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Young - Friends' - Review.

'Neglect Not the Gift that is in Thee.'

VOL. XIV. LONDON, ONT., CANADA, TWELFTH MONTH, 1898.

No. 12

THE INEVITABLE.

I like the man who faces what he must,
With step triumphant and a heart of cheer ;
Who fights the daily battle without fear ;
Sees his hopes fail ; yet keeps unfaltering trust
That God is good ; that somehow, true and just,
His plans work out for mortals ; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp—better with love a crust,
Than living in dishonor,—envies not,
Nor loses faith in man ; but does his best,
Nor ever murmurs at his humbler lot ;
But with a smile and words of hope, gives zest
To every toiler ; he alone is great
Who by a life heroic conquers fate.

—Sarah K. Bolton, in *Success*.

THE PHILOSOPHY OF QUAKERISM.

If we are Friends, we should be able to give a reason for our faith. It is not enough to say—"Because our parents were Friends."

Our parents may have been right, but does that answer the question? If it does, then Quakerism has fulfilled its mission, and should no longer have a place in the world except as history.

Such an answer might do for childhood, but it will not do for manhood. If our parents were Friends, did it ever occur to us why they were Friends?

Sometimes we hear the question answered as to why I am a Friend, "Because I think it right." This is not a complete answer ; it is only a general expression. The stupid disciple of Confucius, disregarding the God-given light in his own soul, might answer the same.

The Hindoo mother, as she casts her child to the crocodile, might answer the same.

The Mohammedan, as he falls upon the sands of the Orient at noonday, when from some minaret the hour of prayer is called, and prays, "God is God ; Mohammed is his Prophet," might answer the same.

Young Friend, be able to give a reason for the hope within thee. Let the world know that Quakerism has a distinct individuality. Be not a copyist or a drone in the human hive. We should not be blown with every popular doctrine. These doctrines are very much like the milliner's stock, very popular this year, only to be discarded the next. As disciples of Fox and Penn, we are not called to any such fickle heirship, but we are left an inheritance all bristling with individuality. Let us see some of the more distinguishing marks.

Before there were any critics, there was poetry in the music of the morning stars, when they "sang together and the Sons of God shouted for joy."

Before there was any Spencer, or Kant, or Hume, or Socrates, or Solomon, there was a philosophy in all things.

Before any legislation or parliament or senate, before witenagmote or Sanhedrin, before any Solon or Moses, there was a law in every human heart.

Before any Veda, before any Koran, before any Bible, there was a divine rule of action written on the tablets of every man's conscience.

Before Confucius, before Buddha, before Mahomet, before Jesus walked upon the shores of Gallilee, there was the Christ.

That was the "true light that lighteth every man that cometh into the world."

"He was in the world and the world was made by him." And again, "the grace of God hath appeared unto all men teaching them the denial of all ungodliness and worldly lusts," and "as in Adam all men die so in Christ *shall*" (not may) "all be made alive."

Truth and error are everywhere. They are found in society, in all its organizations. They are intermingled like the meshes of a net. Whence error came is not now for us to discuss. But truth is divine. It is a unit. It is one. God is its author. Truth has not confined itself to any narrow creed in order to make itself a unit, but to a greater or less extent is found in all religions.

No denomination or organization, no clan, kindred, nation or people, ever had a monopoly upon it; and no book or creed ever contained it all. It is like the sunlight. It's limits, God only knows. But this much we know, that it is poured upon all humanity alike.

The sunlight of divine truth is as universal as the sunlight of the solar system, and it is a unit the same as the sunlight. Truth is truth the same, and divine the same, and the word of God the same, whether found in the myths of heathen mythology, the Koran, the Vedas, the Bible, or engraved on the tablets of the human heart.

No grander words were ever penned than these:

"Accept the truth wherever found,
On Christian or on heathen ground."

Ever since God with his almighty fiat said, "Let there be light," there has never been a night so dark that some star's light did not pierce its blackness. So, ever since man became a living soul, there has never been a man, a tribe, a clan, a nation, over whom the dark night of ignorance and superstition and sin, has settled so deeply that no ray of the sunlight of God's truth was there.

A popular theology of the day points to the dark page of human history, all stained with blood and blackened with

vice, and answer that man is "dead in trespasses and sin;" that there is nothing divine in man.

Such teaching will never lift up the fallen. Quakerism looks to the other side and sees that,

"Upward through the blood and ashes,
Spring afresh the Eden flowers;
From the smoky hell of battle,
Love and pity send their prayer;
And still the white winged angels
Hover dimly in the air."

The philosophy of Quakerism finds its foundation in this universal light.

This is the one great characteristic, which like a distinguishing brand runs through all its organizations, all its faith, all its hope, and all its life. It finds its expression in the words of America's greatest philosopher, Ralph Waldo Emerson:

"There is a principle which is the basis of things which all speech aims to say and all actions evolve; a simple, quiet, undescribed and indescribable presence, dwelling ever peacefully in us, our rightful Lord. And to this homage there is a consent of all thoughtful and just men of all ages and conditions."

Romanism lays the foundation of its faith in Apostolic succession.

Calvinism builds its hope upon the doctrine of foreordination.

The Lutheran builds his faith upon the eucharist, "*Hoc mens est corpus.*"

The Baptist, upon the baptism of John.

But the Quaker has, in the language of that poet, whom not only the Society of Friends but whom the English race delight to honor,

"One faith alone, so broad that all mankind
Within themselves its living witness find,
The soul's communion with Eternal Mind—
The spirit's law; its inward rule and guide,
Scholar and peasant, lord and serf allied,
The polished Penn and Cromwell's Ironsides."

The Quaker's philosophy was the philosophy of Jesus. The Kingdom of Heaven is like unto leaven which a

woman took and hid in three measures of meal till the whole was leavened.

