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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., SIXTH MONTH 1st, 1895.

NO. 11

## THE POSSIBILITIES OF LIFE.

Have we not all amid earth's petty strife  
Some pure ideal of a noble life  
That once seemed possible? Did we not hear  
The flutter of its wings and feel it near.  
And just within our reach? It was! And  
yet

We lost it in this daily jar and fret,  
And now live idle in a vague regret.  
But still our place is kept, and it will wait,  
Ready for us to fill it, soon or late;  
No star is ever lost we once have seen,  
We always may be what we might have been!  
Since Good—though only thought, has life  
and breath,

God's life—can always be redeemed from  
death;

And Evil, in its nature, is decay,  
And every hour can blot it all away;  
The hopes that lost in some far distance seem  
May be the truer life, and this the dream.

*A Procter.*

## EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

### V.

"Let no man say, when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, and He Himself tempteth no man," says James, the brother of Jesus. "For every good gift and every perfect gift is from above, coming down from the Father of Lights, with Whom can be no variation, neither shadow that is cast by turning." If this be true, then the varied, and, in many instances, contradictory teachings of the Scriptures cannot be assigned to a change in the character of God's revelation to man, but must be attributed solely to the change in the character and opinions of the writers of the Scriptures. Man changes; not God. There can be no *progressive* Divine revelation; what seems so is simply the progressive capacity of man to receive God's mes-

sage. Whilst the God of Abraham, the God of Mo-*ses*, and the God of Isaiah is indeed the one true God; our God, "in Whom we live and move and have our being," and, whilst the religions of Abraham, of Moses, and of Isaiah all represent the eternal search of man for God, as we find them presented in the Bible record, these religions are not the same, and could not possibly be the same. "The times of ignorance God overlooked," said Paul to the men of Athens, and we can appreciate and understand the Bible only as we appreciate and understand the conditions under which it was written. We shall then attribute that which seems to us immoral and unrighteous to the "times of ignorance," when man's ideas of God were crude and undeveloped.

When we read that the Lord declared unto Moses, regarding the exodus from Egypt, "It shall come to pass that when ye go, ye shall not go empty; but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians," we have an insight of the spiritual development of the writer of the declaration, and not of the mind of God. *Moses* may have thought this to be the will of God, but *we* certainly do not, if we believe at all the statement of James the Apostle, quoted above. When the record says, "I," (the Lord) "will harden Pharaoh's heart," (i. e. deaden his conscience, so that he may not perceive the truth), "that thou mayst tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt," we may be well assured that these are not the thoughts

of God, even though Moses believed them so to be. Knowing, as we do from accounts in history, what cruel barbarities have been inflicted upon mankind in the name of religion, by men who thought they were doing God's will, we can understand why Hebrew zealots would feel it right to put to death apostates from their once cherished faith, but when the Deuteronomist tells us that the Lord inspired Moses to command the people to do this we must attribute the sentiment not to God but to men who, "in the times of ignorance," failed to read the mind of God. We may be quite sure God did not inspire the declaration: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, 'Let us go and serve other gods,' which thou hast not known—thou, nor thy fathers,—thou shalt not consent unto him, nor harken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; *but thou shalt surely kill him*; thine hand shall be first upon him to put him to death." No, no! Our Father, "with whom can be no variation, neither shadow that is cast by turning," is not to be held accountable for the thought; it is due alone to the imperfections of men who had not yet learned to read clearly the mind of God, or to understand the law of love.

He who reads the Bible and fails to recognize this human element of imperfection, misses that which lends the most value to the Scriptures as a guide to religion. An ingenious writer in a treatise, recently published, entitled "The Law of Laws," considers the Bible as the Word of God, and invests its words with an esoteric meaning, which is not shown to the general reader. In brief, he infers that the Hebrews wrote under an inspiration of God, which caused them to use words that have a hidden meaning, that is only unfolded as man himself develops

to the capacity of understanding them. He thus makes the words of the ancient writers bear within themselves far greater significance than those writers thought of putting into them, a meaning far deeper than they themselves were possible of understanding in their age and degree of advancement, and he indicates that this was for the very purpose of making the words of Scripture the vehicle of Divine thought that would apply to the understanding of men in *all* ages and in *all* stages of development. This is new only so far as he puts the spiritual elasticity in the Hebrew words, giving them an ideal meaning that is discoverable only by earnest souls that, in unity of purpose, study through them the mind of God. Ministers in our own religious society are prone to treat the Scriptures in a somewhat similar way, by what they term "spiritualizing" the text. Much is lost by this. The more we keep in view the human element in the Hebrew character the easier it is to understand the Bible, the richer it becomes in spiritual teaching.

