeting gathered at 11 a. m. and listened to a powerful sermon by J. J. C. from the text, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." In earnest, forcible language he showed forth the way of salvation to be obtained by perfect obedience to the manifested will of God. He said it was just as unreasonable for anyone to say that they knew of no such thing as grace in their hearts, or inner light, and therefore deny its existence, as for a person to shut himself into a darkened room and declare that no sun was shining. He spoke from his own experience, saying he felt no fear of death, and wished to make known to others that which had brought peace and happiness to his own soul. At 3:30 p. m. a philanthropic meeting was held—subject, "The Colored People and Temperance." A paper on the colored people was read by Lydia J. Mosher, and appropriate poems were read by Arthur H. Mosher, Grace Griffith and Charlie Mosher. John J. Cornell addressed the meeting on temperance, giving us some new ideas from a medical point of view, and proclaimed the necessity of educating public opinion up to the point where it would not only make but enforce proper laws. He also showed the stronghold the liquor traffic possessed in the habit of moderate drinking.

Fourth-day evening, John J. Cornell

preached from Matthew xix., 16 to 23. Jesus did not mean we should sell to another our worldly goods, thus injuring the purchaser if it were evil for ourselves to possess them; but we are to part with all that stands between us and God—all that in any way hinders us from obeying this voice and doing His will, and we shall receive in return blessings of which the merely natural man knows nothing. We cannot do these things in our own strength, but by the "grace of God, which hath appeared unto all men." Morality (the young man's condition) is all right as far as it goes, but is not the highest state man can attain to. A simply moral man may be a stumbling block to others who may quote his example as "good enough," and thus find an excuse for rejecting religion. True morality is the *result of religion*. The man who gives up all and follows Christ receives the best this world can give, and eternal life in the world to come. He spoke beautiful words of comfort to those who had lost their friends by death.

Fifth-day.—Our last meeting was held to-day, and we feel it one to be long remembered with pleasure and profit. John J. Cornell arose with the words, "What is Quakerism?" He felt there were those in the audience who came with this question in their minds. He said, "Quakerism is as old as the creation of man, and as new as to-day." Commencing at the beginning, when mankind had no Bible, no ministry, no outward teaching, he showed how Divine revelation must have been direct from God to the soul of man. Then, after a lapse of time, we see the Israelites in the wilderness, afraid of what they deemed God's displeasure, and asking that He might no more speak to them face to face; their prayer was granted, and Moses was the first of a long line of men who interceded with God for the people. The inspired prophets sent to the people with God's messages—often in rebuke for their disobedience—were gradually

taught higher truths until it was given Jeremiah to proclaim a new covenant. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbor and every man his brother, saying, know the Lord, for they shall all know Me from the least of them unto the greatest of them, saith the Lord." This was but a renewal of what was in the beginning. Still, as a nation, the Israelites were disobedient. At last, in captivity, a portion of them were prepared to return to Jerusalem, and in course of time Jesus the Messiah was born. He renewed the ancient covenant of God's direct revelation to man. He said, "For this cause was I born, and for this cause came I into the world to bear witness to the truth" He taught the Divine immanence, and he lived what he taught. After the death of the Apostles, the bishops framed the "Apostles" creed, although the Apostles had no creed. Thus in process of time creeds were formed and took the place of idols, with those who looked to them more than to God, whose will and nature they were meant to represent. Then followed the dark ages and the divisions and persecutions which arose from the efforts made to find all men's minds and consciences down to the rules made by those in power. Here and there arose reformers who witnessed to the truth and were often martyrs to it. Then came Martin Luther and the beginning of the dawn of light after centuries of darkness. Then followed Wesley and other reformers, breaking away more and more from man-made traditions and laws, but adhering more or less to their early religious teaching. George Fox, in the anxious, questioning state of his soul, sought the aid of the ministers and the Bible in vain, until by direct revelation the voice of God spoke peace to his soul, and gave him the message to humanity that "God

teaches His people Himself." From his own experience, J. J. C. gave the most convincing evidence of the truth of the doctrine of the Divine immanence. It was a sermon not to be described, but heard, and more than one person (some of other denominations), expressed the wish, shared by the writer, that we had it in permanent form.

We feel that we have been greatly favored during this Quarterly Meeting, and while thankful to our Heavenly Father for the rich blessings He has given us, we pray that we may apply to our daily lives the living truths which have been proclaimed to us. L. J. M.