'Know you not that the Kingdom of Heaven is within you?' It is the Divine seed planted in the human soul, which may spring up and develop into all that man knows of his duty to himself, his fellowman, and his God. It is the Kingdom of Heaven within the human soul which Jesus compared to a grain of mustard seed. True Quakerism can know no creed.

It abhors dogma. It does not seek to bind the human soul with confessions of faith, but it seeks to enfranchise every soul and leave man free to follow the dictates of his own conscience.

On Sinai's Mountain God with his own finger wrote a law destined to enfranchise mankind and make him free. So divine and so sacred was the occasion that the fires of heaven played around the mountain top. And in the rumbling of thunder, out of the smoke of the mountain, God Almighty gave mankind a rule of action, a rule of life, a law.

Fifteen centuries passed and during all of that time, that divine written law was never proclaimed over a territory as large as the States of Indiana and Ohio. But God is no respecter of persons.

After fifteen centuries of war and vice and carnage, beautiful upon the mountains were the feet of him who brought good tidings, and upon the mountain top of Judea, Jesus declared a new law, a new commandment. New to the dark superstition and ignorance of a rebellious people, but old as Eden's bowers; old as truth itself.

But the Sermon on the Mount had one central truth. The happiness of man. Like the law of Sinai, it was given to teach men how to be men. There is no mysterious theology of imputed righteousness about it. It is simply the rule of pure life.

Eighteen centuries have passed and to-day not one half the race have any

definite idea of this teaching of Jesus. Yet God is no respecter of persons. Is God's law all written in a book? Has he intrusted it to priest and clergy to deal out to suffering humanity, like the apothecary his medicines in his shop? In the name of Fox and Penn and Barclay, in the name of primitive Quakerism, No. God has not set free a part of humanity and left the remainder in bondage. "He that judgeth the ends of the earth, shall he not be just?" Before priest or clergy, before the Gospels, before the Sermon on the Mount, before the law upon the tablets of stone, before the prophets, before the Pentateuch, God himself had written, not upon stones nor yet upon parchment, but upon the human heart everywhere his own divine law.

Can you conceive a Father of infinite love and justice who would deprive one half of his children of his law. Will you accept a philosophy that makes God unjust? How much grander the thought that He has poured out his love on all humanity alike. We are all His sons in that broader, nobler sense.

How significantly the whole doctrine is summed up by that friend of William Wordsworth in a poem found in the old Devonshire house.

"Strong for a power intuitive he pleads,
Some emanation of the eternal light,
An energetic rule, beyond all creeds;
An home-felt fount and test of all that's
right.

Not to one sect injuriously confined,
But like the orb of day enlightens all
mankind;
Within the heart of man a light divine
Through clouds of doubt and fear doth
ever shine.

It warns from every false and dangerous
road,
And points the way, to truth and heaven
and God.

At Sinai's graven stones with awe we look,
With earnest reverence search the Holy
Book;

But older far than Book, or graver's art,
Is God's own record on the mind and
heart."

It is the critic of critics, the scholar, the philosopher, the friend of suffering humanity, the flower of modern France—Victor Hugo, who has said of this philosophy:

"Is there not in every human soul a first spark, a divine element, incorruptible in this world and immortal in the other, which good can develop, fan, ignite and make to glow with splendor, and which evil can never wholly extinguish." If this is not Quakerism, George Fox was not its founder.

The great heroes of this world are the men who have stood in the breach in the world's history. It is when men are breaking away from the old and turning to the new, that the hero comes to the front.

It was in 1624 when George Fox was born at Drayton in Clay, in Leicestershire, England, and his parents were members of the Established Church. His father was a weaver by trade and his mother was of the stock of martyrs, a woman of polish and refinement beyond her station in life. Fox was naturally of a religious turn of mind, and with fond hope his mother looked forward to the day when he would be received into the priesthood as a pillar of the Established Church.

Little did she realize that her son was to be the advocate of an inward faith that would tear down the stones of this temple of creed. It was an age when the human mind was a slave and liberty of conscience synonymous with outlaw.

On the one hand stood the Roman Catholic Church like cold and barren mountains where icy peaks of creed and dogma barred the human mind from progress; on the other stood the Established Church not less dogmatic in its creed or less cruel and exacting in its punishment.

He who dared assert liberty of conscience found himself locked by the Established Church in London Tower, as the heretic found himself locked in Bastille by the Roman Church.

It was an age when the ashes of the martyr mingled with the ashes of the fagot, and Roman Church and Established Church kindled the funeral pyres with the same torch of intolerance. The Puritans, the Independents and the Baptists had broken away a little from the old moorings.

Into such a world as this was George Fox born. He longed for something better. We find him going to priest and clergy; we find him alone with his Bible under the orchard tree in the summer time. But priest and clergy and Bible were not enough. It was one day when alone in the fields, when like that light which shone around Paul as he journeyed to Damascus, it came upon George Fox that God dwelt not in temples made with hands, but that He dwelt in every human heart and soul.

A living God within, a light within, and from that day until that sad hour when in the face of impending dissolution he could look up and say, "I am clear," George Fox had one motto, "Mind the Light." He saw a church, not like a mountain standing in cold and immovable sublimity, but a church like the sea, which is always pure because never still. No creed. No dogma. Every member free to act according to the light within his own soul. This is George Fox Quakerism.

This is the Quakerism of the distinguished and polished Penn. This is the Quakerism of the learned Barclay. This is the Quakerism of that long list of early martyrs and heroes who are now "walking with Him in white." Of Pennington, of Whitehead, of Mary Dyer, of Mary Fisher and last but not less worthy than these, it is the Quakerism of Whittier, and of Lucretia Mott.

This philosophy enfranchises mankind. It could be nothing else than democratic in its organization. Long before the days of Thomas Jefferson, it declared that all men were created equal. That we are all in that higher sense

the Sons of God. It rent the Veil of the Temple and left man face to face with God.