The great distinguishing virtue of the Hebrews, in all stages of their development, was that they put their trust in righteousness. What, says some one, were the brutal wars of the Judges, the treachery of Moses, the immorality of David, evidences that the Hebrews put their trust in righteousness? Let us not judge these events from the wrong standpoint. We must not clothe the Judges, Moses and David, with the civilization of our age, but must view them from the standards of their own times. Brutal as were the wars of the Judges, we shall find they never conducted a war which they did believe to be a righteous one. However they may have been mistaken in *our* opinion, *they* were quite sure they were faithful to the will of Jehovah, and that their cause was therefore just. They did not carry on warfare for plunder, or for mere conquest as, shame to say, so called Christian nations have often done; they waged it only for what they

believed to be just and true and according to the commands of Jehovah. So fully did they believe in this that if they failed in war it was, as they thought, because some person or tribe among them had been disobedient to Him. Their zeal for their religion was so great that it carried them, as unwise zeal always carries its devotees, into a spirit of intolerance and exclusiveness which, in fact, retarded their spiritual growth. For, believing in the existence of other gods, they clothed Jehovah with the human attribute of jealousy, not alone toward other gods, but toward the worshippers of other gods. The Hebrew could therefore have no close relationship with the "stranger." Especially must the "stranger" be denied the privileges of their ceremonial worship. Holding a memory of our own exclusiveness as a religious society, we may well be charitable to the Hebrews when we find them forbidding the stranger, or a Jewess who marries a stranger, to eat of the Passover supper, or to partake of consecrated things, (Lev. xxii, 10-12), but we may be certain that only a semi-civilized people could believe that they were pleasing God by *killing* the "stranger" that came near to the tabernacle, as they are commanded in Num. i, 51; iii, 10-38, and xviii, 7. One can hardly understand the extent to which this spirit of caste in religion depraved the morals of the people in relation to the "stranger." "Ye shall not eat of anything that dieth of itself," says the Deuteronomist (xiv, 21), "but thou mayst give it unto a foreigner; for thou art an holy people, unto the Lord, thy God." "Thou shalt not lend upon usury to thy brother (xxiii, 20), but unto a foreigner thou mayst lend upon usury." We know that these were human failures to read the mind of God, yet the Bible tells us they were declarations of Jehovah to Moses. How far do these fall, in ethical standards, below the *real* commands of the Lord that made themselves felt in the hearts of the Hebrews when they re-

flect upon their own experiences as strangers among people not of their own faith. "A stranger shalt thou not wrong, neither shalt thou oppress him, for ye were strangers in the land of Egypt," (Exod. xxii, 21). "The stranger that sojourneth with you shall be unto you as the homeborn among you, and *thou shalt love him as thyself*, for ye were strangers in the land of Egypt; I am the Lord, your God," (Levit. xix, 34). We fail not to read the voice of God in these tender messages again and again reiterated. "The Lord loveth the stranger, love ye therefore the stranger; for ye were strangers in the land of Egypt."

Bigotry and intolerance obscured in the Hebrew mind the messages of Divine love, but its silent influence was steadily working in the lives of the people as they followed the plow, planted their fields and gathered their crops. "When thou reapest thine harvest in thy field and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless and the widow; that the Lord thy God may bless thee in all the work of thy hands."—Deut. xxiv, 19. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; in his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it."—Deut. xxiv, 14, 15.

How even unto the brute creation extends this tenderness inspired of God: "If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam." A famous lecturer has set forth "The mistakes of Moses," and truly such as he quotes were indeed mistakes of Moses, where they are set forth as commands of God, but side by side with these mistakes, if we take the record at all, we must set these tenderest, sweetest messages that come into

the human heart, and judge the God of Moses by the purest and the best that could find expression in Moses' words.

It is strange that we should find so great an inequality of ethical standards even in the *human* expression of "The commandments of the Lord" as they are set forth in the book of Deuteronomy, and we can have no doubt at all that the words, "And the Lord spake unto Moses" do not represent a literal fact. The hearts of men, responding to the *surer* word of God, have rejected many of the commandments of Moses, and amplified all of them, even though he declared: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God."—Deut. iv, 2. The really and eternally sacred thing is truth. The human mind has never grasped the *ultimate* truth, nor the human soul *fathomed* the will of God, but the righteous in all ages have sought to find it, and in searching, the race is uplifted, humanity is made more and more divine, and the will of God is more and more clearly discerned.

WM. M. JACKSON

5th mo. 11th, 1895.

For the YOUNG FRIENDS' REVIEW.

### WOMAN'S SPHERE.

Ever since his very instructive series of letters of travel, published several years since, I have continued to be interested in the other communications of J. D. McPherson as those almost of a personal friend; but when I find him using the experiences of that same trip, directly against the worthy efforts of our own American women, I can scarcely recognize the same hand. Neither do I desire to enter into a controversy either through our valued YOUNG FRIENDS' REVIEW or elsewhere, other than to present some of the advantages to be gained by woman's entrance into the several fields of

activity in which she is at all adapted for.

You will at once perceive that I am not here a pessimist, ever fearful of woman's degeneracy, if permitted an opportunity of broadening out in her "sphere."

Our boasted modern civilization, as under the leadership of men's dominion alone, is not exactly a success in a moral and religious sense; and I felt this very keenly but a few days ago, on reading a lady cousin's single reason for not attending her only brother's funeral—"I did not go there, as everyone advised me not to go, as it was a great risk for a girl to go alone to New York City, unless she is acquainted."

Have we, as men, succeeded in conquering intemperance, immorality, profanity, or even the abuse of tobacco?

My query partly answers itself, in that the majority of men themselves are not yet prepared for such sweeping changes. I was about to declare that I have greater faith in our own motherhood and wifehood, and am ready to trust them, and that they will not take undue advantage, for they love us with a deeper and a purer love than we at first suspect.

While still using his own materials, I cannot understand how J. D. McP. has been misled in comparing downtrodden, continental Europe with liberty loving North America.

Excessive military rule for the pleasure of the few, expensive standing armies of enforced idlers, and social distinctions due to royalty of birth on the one hand and a hopeless pauperism on the opposite, rendering the daily lives of so many there one of despairing drudgery. It was from among these that our friend met the degeneration of womanhood.