BLUE RIVER QUARTERLY MEETING OF FRIENDS.

Those Friends who are so situated as to be able to meet frequently with those of other and larger Meetings than their own, can hardly appreciate the feelings with which isolated Friends regard the approach of a Quarterly or Yearly Meeting at which they expect to greet kindred spirits, and feel the warm handclasp of friendship with those who have long been separated in body. And thus we, of Benjaminville, felt on our gathering for Quarterly Meeting, as our friends, though few in number, met with us

The first meeting, that for ministers and elders, being on Sixth-day afternoon, 9, 0, in which our attention was called to the impossibility of doing any good work unaided by the Heavenly Father. We were also cited to the importance of this body in particular, occupying a high position in Society, being examples in good words and works, and the necessity of realizing our individual responsibility. The beauty and simplicity of the "advices" in our Book of Discipline, to this body, was feelingly touched upon, with desires that we might profit by the sentiments contained therein.

In the evening the Quarterly Conference of First-day Schools assembled. The chief business, other than routine

work, being the consideration of the question, "What distinctive principles of Friends should be taught in our First-day Schools?" Papers prepared in three of our Schools were read, followed by a spirited talk, some claiming there was but *one* really distinctive principle, and that was, the belief in the "Inner Light." The papers were clear and pertinent, easily understood, and left no doubt in the hearers' minds as to the position of the writers on this question. This is as it should always be.

Seventh-day was an ideal day, though the early morning was a little threatening, and we feared rain, yet by eight o'clock all fears were dispelled with the scattering of the clouds and the rising of a refreshing breeze from the north. At the hour appointed, the meeting gathered into silence, which was broken by the utterance of the quotation, "Be still, and know that I am God," this stillness being shown to be more than mere bodily quietude, and we were earnestly exhorted to enter into a spiritual communion with our Heavenly Father, in which we will experience this stillness spoken of. We were told that "if we continue in His Word, we shall abide in the truth, and the truth shall set us free," and this Word was shown to be His power. We were advised not to look backward for light, but always to look forward, and not to be discouraged because of the magnitude of the work presented to our vision, but keeping our eyes fixed on the light before us, do *what* we can, as *well* as we can, with what strength is given us, and what seemed at first well-nigh impossible of performance will be gradually accomplished by our earnest efforts.

After our customary mid-meeting lunch in our pleasant grounds in the shade of noble trees, mingled with much sociability, we returned, refreshed and rested, to the meeting house, ready to give attention to the disciplinary part of the Meeting. There was very little business but reading and answering *all* the queries, this being the

Quarter preceding the Yearly Meeting.

First-day was another perfect day, and the people for several miles around seemed of the same opinion, judging by the way they flocked into the house, till it was well filled with an attentive audience. Our attention was called to the nature and power of revelation working in our souls. An earnest plea was made for the upholding and spreading of our testimony against war, by doing all we can to discourage the introduction of military training in our public schools, this measure being so directly antagonistic to the precepts and example of the Prince of Peace, whom all religious denominations of the Christian world acknowledge as their leader.

In the afternoon the Quarterly Meeting's Committee on Philanthropic Labor, held a session, reporting work done since last Quarter, and suggesting lines of work to be recommended to the Yearly Meeting's Committee for its adoption the coming year.

Among our visitors were a man and his wife—she nearly eighty-five and he eighty two years of age—former members of our Society, and still Friends at heart, though by reason of isolation from Meetings had joined another body. Their presence and interest were very pleasant to us, indeed. First-day, the 8th, was the 60th anniversary of their marriage.

And now our Quarterly Meeting is a thing of the past, and only pleasant memories, we trust, are associated with it, as our visitors return to their respective homes, and they and ourselves take up again the duties and the burdens of every-day life, strengthened, we feel, by our religious and social commingling, for a better performance of the one, and a more cheerful bearing of the other.

ELIZABETH H. COALE.

Holden, Ill., 9th mo. 9, 1895.

The man who is not willing to be good is an enemy to God, no matter how near the pulpit he sits in church.

NEW YORK AND BROOKLYN
YOUNG FRIENDS' ASSO-
CIATION.

The first regular meeting of the season of the Young Friends' Association of New York and Brooklyn was held in the Brooklyn meeting-house, First-day evening, 9th mo. 8th, 1895. After the usual silence the Secretary read the minutes of the last meeting, after which the Treasurer's report was presented.