The Quaker saw Divinity in all nature, in the stars of heaven and the grass beneath his feet. In the rock, in the sunshine, and in the rain he recognized the hand of the Creator. He held the Scripture as a most precious record, guide and history. These things were all the voice of his Father speaking to him, but they all speak in general language.

Centuries had passed since the last word in the Scripture was penned; but within his soul the Quaker met God as friend meets friend. It was not some cause in nature or some record written by inspired men centuries ago, though he loved and cherished it all, but it was a living presence within his own soul. It was this that made him a man and not a beast.

And so when the Society of Friends was organized and they assembled for divine worship, they did not assemble to hear priest or clergy. He cared not for all the theological training of college or university, so far as the purposes of his worship were concerned.

The most eminent divine that ever came from Cambridge or Oxford had no greater place in the Quakers' public worship than the most ignorant slave from the galleys. Scholar and lord and serf were all upon the same plane in their hour of worship. What was theology, what was science, what was philosophy, what was eloquence compared with the voice of God in his own soul?

"What though no preacher speak the word

A minister is there
A minister of wondrous skill
True graces to impart,
He teaches all the Father's will
And preaches to the heart."

"Who makes his still small voice be heard
By all his listening worshippers;
Who speaks and is the living word
Our Minister of ministers."

He ignored the music of organ

and the song of trained choir, that he might listen to the music of heaven within his own soul. Sweeter far than the harmony of the musician's art is the music that comes from living in harmony with the will of their Creator.

"The deepest waves are out on the ocean
and never shall break on the beach,
The sweetest songs are sung in silence and
never shall echo in speech."

While others attended divine worship to hear men preach, the Quaker attended to hear the voice of God in his own soul. With what solemnity it clothed his public worship. The responsibility was upon all alike. Who would dare turn a soul from its communion with God unless he could speak as the oracle of God.

There is no hypothesis conceivable upon which this idea of public worship can be reconciled with the idea of a hireling ministry. The moment men are hired to preach the gospel, that moment the individuality of worship is destroyed. That moment you turn the hearts from the Light within to the preacher, that moment you turn men away from the voice of God to listen to the voice of man. Individuality of worship is gone. Man no longer assembles to listen to the still voice in his own soul. But he seeks entertainment. His mind is no longer active but becomes passive, simply receiving what the minister may be pleased to give.

When Simon Magus sought with money to buy the gift of healing, Peter pronounced the awful curse upon him.

"Thy money perish with thee."

My friends, you can no more buy God's truth by paying a pastor so much per year than Simon Magus could buy the gift of healing.

Think you that God would not sell the gift to administer comfort to the human body, and then would sell the gift to administer comfort to the human soul? I tell you, nay. God's truth is not to be sold like stocks in the market.

"The hour cometh and now is . . .

when the true worshipper shall worship the Father in spirit and in truth."

This does not mean that the worship shall be performed by the payment of a pastor, who by the receipt of money is under obligations to conduct divine service. "Truly ye have received, truly give," is the doctrine of all who can truthfully bear the name of Friends. This doctrine is democratic in its effect on Governments. Time forbids that we do more than refer to a few of the many efforts of early Friends for toleration and liberty.

No more fitting word ever was chiseled by sculptor than that one word upon the pedestal of a statue of William Penn, "Toleration."

Beneath the wide spreading branches of the Shamaxon Elm, he met the red man, not as a savage, but as brother, there to make that treaty, unsworn and unbroken. He treated the savage of the wilderness upon that high plane of brotherhood and conquered him, a thing the sword has never done; it only almost exterminated him.

It was here on the banks of the Delaware, almost a century before the United States Government was formed, that Penn established a true local democratic government. It is significant that old Independence Bell rang out American liberty within sound of the Shamaxon Elm.

The seeds of liberty planted by Penn were not more glorious than the contention for liberty and toleration made by Friends in the New England colony. In the primeval forests of New England God was planting the seed of a great nation—not a nation of thirteen colonies along the Atlantic coast, but a nation extending from ocean to ocean.

But among the seed were the cruel tares of intolerance. These must be plucked. God sent Mary Dyer, William Robinson and Marmaduke Stevenson to the Boston Colony with one mission.

It was the burden of their mission, it was the last sentence of Mary Dyer

on the scaffold: "Repeal your laws of intolerance."

These three Friends made that scaffold on Boston Common glorious like the Cross. Recent writers of Boston history have defended this action on the part of the Puritans by asserting that the Friends were "an illiterate and lawless set." They quote for their authority Cotton Mather.

At some future time I hope to enter into a discussion of this question. Suffice it to say now that Mary Dyer was a beautiful lady of polish and learning beyond her contemporaries. Her husband was the first Attorney-General of the Province of Rhode Island, and when Boston history is truly written, much that is false will be shown in the recent denunciation of the early Quakers.

The death of Mary Dyer on Boston Common was the death blow to Puritan intolerance. The laws were repealed. America was to inherit tolerance and liberty rather than intolerance and oppression.

One more word young Friend. Such a church is not through with its mission. Its name may change but its principle will never die. Heaven and earth shall be its beams and its rafters, the Inner Light its foundation, conscience shall be the unstained windows through which the light of truth shall enter.

Inspired intellect shall be its pulpit, and toleration shall be her keystone.

Let science scale the heights of knowledge. Hand in hand it will go with it, for it will accept God's truth everywhere.

Let Philosophy dig deep; we will not fear, for it can never dig deeper than the intuitive knowledge of God in the human soul.

Before such an organization, creed and dogma and skepticism, that triumvirate of evil, shall go down in the sea of time, "without a sound, unhonored, unwept, and unsung."

Young Friend, let not another take

thy crown. If thou hast ever been ashamed to be a Quaker, be no more.