With us the genius of humanity is of a far different color. Outside of certain sweat factories, and the slums of our larger cities, there is most always an intelligence of mind, an independence of bearing, that at once asserts a buoyancy of spirit that crops out

through their daily life. Those countries shine brightest where women are permitted to be their own true selves; and what other religious sect encourages this equality of sex more graciously than our own Society of Friends?

While myself holding that the most congenial place for the average woman is within the precincts of a happy and well ordered home, yet, we must not be unmindful of the rather changed conditions of modern life. This money-loving age, that is so ambitious for an affluence that will maintain a luxury and a display of living unknown to any of our ancestors, must needs defer the young man's settling at once into a home of his own, if indeed he does not prefer to have bachelor apartments unhampered by the usual concomitants.

This state of affairs placed the other half of creation upon their own defense, and, rather than cast their future prospects in an unequal union, unappreciated and devoid of a mutual affection, they display the nobility of feminine selfhood, by seeking a self-sustaining, self-reliant existence of their own, if Providence so wills it.

Not all women prefer to become wives and mothers. There are women of spirit and energy who "are already wedded, not to men, but to their life calling." Who desires to criticise the places so well filled by Frances E. Willard, Dr. Anna Shaw, or the late Louisa M. Alcott?

That "girls at present chiefly take the places of young men in stores and offices," need not be without some benefits to those same young men. Well developed, healthful young men should scarcely seek the enervating indoor occupations, for the average man is better off out doors every day.

Some Indiana and Illinois Friends will bear me out when I say that a worse state of affairs than improved machinery, and yet more galling to bear up under, is the relentless landlordism of foreign capital, with its blighting hand over huge blocks of land, that else would be divided up for

the benefit of many smaller owners if the Government did its duty.

"No woman is ever compelled to be idle." Not infrequently a family of daughters has to be supported by a father of limited income, and that, notwithstanding "the harvest truly is great and the laborers are few," still the charitable works of the daughters, however commendable, do not lighten the care and anxiety of the parents.

Shall these parents cause their daughters to harass the very lives of the eligible ministers and doctors until they must needs find relief in accepting one of these even though he may not as yet have an income "sufficient for two?"

Has there not been quite enough of this thing, together with the wholesale story reading of a variety that in imagination leads our girls up to the altar and afterwards leave them, in innocence or ignorance, to struggle along and gain, by sad experience, much that should have better been taught before.

Would it not be better to *prepare* them for the responsibilities and duties of life than to hasten them out of the family nest?

As to the tramp element, if I remember rightly, the people of the United States knew nothing of it until at the close of the late civil war, two great armies were disbanded, many of them having formed dissolute habits and lost all aptitude for regular work—only one instance of military evil. But did anyone ever reason why women alone will not condescend to "tramp?" and this is pertinent to ask right in this connection.

I cannot but believe that the Creator has as wise and beneficent designs in regards our common humanity as elsewhere. Chas. Sumner once said, "In the universe of God there are no accidents." So it is by no accident or "happen so" that our daughters are developing into a higher type of womanhood, and it needs be none the less lonely and loving, when fit opportuni-

ties offer, to become all the better wives and mothers. Best mothers produce best results. Is it any wonder we love our mothers so much, and yet they will never receive their full reward in the present life.

HENRY H. WAY.

St. Thomas, Ont., 4th mo. 22, 1895.

“WHAT NEXT.”

A mother sat stitching and stitching away ;  
It rained, and her boys were indoors at play,  
When one of them came and leaned on her chair,

And said, with a touchingly wearied-out air :  
“We’ve played every play in the world that we know ;

Now, what shall we do ?”

Before poor mamma had a chance to reply,  
The rest of the little ones gathered close by ;  
And the sum of their troubles all seemed the same—

“We wish that we knew some wonderful game ;  
We’ve been sailors and soldiers, and fought battles, too ;

Now, what shall we do ?”

Mamma thought for a moment, then gayly replied :

“Build a palace of blocks, with a portico wide,  
And play that the owner had money to spend,  
And wanted to decorate rooms without end,  
And ordered some pictures painted by you ;

That’s what you can do.

“Now each take a pencil and paper, and draw

The most wonderful thing that you ever saw ;  
A lily, a sunset, a shore, or a sea,

A gorgeous-winged butterfly chasing a bee :  
Or—three little boys, that are saying like you,  
‘Now what shall we do ?’”

The brightened-up children took pencils in hand

(As amateur artists, you’ll all understand),  
And worked at their pictures until it was plain  
The funny gray clouds had forgotten to rain ;  
And mamma had a rest (not a long one, ’tis true.)

From, “What shall we do ?”

O ! sweet, patient mothers, in this earnest way  
You are doing life’s work while your little ones play ;

You are fashioning souls that hereafter shall rise,

God’s beautiful angels, winged, to the skies ;  
And Heaven makes reply to your “What shall we do ?”

Since Love teaches you

—Mrs L. C. Whiton, in *Wide Awake*.

AGAINST MILITARY DRILL IN THE PUBLIC SCHOOLS.

An address made by David Ferris, in reply to Lieut. Frier, U. S. A., during the discussion at the last meeting of the Board of Education, on the subject of military training of public schools :

I congratulate Lieut. Frier on his frank declaration at the outset, that neither he nor any other military man would advocate the drill as a system of gymnastics. He recommends the drill simply and only because it was an education which would fit the pupil to serve as a soldier. We now know that the object of this drill is to prepare our boys for soldiers, to teach them the art of war.