The Chairman of the Nominating Committee for the appointment of officers for the ensuing six months was then offered: President, Edward Cornell; Vice-president, Ella B. McDowell; Secretary and Treasurer, Julia Hicks; Correspondent, Marianna Hallock. All of whom were approved by the Meeting.

It was proposed that Article III of the Constitution be amended, the last sentence to read as follows: "Each Section shall choose its own officers, whose term shall expire at the first meeting in ninth month of each year." Which, being approved by the Association, was adopted as read.

A very satisfactory report was then read by the Chairman of the Committee on Summer Outings.

Owing to the small attendance it was decided to defer until the next meeting the appointment of chairmen of the various sections.

After a short silence the meeting adjourned to meet in New York 9th mo. 22nd.
M. H., Cor.

OUT WEST.

(EDWARD COALE'S LETTERS.)

When we view the more prominent of nature's wonders for the first time, even after they have been prominently before the world for years, and viewed by tens of thousands of people, we can hardly restrain the emotions generated, and feel disposed to give to the world our own thoughts relative to them. As one of these more prominent wond-

ers, we might mention Echo Canyon, through which the Union Pacific Railroad, a short distance east of Ogden, Utah, passes. On our outward bound journey we passed through this locality in the night, but now in the bright sunshine of a summer morning we were permitted to see these grand views in our own country that would certainly equal any to be seen in any land or clime. Through the whole canyon, of possibly fifty miles, there is a heavy ascent of about 3,000 feet, requiring the full capacity of two powerful locomotives to draw our long train. We were favored to have the company of some who were able to point out the various objects of interest and sometimes the history connected therewith. The Devil's Slide is certainly a curious formation of rock walls on either side, possibly from twenty to forty feet high and as many wide, with a middle channel that I suppose is His Majesty's rugged slide. It is in almost every collection of Rocky Mountain scenery stereoscopic views, but its magnitude and grandeur cannot be depicted or described, reaching from the top to the bottom of a high mountain. Cathedral Spires, Castle Rock, and many other nameless wonders rapidly passed in view. The rolling, rushing river, the reverberating echoes of our whistles were constant reminders of nameless grandeur. One spot not brilliant in our country's military history, was pointed out as the summit on which Brigham Young with his Mormon band was fortified, and held in check and brought to his own terms the United States army under General Johnson, who had been sent out to compel them to be a law-abiding people. Talk about foreign wonders! had we not better look a little while at our own? About midnight we arrived at Laramie and were soon enjoying a much-needed rest after a continuous journey of about one thousand miles, hot and dusty.

Laramie is a city of about 6,000 people, and is the centre of a rich

mining country that draw their supplies mainly from this point. Large numbers of people temporarily reside here because of the climate. The elevation is something over 7,000 feet, and pulmonary troubles generally find relief. It is too high to raise the tenderer varieties of fruits and vegetables. The irrigation systems are almost perfect and the land very fertile, so vegetation grows rapidly and the industrious farmer finds plenty of avenues for the full and remunerative efforts he may put forth. Wheat, oats, barley, flax, and especially sugar beets that seem at home here, are their winter crops. One of the five experiment stations is located here, under the care of the superintendent, Prof. B. C. Buffum, which we visited, and noticed the care he was giving to the treatment of some new varieties of grain and vegetables that he thought would be especially adapted to their elevated situation. He is experimenting on sub-irrigation, that is, applying the water through tile under the surface, probably about eighteen inches. His experiments in this line were very satisfactory.

Some months since a stranger appeared in Laramie and quietly bought several hundred acres of rough, stony land, that was considered almost worthless. When he had secured all he wanted, the fact was discovered that the whole track was underlaid with a kind of rock cement that is both rare and valuable, and he had bought it all. From it is manufactured a cement that is used for plastering houses, etc., and large works will be immediately started that will be quite an impetus to the business of the place. Some of the local capitalists were a little tender over the fact—"A stranger got it."