WILSON S. DOAN.

THOUGHTS ON PRAYER.

An adequate definition of the character and purpose of Prayer cannot be attempted in the short article which comes within the limits of our space. Our desire in alluding to the subject is rather to call attention to some aspects of this Christian privilege which strikes us as important. It has been said most truly that "Prayer is not an empty utterance, or a repetition of sacred formulas, but the movement of the soul putting itself into personal relation and contact with the Unseen Power, whose presence it feels before it is able to give it a name."

Popular ideas connected with prayer have often been very anthropomorphic. Men have been too ready to think of the Invisible Being whom they address in prayer as One needing to be reminded of His duty, or aroused to regard and supply the needs of His creatures; as One, who, being without a fixed purpose, may be swayed to and fro according to the pressure brought to bear on Him by importunate request. Not unfrequently, indeed, prayer has been used as men use a lever to move a dead weight, or overcome a resisting force. In like manner it has assumed an attitude which aims at moving an unwilling Donor to bestow his gifts, to distribute his favors, or to accommodate his providence to meet some special personal requirements which He had overlooked, or even to alter the course of nature for some desired object.

We do not mean to imply that the heart should never go out in desire for personal well being, or the good of others; on the contrary, it belongs to the very essence of our human nature to express its conscious longings to a Power who is believed to be able both

to understand and to answer our prayer. But the attitude of our mind will be largely characterized by the thoughts we entertain of the Being to whom we make our requests. Hence, the importance of right thoughts about God. Our highest ideal is presented in the Gospel of Jesus. The vision of God given to men in Christ is the centre of the loftiest conception men possess of God, which is his Fatherhood; and the witness of the enlightened conscience is ever progressing in harmony with the divine ideal He presented. To possess a devout consciousness of relationship with God as "Our Father" is the first and most important step in the Christian grasp of prayer. To understand, as Jesus taught, that God's fatherhood is not restricted to a favored section of the human race called believers, and withheld from all others, is to recognize the universal grace of God. Believers grasp it, and have the witness in themselves, whilst men who live apart from God, alas, do *not* grasp it; yet absence of belief cannot alter the fact. A man's blindness does not extinguish the sun, though he does not see it; a successful operation gives him sight, and he is filled with joy by the sunlight. Jesus taught the multitude that God spreads his beneficence over the just and the unjust, makes His sun to shine on the good and on the evil, and is kind to the thankful and the unthankful. His tender compassions are over all His works. To believe that, being Father, and having a perfect, all-wise, and all-loving nature, a true Father-heart, God must by that nature be ever seeking to evolve the highest and truest well-being of His children, is at once to grasp the secret of prayer, and to transfer a mere blind and often ignorant importunity into a communion or converse with God, as One who watches with an infinite or ceaseless sympathy the condition and enjoyment of His creatures.

This belief has been held by many

devout men, and, in thoughtful minds, is taking the place of a former and more imperfect idea of the nature and object of prayer. More than thirty years ago, Professor Jowett wrote in *Essays and Reviews* the following trenchant remarks on the subject:

"There is nothing that more requires to be stated than that prayer is a mental, moral, spiritual process, a communion or conversation with God, or an aspiration after Him, and resignation to Him, an anticipation of Heaven, an identification of self with the highest law, the truest idea, the blending of true thought and true feeling; of the will and the understanding, containing also the recognition that we ask for nothing but to be better, stronger, truer, deeper than we are."

To conceive of prayer in the simple light of filial speech with the Father of the spirits of all flesh, in which His child seeks "to realize and vitalize his relations with the Supreme and Eternal Spirit," is to embrace a conscious connection with God's purposes, which are evolving by a Divine process the answer to prayer,—a devout communion with an Almighty and All-loving Helper, a tender yet righteous and holy Father. The will is thus brought into line with the Divine will, and the sense of co-operative dependence and trusts rests on whatever means the Divine Father may be pleased to use to carry forward His beneficent designs for ourselves and for others.

It is, perhaps, less difficult to understand the value of this communing with God, as far as it effects our personal growth in that which makes for our highest good, than it is when our converse goes out on behalf of those who are living in ignorance, darkness, or sin. We naturally pray that these may experience such change as shall bring them the good we ourselves are conscious of receiving. We ask God to bring about this result, and so we pray for the "conversion of the

heathen at home and abroad." Is this right? Certainly it is. But it is an imperfect conception of facts if we think we care more about it than God does, or that we are to urge Him with prolonged importunity to work out this result. He is always working, even though we may not understand His way; and, so far as we are concerned with the work, prayer will become the avenue by which we discover that our first duty is that of obedient sonship, seeing to learn how we can best co-operate with the mind of God for the uplifting of the race. In short, prayer is translated into active co-working with God; it is God in action through us—"The supplication of a righteous man availeth much in its working." (R. V.)

The child-mind begins very early to feel the necessity of asking for what it desires. Material benefit is its first quest. By degrees it becomes conscious of wants which are not material, and learns their nature by intuition, as well as by observation of what the parent desires. The feeblest utterances or dim yearnings of child-life in spiritual things should not be despised or condemned, even when they take a very primitive and material form. It is an important part of the duty of parents, teachers and preachers to lead the mental perceptions of the child, as he is able to bear it, into correct lines of thought on the nature and privilege of prayer. When the kindergarten and picture-book stages of mental training are passed, they will be found to have formed a valuable base for the development of higher mental activities. So in spiritual education, a child will soon comprehend from the lesson of its material wants supplied by a parent's care, the supply which the Father in heaven only can give to the spiritual needs of His child, and for which He imparts the impulse of prayer—which is asking—in order that the heart of His child may be receptive of His good. The words of a

recent writer* very happily express a sentiment we do well to cherish :

"I am certain that no loving-hearted earthly father ever wished that his children should shrink back from such petitions (for material gifts) as a sin. And so I think that when, in the agony of a great sorrow or a great fear, the heart of the child cries out to the All-Father to spare or to save, to withhold the cup or grant the boon, no judgment will go forth against him from the Infinite Love, even though the cup be not taken away or the boon be refused. Only, as the child grows wiser and more truly realizes what and who his Father is, he will rest more serenely in the Divine Will, and his longing will more and more turn to the moulding of his own will to the will of God."