This is an entirely new feature of public education. It is earnestly objected to by a large proportion of our best citizens. It would deprive some of the use of the schools. A more complete physical training free from all moral taint and far better suited to the development of all the muscles of the body (improving the respiration and circulation and the general health of the system) can be had without introducing any military feature and unobjectionable to any.

Now I would say to our School Board, is it right, is it just, to insist upon introducing this military feature against the feelings and earnest protest of so many, when every object professedly sought can be better attained without it. We would encourage a physical training that is adapted to its purposes, and the military drill is not. The Delsarte movements are much more efficient, and bring all the muscles into exercise.

For the purpose of physical development there is no need to teach boys the duties of soldiers and to use rifles. Disguise it as we may (but Lieut. Frier makes no attempt to disguise it) the real object of military drill in schools is to instruct our boys to be soldiers and ready for war.

The movement for arbitration to

avoid war is a most beneficent and patriotic one; and by it many difficulties that might have resulted in a war, have been happily settled; among these are the Geneva arbitration of 1872 and the Behring Sea of 1893, and there are many more. It has now become the established policy of the United States and Great Britain to settle by arbitration questions arising between them which cannot be disposed of in the ordinary course of diplomacy.

The two nations have now committed themselves to this policy. Now, when such progress is made to arrest the awful destruction and demoralization of war, is it true patriotism, is it for the good of our beloved country, that this spirit of strife should be stirred up? Our present position among the nations makes it certain that no unjust aggressive war will be waged against us.

If war comes it will be a war of injustice and aggression on our part. Do we want to train our boys for conquest and oppression, "to cry havoc and let loose the dogs of war" to invade the liberties and rights of weaker nations. If we do the curse will react upon us, and in invading the liberties of others we may destroy our own.

Rome did not conquer the world until she had extinguished every vestige of her own liberty. Let us say to this West Point trained warrior that we do not need his services, that we have a better, cheaper and more efficient way for the physical development of our boys; a way that needs no guns nor uniforms, or the false glitter of war. Let us take the advice of Dr. Dudley A. Sargeant of Harvard University (and there is no better authority on physical training). He says, "Advocate a large number of gymnasia, and in time of peace follow after those things that make for peace instead of inviting war by preparations for it." The true strength of our government lies in the virtue and intelligence of the people; in reverence for justice, order and law. We injure our young people by encouraging a spirit of contention, false glory

and fondness for the trappings and display of war.

The Women's New-Century Club of this city has earnestly discussed this proposal and voted against military drill by a large majority.

The First-day School Union of Concord Quarterly Meeting of Friends, consisting of the representatives of thirteen schools in Pennsylvania and Delaware, at a meeting held at Wilmington on April 6th, unanimously expressed its earnest disapproval of the introduction of military drill into public schools, and desired its expression on this question to be publicly recorded. —From the "Every Evening," Wilmington, Delaware, 4th mo. 26, 1895.

### THREE POWERS.

The Spirit saith: "All things are mine,  
In earth and sky and sea;  
Unmeasured space, unnumbered dead;  
The wealth of things that be."  
Nor Truth saith nay.

And Mind doth say: "S ill yet am I  
The power in every thought;  
I rule the earth; great kingdoms sway  
Where sceptered hand is naught."  
Nor Truth saith nay.

Yet Love, in modesty unmeet  
For power unlimited and great,  
Doth rule them both; in ecstasy  
O'er sweet its power to mate;  
Yet knows it not.

*George Everett Anderson.*

### MAY BLOSSOMS.

The breath of May-time blossoms  
Is floating on the air,  
Their incense and their fragrance  
Are wafted everywhere.

Out in the dewy meadows,  
Clad in their azure hue,  
Forget-me-nots and violets  
Lift up their eyes of blue.

Within the shady woodlands  
Are troops of shining ones,  
With leafy trees to shade them from  
The ardor of the sun.

The earth is fresh and fragrant  
With May-time blossoms here,  
The season of the May flowers  
Is loveliest of the year.

—E. AVERILL.



# Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society  
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM  
ONTARIO, CANADA.

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

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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

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

The subject of military drill seems to claim a considerable amount of our attention, and demands frequent space in our two religious papers—the *Intelligencer* and the *REVIEW*. And yet we believe the Society is not any too alive to its duty in this respect. When a course of action that is so directly opposed to one of our cherished principles is advocated so strenuously by men in high places of authority in our Governments, it needs clear, fervent and repeated entreaties on our part. We could not be more asleep if we listlessly sat by and permitted our herds to break through and destroy our growing crops—the hope of the coming harvest. Nor is advocacy in our Society papers enough. We may

make beautiful essays against the introduction of military drill in our public schools, but if we do not stimulate to action and counter-action it will avail little for the present. To borrow a simile from ancient history—Demosthenes is considered a greater orator than Æschines because he stirred men to action. After hearing Æschines they said, "What a beautiful oration!" But upon hearing Demosthenes they said, "Let us march against Phillip." This heart-moving, thought-stirring, action-inspiring, work-working word is what we want. Let us sit down and study the situation, and see where our exertions will have the greatest influence in warding off this evil and sin from our beloved country, and there work, WORK.