About one hundred miles to the north-east of this we visited the plant of the Wyoming Developing Company. It is located at Wheatland, ninety six miles north from Cheyenne. The town and works have only been in existence and in business about eighteen months, yet we find a thriving village

of about fifty residences and business houses, some of brick manufactured on the ground, and probably about one hundred farms, large and small, scattered over parts of the lands, which embrace 60,000 acres, nearly one-half of which is already sold to actual settlers. All crops of our central states are successfully grown here. Most of the points we visited were raising their first crop, and it was indeed wonderful. There are a few older farms here that indicate the possibilities. One piece of Alfalfa—one hundred acres—we were told had produced enough each year for three years to pay first cost of land and water. Some of the tenderer varieties of apples thrive, and also other fruits, such as peaches and prunes. We saw a good stand of second crop oats on a number of fields—a thing unknown in our Illinois climate. We have not visited a more inviting field for the intending buyer than this. Here is also situated one of the experiment stations, under charge of M. R. Johnstone, who is also business manager for the Developing Company. We spent some time in visiting his works. I am afraid our editors will call this too much like advertising, or I might say more. The water comes from the Laramie River which has always had an abundance, yet to provide against a possible emergency they have constructed three large reservoirs, two of one hundred acres and one of six hundred and forty, and about forty feet deep. Ten feet of this water can be drawn off. They are natural basins and are most beautiful bodies of water, and will in future be most beautiful home pleasure resorts. I should have said, ere this, that we were favored in our visit here with the company of Prof. A. A. Johnson, of Laramie, President of the State University, as well as the Superintendent, M. R. Johnstone, of Wheatland, Wyoming, heretofore mentioned.

After a good supper at their home-like little hotel, we wended our way southward, travelling and waiting all

night, reaching Denver at 7.15 a.m. 7th mo. 2, and spent the day viewing the city from the street cars.

In the evening started eastward again with a continual blaze of lightning in our eastern pathway. We soon came into heavy rains and a washout ahead that stopped us twenty-four hours, and then we had to walk a bridge on the ties, twenty feet high, ride six miles in a lumber wagon, walk another one worse, and found a waiting train—all near the midnight hour. It takes a little of such experience to teach the romantic side of travel, and I rather enjoyed it.

THE COLORED PEOPLE.

We cannot consider the subject of the colored people as presented to us to-day without taking into consideration their past condition also. Slavery! Is it possible, even now, for us to realize all the word implies? We may sympathize, pity, feel indignant, but as to realizing the actual feelings of one doomed for life to slavery, I feel that we cannot do it.

Slavery, as an institution, is very ancient; it is supposed to have arisen from the condition of captives taken in war; it was practiced by every oriental nation; it existed in Greece and Rome, and although the Greek philosophers might declare that a slave at Athens was better off than a free person in other countries, and although Roman jurists pronounced all men to be free by natural law, history tells us of tortures the most terrible inflicted upon slaves; of those who for a slight offence were thrown into the ponds to be eaten by fishes, or put to death in some other way equally cruel, and these facts are but glimpses into the life of those ancient slaves. We know also that the slaves of ancient times were intellectually the equals, and often the superiors, of their masters.

We are all more or less familiar with the sufferings of the slaves in our own

land, and with the horrors of the system from the blood curdling accounts of the slavers and the slave-ships, down to the American-born child, who, perhaps, half white, and inheriting all the pride and delicacy of feeling of his father's race, inherited from his mother the awful doom of a slave. While contemplating this sad picture, we can look back with just pride to the part our Society played in those dark times. The Friends' was the first church that not only raised its voice against slavery, but cleared its own borders of the traffic in human lives. The Quaker was ever the friend of the slave; innumerable instances are recorded of help given in time of need, even at the risk of life itself; and one Friend, Elisha Tyson, procured the freedom of numberless persons who, while lawfully free, were seized and sold as slaves.

After the abolition of slavery the still persecuted negro found the Quaker his firm friend as before, and ever since that time they have used their money and influence to better his conditions.

To-day all religious societies are extending a helping hand to the race so long oppressed in this "boasted land of the free, and we Friends who have ever been helpers to the oppressed, and foes to oppressors of every kind, are we doing all we can in this good work? Are we sustaining, as we should, the faithful workers who have served so long in the schools under our charge, and who are now putting forth every endeavor to assist the young colored people and children under their charge to rise to a higher level than it was possible for their fathers and mothers to attain to?

Much has been done. Much more needs to be done. Let it not be said to our shame that we faltered, or held back in the present time of need. Let not the glorious banner which we, though a small people, have so long upheld, now trail in the dust. We can find no truer missionary work than

among those so long held in bondage here. Indeed, I feel as I look at the past, and think of the influence our Society has had out of all proportions to its numbers, that the charge of the colored people must in a large share fall upon us, and God grant that we may be faithful to the trust.

LYDIA J. MOSHER.

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