How important, then, it is to cultivate the spiritual ideal of prayer as the blessed privilege of converse with the All-good, however simple its method and utterance ; a converse which begets like mindedness, that thinks God's thoughts after Him, that keeps in view the duty of co-operating with a ceaseless beneficence, rather than of asking change from conditions which, however seemingly adverse, may yet be among the agencies the Mind of Truth is using to lead us to desire only that the Will of God may be done.—*British Friend*

HUNTINGTON, IND.

The Young Friends' Association met at the home of Michael Moore on 9th mo. 30th. The programme for the evening was prepared principally by the children, and proved a very pleasant change *from our usual line of work.*

On 10th mo., 28th, met at the home of Charles Moore. After a short silence, the routine business was transacted. For the second time in the

history of our Association, the member who was to prepare a paper was absent. This brought forward the question whether it would not be wise to have the Executive Committee prepare an "Emergency Programme." After some discussion, it was decided that this would not be best, as all members are expected to cheerfully and willingly do their part towards the growth of the Association ; also, that having at least two months in which to make their preparation, that they should be ready, and if, from any unavoidable cause they are absent, that their paper could be read by some other member.

The Secretary then called the roll, each member responding with some thought or quotation.

Adjourned, to meet 11th mo. 24th.

CLOTILDE D. EDMONDSON,

Cor. Sec.

EASTON, N. Y.

A meeting for the purpose of organizing a Young Friends' Association was held at the home of Julia A. Baker, at Easton, 11th mo. 13, at 2 p.m.

The meeting was called to order by Butler M. Hoag. Flora C. Wilbur was chosen secretary for the day. The constitution was read by the Secretary. It was then read in sections and considered ; after a few changes it was approved by the Association.

A paper being passed, fourteen signed their names as members of the Association. The Nominating Committee named the following persons, who were elected to their respective offices: Charles E. Wilbur, President ; Mary Phillips, Vice President ; Flora C. Wilbur, Secretary-Treasurer ; Phebe A. Hoag, Correspondent.

After a brief silence, the meeting adjourned, to meet at the same place 12th mo. 11th.

P. A. H.

To the pure all things are pure.—*Shelley.*

*" Sermons for the Day," by Rev. Richard A. Armstrong, B. A. (August 1898). Published by W. H. Greenwood, Liverpool.

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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TERMS—Per Year, 75c.

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

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

Our sympathies have been with the advocates of peace in the United States, both before and since that country's war with Spain, and we have admired the stand taken by both the *Friends' Intelligencer and Journal* and *The American Friend* in regard to it. The nations seem to have much to learn yet before Christian principles prevail. They delight to wallow in the lowlands of the animal instinct. Just so sure as the physical is the lowest nature of man, war is the lowest form of settling national and international difficulties. We fear national development is of too low a plane to promote at present the Czar's most excellent proposition for disarmament. Much that passes for Christianity is accountable for the crime of war.

The oppressed Doukhobors of Russia, who for a number of years have been persecuted by Russian government on account of their peace principles, are coming to Canada by

thousands. Probably over 6000 will reach their allotted homes in the Canadian North-West within one year. Two parties of over 2000 each are expected early this winter. They will be allowed the use of emigrant shelters by the Canadian Government during the winter. Friends on both sides of the Atlantic have been active in securing relief to this greatly oppressed people. We welcome them to Canada, where they will enjoy full liberty of conscience.

Our hearts warm with sympathy to the generous act of the Canadian Government in granting to the Douksbours a refuge and a home within our vast Dominion. We believe no worthier emigrants ever landed on this continent. We are willing to except for the sake of some who pride in ancestral lineage, the landing of the Pilgrim Fathers, and the coming of Penn and his followers, destitute though they be from pillage and persecution at the hands of the officials of the "Prince of Disarmament," yet they still possess persistence and application which, together with other good qualities, will soon make the fertile soil of Canada yield a rich livelihood, a comfortable and happy home; and the persecution howsoever cruel and bitter and dark, will finally be seen in the light of a blessing in disguise. We feel thankful to our Government that while other nations are expanding through the grasp of avarice, she is quietly seeking progress by peaceful means in such humane acts as this. Verily, she will have her reward, just as an individual who opens the door to the wanderer, clothes the destitute, and feeds the hungry.

A large proportion of the subscriptions to YOUNG FRIENDS' REVIEW expire with this issue. A prompt renewal by all such will be very acceptable, and will save us much extra work and some expense. Along with our old subscribers we hope to receive

many new names this year. There is certainly none too much encouragement given by the members of our Society to its current literature. The work of the publishers of our papers is very largely a work of love—bringing very meagre financial returns. A little more zeal with many in this matter would be mutually beneficial.

Our club raisers are at work and names of subscribers for 1899 are already coming in. We again ask our co-workers to help in increasing largely the circulation of the REVIEW for 1899. We have a number of old friends of the REVIEW who have been working for it ever since its young days, and who have been instrumental in establishing it firmly in many of our Meetings. These we feel we can depend upon now as in the past, but we wish to increase the number—by enlisting workers in other neighborhoods. We shall gladly send sample copies to any upon request.

There is plenty of room to double our present number of regular subscribers at this time, and a little extra work and zeal on the part of all interested will do it.