In writing reports of Young Friends' Associations and like Conferences, we think they might be made still more interesting, if, along with the programmatic facts there were also sent more fully than is customary the best thoughts given forth and the conclusions arrived at in the discussion of those subjects likely to be of general interest to Friends. The readers of the reports will likely be most interested in the wise thoughts, the noble sentiments and clear conclusions that most interested the hearers. Let the husks the formalities—when they have served their purpose, drop, and garner only the golden grain. We are interested in these reports, and give these hints only that we and others may be more so

Our dear Friend and associate editor, Serena A. Minard, left her home in St. Thomas, Ontario, 5th mo. 23, to attend New York Yearly Meeting, and with the prospect of spending the summer in Europe, in company with Phœbe C. Wright, of New York. Our kindest wishes go with her, and our earnest desire is that she may be enabled to fulfill her prospect of attending meetings in England for religious service.

Her loving spirit is just the leaven which should go from our Society to our English Friends. We have no doubt she will meet many sympathetic and warm Friends amongst them.

In an article by Amelia E. Barr, in the *Ladies' Home Journal*, for last month, she says: "If now you ask me about my creed, I answer, I am an Episcopalian; but I worshipped happily with Presbyterians for twenty years, and could have done the same with Methodists, Baptists, Quakers, etc., etc. My convictions sway decidedly to the 'Inner Light' of Quakerism—the Light greater even than the Word—the Light that lighteneth every man that cometh into the world'; but I find good in all denominations."

Philadelphia, New York, and Genesee Yearly Meetings follow each other in quick succession. The one recently held in Philadelphia is reported to have been very large and interesting. As we write New York Yearly Meeting is entering upon its business sessions, and two weeks hence Genesee is to be held at Farmington, N. Y., 6th mo. 10. Among others, John J. Cornell, Wm. M. Way and Isaac Wilson, approved ministers are expected to be in attendance at Genesee.

Our friend Lydia H. Price, of Phila. Yearly Meeting, goes to Colorado to spend the summer with a daughter. In a note written during their Y. M. she writes: "Our Y. M. is in session, and we are enjoying social and religious communication. We have quite a number of Friends' from N. Y. attending, and from other sections, among whom Isaac Wilson from Canada. We feel that we are greatly blessed."

William M. Way, an approved minister of our Society, belonging to Baltimore Y. M., recently obtained a minute of unity from his M. M. to attend Philadelphia, New York and Genesee Y. Meetings, with authority to appoint meetings.

## DIED.

VAIL.—On the 13th of 5th mo., 1895, Emma K. Vail, of Greenbrook, New Jersey, in his eightieth year. He was a consistent Friend, and a life-long member of Plainfield Meeting.

PHILLIPS—At his home in Mayville, at 2 a. m., 4th mo. 21st, 1895, Oliver S. Phillips, aged 71 years 4 months and 3 days.

Deceased was the second son of Wm. and Lydia Phillips, who resided about two miles from Newmarket, Canada. They being of the Society of Friends, he consequently was affiliated with that Society in his minority, and became a member later, and so remained during his life.—*Mayville Mich., Monitor-Sayings.*

A regular meeting of the Young Friends' Association of New York and Brooklyn was held in the Brooklyn Meeting House, First-day evening, 5th mo. 12th.

A representative from each section was appointed, forming a Committee with power to call irregular meetings during the summer months.

Franklin Noble, Chairman of the Current Topics Section, spoke of the controversy between Church and State in France; and of the arrest and return of Jabez Balfour to England.

The report of the Literature Section was given by Marianna Hallock. She read an interesting review of John Woolman's Journal, and mentioned an article by Dr. Sargent, in the School Journal, against military drill, and one in the Outlook, by Alb on M. Dyer, on the Bi-Centennial at Flushing.

Charles L. McCord reported for the Discipline Section. He gave the results of their study of the different disciplines in regard to diversions, and reading the advices.

Edw. B. Rawson gave a review of a portion of the sixth chapter of Sewell's "History of Friends," for the History Section. In this chapter the first mention is made of Friends in America.

A paper on "The Proper Method of Developing Spiritual Growth in the Individual," which was presented at the

Conference of Friends' Associations in Philadelphia in '1st mo., was read by Edw. B. Rawson. To show another side of the subject, Elizabeth Hallock read selections from "A Creedless Gospel," by Satterlee. An interesting discussion followed.

After a short silence the meeting adjourned. B.

#### MEDIA FRIENDS' ASSOCIATION.

The regular meeting of Media, Pa., Friends' Association was held on the evening of 5th mo. 3rd, 1895. After the transaction of some minor business the following programme was accepted by the meeting: Paper, entitled "Elizabeth Fry," by Alice R. Williams; reading, "Why I am a Friend," by Joseph B. Leedom; paper, "Extracts from Le Conte's Evolution, and its Relation to Religious Thought," Grace Anna Lewis. Lewis Lewis presented the Association with a number of books which bear the names of the early writers among Friends. Among them is the "Christian Quaker," by William Penn and Geo. Whitehead, printed 1668. H.

#### BOOK REVIEW.

THE STANDARD DICTIONARY.—Since the completion, two months ago, of the second volume of this great work, we have examined its contents with much pleasure and satisfaction. No Dictionary of the language now published, we believe, is so well adapted to meet the needs of the English-speaking people generally, as this STANDARD DICTIONARY.

No less than 247 specialists and other editors have been engaged upon this work, and five years have been devoted to its completion, it having cost nearly \$1,000,000 before a completed copy was ready for the market. It is the joint product of many minds, thoroughly equipped in the schools of science, literature, and art.

It contains 2338 pages; 5000 illustrations made expressly for the work; 301,865 words, which is about 75,000 more than any other dictionary of the language.