We can see during the 13 years that the YOUNG FRIENDS' REVIEW has been published, a deepening and broadening, and developing of religious thought throughout our Religious Organization. It is some satisfaction to be recognized, by many of the brightest and best among us, as being one of the means of this advancement. Some writers of advanced thought have found the REVIEW the only available means of reaching our members, and such articles by them are of lasting value to the Society. We shall continue a medium for liberal and developing thought.

Through an oversight we failed to credit "The Peacemaker" for the article entitled, "The Czar Nicholas and His Disarmament Proposition," which appeared in last month's REVIEW.

BORN.

FRITTS—On the 1st of 11th mo., to Joseph and Mercy E. Fritts, of Darien, New York, a son, who is named Raymond G.

SWARTHMORE COLLEGE
NOTES.

On the 22nd of 9th month, Swarthmore opened its doors to welcome back old students and to receive new ones. The present enrollment, 180, is unusually large, and seems to promise a prosperous year.

Some changes are noted in the corps of instructors, Prof. Beardsley's place being filled by Prof. W. W. Stine, and Prof. Gummere having left the college in order to pursue mathematical work at Harvard, President Birdsall conducts the classes in pedagogy, and the chair of psychology will be filled by Dr. Trotter.

Dr. Houghton will fill the place of physical instructor for the boys so long held by Dr. Shell.

A number of changes and various improvements have been made both inside and outside of the college building. The most extensive change is the introduction of a new heating apparatus, the old system not being equal to the present needs of the college.

The college this fall opened with fine prospects for its future. There are over seventy students in the freshman class, a larger number than there has been for some time.

Everyone is by this time settled to his year's work, and the freshmen have gotten acquainted with their professors and fellow students.

The football team has disbanded after a very successful season, having won in all games except those against Bucknell and Haverford.

Mary C. Bradford, of Denver, Colorado, delivered a lecture, "The Ideal Republic," before the students on Fifth-day evening, Nov. 17th.

On the twenty-third of November most of the students went home for the Thanksgiving holidays, returning on the twenty-eighth.

The French Department has been made exceptionally interesting by the introduction of the International Correspondence, by which the pupils are put into communication with students in France. Dr. Magill has now a valuable assistant in Mme. Hortense Nicholai.

The Classical Club has met and organized, and a season of profitable and pleasant work is anticipated.

A number of interesting lectures have been given in College Hall; among others, a lecture on the Doukhoborts, by Aylmer Maude, and a talk on "College Settlement Work" by Miss Davies, of Philadelphia.

The Young Friends' Association has been started, and all the college societies are fairly organized for the year.

An improvement which has long been needed, and is now actually to be realized, is the re-asphalting of the walk from the station to the college.

M. S. H.

NEBRASKA.

REPORT OF NEBRASKA HALF YEARLY
MEETING OF FRIENDS HELD NEAR
GENEVA, NEBRASKA, 10TH MO.,
29 TO 31ST, 1898.

Seventh-day—A short meeting was held, the number present were few, but it was pleasant to remember that the promise was once made "that where two or three are gathered together in my name there am I in the midst, and that to bless."

A few familiar faces were welcomed from Lincoln and Garrison.

The meeting was a pleasant one and queries satisfactorily answered.

First-day—A goodly number assembled. After a season of quiet, prayer was offered in which we think all united with him who voiced our

desires, and gave thanks to our Heavenly Father for his care and loving kindness in permitting us to meet in another reunion as friends and neighbors, and petitions went forth that we have help to go on step by step, as individuals, getting nearer and nearer to our Heavenly Father.

Then followed expression of thought as presented.

One spoke of the love that knows no bounds. The love of the Father is just as strong for the wayward ones as any others. God visits each and everyone, and as individuals each must render an account.

All the world has a right to worship. God's spirit has gone into the world to convince all of righteousness. His Holy Spirit has gone forth—it is a *present* thing, and is to abide with us forever, and we should realize it, and it will be a comfort to us. We shall know that all may escape the judgment that is unto death. What right have we to live contrary to His love. We must individually realize the divine arrangement to teach and justify the soul and mind. God will separate the wheat and chaff.

Whittier's "Eternal Goodness" was then read which is so rich in sentiment, and the closing words "I cannot drift beyond His love and care" were dwelt upon. Sometimes we think we drift away from Him more than at other times.

We should cultivate the habit of realizing the presence of this higher power, and it will permeate all the parts of our being: It will cause the individual if he stray away to return to the Father, as did the prodigal son, and He will properly feed and clothe us. If the shoes are properly worn we will walk in right paths. Good will be given to nourish our souls and we will reach out to our neighbors in love. We will reach out the hand of fellowship to help. We will look on the bright side of life. We will be kept pure. We will never drift beyond

our Father's love and care. If each seeks to do the best he can, we will be gathered to the Father. Let us be faithful, have courage and fear no evil; we will grow in grace and eventually be gathered around His Throne.

Theoretical religion was spoken of as of little benefit except love of the Father be in the soul—"Christ in you the hope of glory."

May we build up in faith and good works.

The morning session then closed with prayer.

A programme was presented at the second session by the First-day School Association. From the lisping lips of babyhood to the expressions of those who have seen many years, came wise thoughts, rich thoughts for the uplifting of each and every learner. Precept on precept, step by step we must be led into a higher life. The thoughts presented were like the scattering of good seed. May they fall into good ground and bear fruit unto righteousness.

A pleasant letter was read from Catherine Anna Burgess.

Also some "Gathered Thoughts" at the Richmond Conference by Nellie Shotwell.

Session closed by reading in concert a selection on "Prayer."

Second-day—After the queries were answered, one said, "Seemingly they were from the Heavenly Father more directly than from our brothers and sisters, and that it is a duty to have watchful care over each other. Each is more or less responsible for others. Do we fully realize this?"

Kindly letters were read from Edward Coale and Mary G. Smith, which were pleasant reminders that we were kindly remembered, and, that though separated by many miles, yet in spirit we are one.