We mention the following features of this dictionary, which characterize it as a standard work and which make it valuable even among scholars where "The Century" and Dr. Murray's great work may find a place, but which we believe will make it an indispensable reference for many years to come in all homes where " Worcester " and " Webster " formerly found a place:

1. The fullness of the vocabulary.
  2. The arrangement of the meaning—the preference being given to the "order of usage" over the "historical order," thus meeting the wants more readily of the multitude of busy people.
  3. The care and accuracy attained in the pronunciation.
  4. The adoption of the advancing reform and simplification in spelling.
- Spelling, pronunciation and definition, being the primary objects for which nine persons out of ten consult a dictionary, nine times out of ten "the Standard" in these respects will be found about as accurate as modern ingenuity can make it.

5. The valuable quotations used to illustrate the meanings of words.

With these are given the name of the author and the title of the work the volume, chapter and page, as well as the name of the publisher and date of publication.

6. The excellent method employed in the treatment of synonyms and antonyms, also of compound words and prepositions following words.

7. By the system of grouping applied to the names of fruits, flowers, measures and weights.

8. The illustrations and colored plates, which are abundant and excellent.

9. Its valuable appendix, covering over 200 pages.

We think the Standard Dictionary fully justifies the many encomiums passed upon it and the hearty recep-

tion it has had throughout the English-speaking world. We appreciate its value in our sanctum, and can recommend it to our readers and Friends everywhere.

(New York, London and Toronto: The Funk & Wagnalls Company. Sold only by subscription).

For the YOUNG FRIENDS' REVIEW.

## UNBECOMING BEHAVIOR IN RELIGIOUS MEETINGS.

Whether it is the outgrowth of so many meetings of the Auxiliary Associations attached to our Society, or whether it is owing to the general decline of a reverential spirit, I shall not attempt to decide, when I call attention to the prevalence of unbecoming behavior in our meetings for discipline.

The religious character of these assemblies seems to be lost sight of by many who, from their deportment when thus assembled, appear to regard them as secular conventions for the transaction of business, without the necessity for getting into the quiet, or for waiting to have the direction of the Holy Spirit, in order to arrive at a true judgment, or as Friends have been wont to express it, "the sense of the meeting." This idea of secularity seems to be quite compatible with levity of manner, and much conversation with smiling and some laughing while the weighty affairs of the church are under consideration.

An aged man, an elder, recently told me that in the Monthly Meeting, of which he is a member, there is much caucusing while the meeting is in session. Three or four will get their heads together and carry on a conversation, or hold a conference in a whisper, while someone is speaking *audibly*, or while only the clerk is reading. In many other meetings there is much of the same kind of behavior.

Another practice, which has a bad effect upon the meeting, is that of going, unsummoned, to the clerks' table, and

leaning over it to converse with the clerk or assistant, without informing the meeting as to the subject of the conversation. It would seem eminently proper that if a member has anything to communicate to the clerk, he should do it audibly, and thus making it a part of the business of the meeting. The clerk and his assistants may have occasion to confer with each other, and may do so with entire propriety; but beyond these the occasions should be few and far between "that admit of anything being said in the meeting that is not said to the meeting."

Every person in a meeting for discipline that takes a vocal part in the proceedings should bear in mind that when he indulges in whispering and smiling between his speeches—however good these may be—he places a large stumbling block in the pathway of those silent ones, who greatly desire the welfare of the Church, and who regard our meetings established in the order of Society as religious assemblies.

H.

## A PAPER.

Read at the First-day School Association of White-water Quarterly Meeting of Friends, held at Duck-rock, near Greensboro, Indiana, 3rd mo., 1895.

This is a great age in which we live; it is a great age intellectually, politically and morally; it is an age when great scientific questions are agitating the minds of great men and women of all civilized nations; it is an age when the political world is seeking enthusiastically after those factors which constitute the best form of government and the best Government; and nevertheless true, it is an age when the moral world and the religious powers form a potent factor in this universal investigation; therefore, it is an interesting age. We find ourselves living in a time when we may do a great amount of good; or failing to perform our duties we may do an equal amount of harm, for we are all participators in some degree in the great congress, be-

fore which has come these questions. Have we decided what side of the question we will take? I am persuaded that there are these inseparable elements of a righteous prosperity for the individual and the nation. All scientific questions, and those which contribute to the welfare of a people, and to the progress of the world, reflect the wisdom and power of Him who is the author of all moral and true religious essence, and as to the political relation we need but point to the nations both of the past and present, where an intelligent religious element has had its influence, and we see *that* nation prosperous and *that* people happy, while on the other hand nations have fallen and failed to progress for lack of Christian force. But perhaps this is not the time nor place to discuss the political phase of the situation, but more appropriate to speak of the religious element, yet always bearing in mind the value and place of the other two. It is the work of the church; it is the work of the First-day School to emphasize the moral and religious force of life, and what a glorious work this is! Can we measure the value of a wise effort, or conceive of the worth of a prudent man or woman engaged in the promulgation of Purity of Life? Oh, what an increased power would Christianity be in the world; how much greater influence it might shed were all its advocates united in that holy bond of union and love; but a lamentable fact exists that we are divided. Can we hope the time will ever come when churches will be more united; when we can dispel from our hearts all prejudice and ill-feeling; when the Baptist can baptize in water a little more shallow; when the Episcopalian can do with a little less formality; the Presbyterian and Methodist with a little less ceremony; when the Quaker will not be so formal with his informality? Will the time ever come when the roads we travel will be so close together that we may greet each other on the way? I do not mean that we

must surrender our faith, nor one principle of our doctrine, but that we may tear down the iron fences between us and mark the diverging lines with little beds of roses. Then sin must fall; then wickedness must succumb to the mighty sway of Christian weal, for while we are so disunited we give so much room for the atheistic critic. My young Friends I appeal to you, and to myself, that we mould our lives in such a manner that we shall love purity, that we shall love unity, and that we may dispel from our lives all things that would defile us, and make us unfit for our proper station in life. Our parents and grandparents have done a noble work. They have built up great institutions, and we enjoy them and they afford us glorious privileges. We should remember them with reverence and love, and while they are with us do all in our power to make them happy. A minister once said in his sermon, "Young men, you are the hope of our country; young women, you are the beauty of our land." This I accept as true, yes, more than true. For our young women have a large share in being the hope of our country. For the influence of women, I dare say, is chief factor in the civilizing and Christianizing of the world. The world admires that being whose tenderness is sufficient to soften the hardest heart, and whose influence is felt in every good undertaking, and who is a kin to everything that is lovely, to everything that is noble, to everything that is pure, to everything that is good, to everything that is glorious, and who is only personified in that creature, *the true woman*, she who is gentle as a May morning, and as firm as the everlasting hills, for her very gentleness is a barrier against the temptations of sin and vice, and to her belong the trophies of our temperance crusade, and by her must come the victory. I ween it must be by her influence that there must be moved from within our Capitol walls the *bar* where men—our law-makers—replenish their

artificial wit, and sip the poison which sends its millions to dishonorable graves, and breaks more hearts than that. Oh! to be great is only to be good; all other greatness is magnified delusion. It seems to me our work is plain, to advocate and confirm by life, before the eyes of men the sacred doctrine of purity, which gives pure words, pure thought, and pure deeds, rather than to dwell long on obscure doctrines, which mar the church work of to-day, dividing us, prejudicing us, and robbing us of the glorious unity by love, for love and unity are the oxygen and nitrogen constituting the vitalizing atmosphere of Christian prosperity. I look with some anticipation toward that day when we shall be a combined force to eradicate the evils which confront us; when we shall lose sight of all prejudice, all ill-will, and shall have the courage of our convictions, not in a contentious way that will bring strife, but in a way that will bend our hearts in unity. The church has many foes to fight. Sin in so many forms so oft baffles the bravest Christian warrior, hypocrisy is often as a spy amongst us, whom we often do not know until he has spoiled our plan and helped the enemy. Others seeking notoriety pronounce themselves infidels and cast their baits amongst us. But when our hosts combine their forces under one commander the great Chieftian of our Salvation—all the gathered forces of the enemy cannot move us from our field. In union there is strength, and we will not only drive the enemy from the field, but capture the ordinances and drive back the supplies, and their pestiferous odor shall ascend in smoke from our nations soil; then we will march on and gather into our ranks those who were our enemy, but this love will transform them into friends to the truth, transplanting them into the soil of God's spirit, and march together under the universal banner of "Peace on earth and goodwill to men."

J. E. HIATT.

Washington, D. C.

## RELIGION AND WORSHIP.

(Continued from last issue.)

No one who reads the early history of Quakerism—that period which gave them the greatest renown for religious heroism—without bias or prejudice, can fail to see that it was their unselfish devotion to the truth as revealed to their own minds, that accorded so closely with the ancient records delineating the life and teachings of Jesus, that in regard to worship they taught and practised the same lessons.

These early Friends, and especially George Fox, did vehemently oppose and denounce the religious worship of their day. They did not hold their own meetings to worship God in any other sense than to instruct men.

This was the golden, the spiritual and vital age of Quakerism. Its glories, its conquests and triumphs were won then. Their immortality as religious heroes and heroines was achieved then. It is yet the day to which we all turn when we want to recount the victories the Society won over the combined cohorts of superstition. We glory in the martyr spirit that struggled for and finally secured liberty of conscience not to worship God after the pattern of the heathen.

But worship where we can work; and where there is no work, there let no attempt be made to travesty the duty by any formal observance in mimicry of either heathen or so-called Christian rites. The early Quakers held their meetings—if no work offered they merely sat a season in silence, abstaining from all acts called worship.

This was in the days of their integrity, their sacrifices and sufferings, which quickened their consciousness to a faithful sense of the responsibilities they had assumed. The triumphs over their persecutors was the downfall of their integrity. Pains and penalties are the buttresses and bulwarks of faithful spiritual rectitude.

When the Friends were exempted from these they lapsed into a luxurious

spiritual ease, resting more in the pious habit of worshipping an unknown disembodied God more than the one incarnate in man.

The God in man, whose body is His temple, the Heavenly Father of Jesus—is the God all His children must worship in order to gain the crown of everlasting life.

To abandon that worship is to shrink and shrivel spiritually, and to lose in a large measure the capacity to live for any useful purpose. The Society of Friends has been shorn largely of its vitality since it abandoned its primitive worship. The laurels of its pioneers have been worn as a shield to preserve their ancient renown before the world.

The glory of the past true worshippers still lives; the glories of the present have departed.

We are not now the true worshippers that worship in spirit and in truth. We are doing reverence to the unknown God that is worshipped at Jerusalem or on Mount Sinai, and are having our reward for our apostasy.