Our Half-year Meeting was closed as well as begun by thanksgiving and prayer.

Com. { N. S. F.
C. E. S.
M. O. S.

AUNT RACHEL.

Poem read at the annual celebration of the Pioneer Association of Springfield Township, Hamilton Co., Ohio, September 5, 1898, by Jere M. Cochran, Glendale, Ohio.

What means this throng of country folk
About Aunt Rachel's dwelling?
Did hospitality invoke?

Is this of pleasure telling?
Ah, no; a knot of sable dye
On front doorknob suspended,
And somber hearse awaiting by,
Denote a journey ended.
With whispered greetings, neighbors all
Attend Aunt Rachel's funeral.

Within the parlor's curtained gloom
The saintly one lies sleeping,
While, ranged about the quiet room,
Sit women-mourners, weeping.
Serene on silken pillow there,
Her pallid face reposes.
Her head enwreathed with snowy hair,
And crowned with garden roses;
Queen always by a lowly fate;
Queen still, Aunt Rachel lies in state.

She reigned by love; her royalty,
God's charter to the humble,
To her was steadfast loyalty,
Though other thrones might crumble.
Her home was comfort and content;
She walked abroad rejoicing;
Sweet sunshine followed where she went,
Her heart the song birds voicing.
Life's duties done, with death's release,
How well she wears her crown of peace!

At length the pastor, old and wise,
With hands upraised towards heaven,
In trembling speech, with tearful eyes,
Commends her soul there given;
Then, when a quavering hymn is sung,
He tells her simple story,
From when life's gate was gently swung,
On to the gates of glory—
The babe, the child, the dear girl friend,
The woman strong, old age, the end.

To pioneer cabin in the West,
With tall trees towering over,
By mother brave to be caressed,
A father bold to love her,
There came our little queen to rule
Her subjects in the wildwood,
And teach in home's delightful school
The tyranny of childhood.
O Babyland, must all your folk
Put on our necks the despot's yoke?

At school (the aged man goes on)
One autumn morn I met her,

And were I far, these years ago,
 I never could forget her.
 Beamed up her brown eyes steadily,
 To greet the master's query ;
 "I'm Rachel," quoth she readily ;
 Quoth he, "I love thee, dearie."
 Austere old Quaker, harsh and grim—
 The little maid had conquered him !

When spring adorned the verdant hills
 With blossoms bright and charming,
 Or summer banked the valley rills
 With gems and spangles swarming,
 No fairer flower graced the day
 Than she to us who knew her ;
 The birds sang sweetest on her way,
 The blossoms nodded to her.
 All nature seemed to love the maid,
 And all its love she well repaid.

We see her in her own home-nest,
 In motherhood presiding,
 With gracious spouse and children blessed,
 And naught but joy abiding.
 We see her cup of gladness filled,
 Anon her cup of sorrow ;
 To-day God's fullest bounty willed,
 Bereavement sore to-morrow.
 Resigned to Heaven, its promise won,
 This was her prayer, "God's will be done."

God's will be done ; yet sad to feel
 That this must be the summing—
 A long life, filled with woe or weal,
 All to this measure coming,—
 A narrow bed for death's long night,
 Yet for it resignation ;
 The star of hope her guiding light,
 And faith her consolation.
 So pray we, till our race is run,
 God's will be done ! God's will be done !
 —Farm Journal.

HIRAM POWERS AND YOUNG LEIGHTON.

It was on the advice of the American sculptor. Hiram Powers, that as a lad Frederick Leighton was allowed to follow his predilection for an art career. The question was settled in Florence about 1845, when he was about 15 years old. His father showed a portfolio of sketches to Powers and asked if he would recommend him to bring him up as an artist. The sculptor asked for a week to think the matter over. At the end of that time he said, "Mr. Leighton, your son may be as eminent as he

pleases." "Shall I make him an artist, then?" asked Mr. Leighton. "That is out of your own power," was the reply. "Nature has done it for you." So it was agreed that young Frederick should study to become a painter, but only on condition that he should not neglect any other part of his education in consequence.—*Art Amateur.*

Choose always the way that seems the best, however rough it may be. Custom will render it easy and agreeable.—*Pythagoras.*

God never gave man a thing to do concerning which it were irreverent to ponder how the Son of God would have done it.—*George McDonald.*

A minister surprised his congregation by saying, "I have forgotten my notes, and shall have to trust to Providence; but next time I will come better prepared."

All the glory and beauty of Christ are manifested within, and there he delights to dwell; his visits there are frequent, his condescension amazing, his conversations sweet, his comforts refreshing; and the peace that he brings passeth all understanding.—*Thomas A Kempis.*

Ourselves are to ourselves the cause of ill;
 We may be independent if we will.

—Churchill.

True, conscious honor, is to feel no sin,
 He's armed without that's innocent within.

—Pope.

The drying up a single tear has more
 Of honest fame, than shedding seas of gore.

—Byron.

A relic of the Maine has found its way to Ireland in the shape of a gold watch and massive chain which was the property of C. O. White, son of Mr. White, of Youghal, County Cork. White was chief master-at-arms on board the ill-fated American man-of-war. The case of the watch was somewhat dented, and the interior injured by lying in the water for some days, but otherwise it was not much damaged.

Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION

MEETINGS FOR WORSHIP.

- NEW YORK**—East 15th St., cor. Rutherford Place. First-days, at 11 a.m. and 3.30 p.m.; Fourth-days, at 10.30 a.m.
- BROOKLYN**—Schermerhom St., bet. Boerum Place and Smith St. First-days, 11 a.m.; Fifth-days, 11 a.m.

FIRST-DAY SCHOOLS.

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

YOUNG FRIENDS' ASSOCIATION.