The seeds of weakness and decline were introduced into the polity of the Society at its incipency. The elements that composed it were so heterogeneous, and in some respects so incompatible that it was impossible to unify and entirely harmonize them. Many who identified themselves with the organization brought with them their predelections and preferences, acquired through their education and connection in earlier life with the forms of worship in other religious Societies, which they never felt fully prepared to entirely surrender.

There was by no means an entire unity in discarding all formal worship. Some insisted on retaining music and some order of formal prayer. The leaders who preferred discarding all forms of worship at their meetings, because they were lenient and indulgent towards such, were charged by the more active, decided opponents of these innovations, with favoring a kind of formal worship. While Wm. Penn

and George Fox did not wish to do anything to offend any who had come to them, they denied that they had introduced any formal worship.

Wm. Penn, in his "Rise and Progress" of the Society, writes, in regard to the manner of conducting their religious meetings, "They distinguish between good order and imposing any practice that immediately regards faith or worship (*which is never to be done, nor suffered, or submitted unto,*) as a duty of the members."

Yet, in opposition to this emphatic, early, authoritative protest, the Society soon after settled down into a uniform method of formal worship, which has long been a decided check against the introduction of any useful improvements that might have been adopted to advance the spiritual life, the interest, and to the promotion of the truth and prosperity of the Society.

Again he says, "Some weakly mistook good order in the government of church affairs for discipline in worship, and that it was so pressed and recommended by him (George Fox) and other brethren, whereas these things related wholly to conversation, and the outward civil parts of the church," and were in no sense intended to do in regard to any manner of conducting their meetings, the Friends should see from time to time, it might be an advantage for them to adopt. The quietism of Fenlon and Lady Guion, of monkish origin in the Catholic church, had found its way among some Friends in the ministry, and this had much to do in establishing a quietism in the form of worship, and an opposition to any united effort at proselyting through aggressive work.

The basic principles of the Society at the beginning were liberty of thought and conscience, freedom from obligations to any forms of faith or worship. The only unity that should hold them together as a Society that should be obligatory was a unity in spirit and purpose, with each one to enjoy the liberty of working for the truth, as this spirit moved him according to his capacities,

without violating the laws of propriety, or principles of morality. But these principles are too liberal and spiritual for the masses to adopt and practice, and for this reason the Society never prospered numerically in membership.

The polity of the Society was not adapted to the development of any large number of able advocates of its principles.

But few of their preachers or writers were ever able to grasp these principles in their fullness, or have had the ability to expound them with sufficient clearness to attract the intelligent thinker to take an interest in them or in the Society that professed to represent them as its religion.

The standards, set up by George Fox and his more able coadjutors, were entirely too high for the average mind to properly appreciate, unless they were expounded and pressed home to their conditions with the exceptional energy that prompted these ardent pioneers.

The Society of Friends took such high grounds, that it has been a difficult task to hold them is no marvel.

The lack of not only "unity of spirit" but the unity of purpose, from the discordant elements that its free principles tolerated, checked any harmonious aggressive action, because it could not move forward in the unity.

The *laissez faire* policy was the only one that did not threaten to disrupt it.

That policy favored no disturbing scismatic views. It was easier to agree to do nothing than to take an advanced step, to indulge in lethargy than to engage in work.

The Society could scarcely have had any other fate than the one it has been its lot to experience.

Its mode of worship, or the conservative way it has conducted its meetings, which has resulted in such preternatural reverence for the time and place, that to indulge in them became long ago the dominant duty and service of the member faithful enough to attend these meetings. To attend the meetings was a badge and sign of

loyalty to the faith and to the church.

It was a virtue that entitled the member to official promotion. So that periodic, so mal worship has become the chief religious duty as such of the modern Quaker. Philanthropic work, which should be the essence and flower of religion, is something the religionist may engage in, but it is not accepted as religion proper.

It is evident that too much religion, too much worship and devotion to the rites and forms, and not enough homage to the God whose abiding place is in man, has been the bane, the opprobrium and barrier, to the spirit of a living, aggressive and progressive Quakerism.

Too much adoration of the Infinite and impenetrable that we have not seen, and not enough love for our brother whom we have seen. Too much energy in keeping up the organization and but little left for using it to promote the Light and the Truth among men—the purpose for which the organization originated.

The sooner we revise these meetings for worship, so called, and adopt them to the more enlightened of the age, and bring them in accord with the urgent and crying demands of the needy, who would eagerly embrace the Light and rejoice in it as a means of improving their unhappy lot, the better for all of us, who profess the faith that we should love our brother as ourselves, and the Lord or God that resides in him, with all our might, mind and soul, for on this hangs all true religion as taught by the law and the prophets. And in doing this we are performing the true worship.

Is not the time already ripe, or near at hand, for us to take this advanced step? To do so now would not, as it once would, invoke persecution and punishment. Why should we fear obloquy or criticism, in carrying forward, as opportunities offer, the principles our fathers suffered so much for enunciating, and in their day found it so difficult and dangerous to do otherwise than to partially avow, and that



often with bated breath? Has not the progress made in science and general liberal enlightenment opened the way to make our duty clear, to leave these shadows and to emerge into the open light of a full gospel liberty, and into that truth which alone can make us free.

T. E. LONGSHORE.

### LEAFLETS—No. 1.

The Sermon by Serena A Minard which appeared 9th mo. 15th, in the REVIEW, we now have in leaflet form, 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.

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### NOTICE.

To the Members 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

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