- BROOKLYN**—Second First-day of the month, 8 p.m., in Meeting House, Schermerhom St., bet. Boerum Place and Smith St.
- NEW YORK**—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St.

CALENDAR.

Twelfth Month:

- 2nd. { Fair of Young Friends' Aid Association—Silver Anniversary. Afternoon and evening, 226 East 16th St., N. Y.
- 3rd. {
- 4th. Preparative Meetings, New York and Brooklyn, at close of First-day morning meeting.
- 7th. Lecture at Friends' Seminary, New York. "A General Talk on Art," by Wm. M. Chase: 10.30 a.m.
- 10th. Monthly Meeting, New York, 2 p. m. Supper in basement. Meeting for discussion of Richmond Conference, 7.30 p.m.
- 11th. Young Friends' Association, Brooklyn, 8 p. m.
Friendly Hand, at close of morning meeting, Brooklyn.
- 14th. Young Friends' Aid Association, New York, 8 p. m.

Seven of our members attended the Conference of Friends' Associations at Westchester, Pa, 11th mo. 19th. The meetings were full of life, and much more satisfactory than those at Newton a year ago. A notable advance in the proceedings was the omission of the roll call of delegates. A message of greeting from the Half-year's Meeting recently held at Plainfield was cordially received, it being the first formal and official recognition of the Young Friends' Association movement by the Society.

On the Fourth-day morning preceding each Monthly Meeting through the school year there is a lecture at First Seminary, to which all who are interested are welcome. Last month Mrs. Frederick Nathan, President of the Consumers' League, told of the work of that organization in securing fair treatment for the employees of the large retail stores, and its desire to arouse a public sentiment against sweat shops that will make them impossible. The success of the League in the first eight or nine years of its existence, is a promise of still further success to come.

On the seventh of 12th mo. Wm. M. Chase, the well known artist, a patron of the Seminary, will give a "General Talk upon Art." Mr. H. Tolman, referred to in connection with the "League for Social Service," will give an illustrated lecture in 2nd mo. on the work of the society for improving the condition of the poor.

Fortunately the good men do is not always interred with their bones. If it were, the death of a man like Col. Geo. Waring would be a never-to-be-forgotten calamity. As it is, we regret that greater opportunity for him is cut off, but rejoice in the far-reaching radiance of what he had already accomplished. Few names are more worthy of being added to the list of great men. Many people have conceived noble ideals; his was the greater gift of being able to execute that which he had conceived. Nothing is more rare than the power to do *well* what the hand finds to do. Geo. Waring's ideal of a clean city may well be ranked as a divine inspiration—a heavenly vision. The courage with which he undertook its realization, and the skill and judg-

ment with which he carried it forward command admiration; while the finished product of his thought and labor will shine forever as an example to municipalities. New York City must always be better for having once been *clean*. And its citizens must be better, first, for having seen the virtue of cleanliness, and second, for having known a man who could conceive *and execute* a work so perfect.

Friends are often referred to as "Followers of Fox and of Penn," and if the expression is not taken too literally, there can be no objection to it. But inasmuch as the distinctive peculiarity of Friends is that they are followers of no man, each finding his Guide within himself, it is misleading to speak of them as followers of any one. Undoubtedly there have been, and still are, Friends who look to Fox and Penn and others for what they should find within. But the more they accept on the authority of these worthies, the farther they get from the spirit of their teachings. There is but one authority for us all, and each must in the end be his own interpreter. If my interpretation differs from that of Fox or of Penn, I must do as Fox and Penn did — be faithful to the Light within, though it lead me far from the paths trod by those I fain would accept as leaders.

The test to be applied to our views, according to a certain minister of our Society, is, "Are they consistent with the teachings of Jesus Christ and with the testimonies of Friends?" Granting that all true views may be consistent with the teachings of Jesus and with the testimonies of Friends, these still are not the standards by which a true Friend and Christian will test his opinions. His views must be consistent with his own apprehension of the truth as he finds it. He may learn to see more clearly and interpret more truly by studying the teachings of Jesus and the testimonies of Friends;

but if he accepts any view merely because it is consistent with these, or rejects any merely because it is inconsistent with them, he is violating both.

A grave thing in the planning of one's life is the decision as to what is worth while. We are given a certain amount of vital energy and allowed to solve, each for himself, the problem of how to expend it. Too often we lose sight of the final outcome. We calculate only the immediate results of an act with no reference to its ultimate bearing. We may not be able always to estimate correctly, but in this particular we shall improve with experience. A more general cultivation of a habit of calculating values with reference to the greatest good would certainly be productive of marked results.

In discussions of the qualifications and the duties of Elders, it becomes apparent that many Friends think that the only way in which an Elder may perform his duty to the Meeting and to a minister is to request the latter, when he becomes objectionable, to be still. But this is only the negative part of the Elder's duty, and one that he might never be called upon to do, if he were faithful in the performance of the positive parts. Encouragement, suggestion, warning, constructive rather than destructive criticism, judiciously given would prevent the development of most of the faults that beset our ministry, and that soon grow past all cure. For if we think of it, we shall find that what is most objectionable, in those whom we would "elderize" is the manner of delivery and not the matter of the discourse. If a speaker were warned the first time and every time he allowed himself to drop or rise into a "tone," he need not form the habit; if he were cautioned at the beginning and all along, when he displayed a tendency to talk on after he had delivered his message, he need not form that habit; if he were told

every time he spoiled the effect of a good thought by adding to it too many other good thoughts, he might learn to be more saving of his ideas; if his attention were called to his peculiarities of speech, and to phrases or words that were too often repeated, he might guard against them. None of these things is constitutional, until it becomes so by habitual indulgence. Few will be able to overcome such faults once they are established; no one need even contract them if the Elders do their duty.

The thoughts a person feels it right to give expression to in meeting, he must be permitted to utter, if he is sincere in his belief that it is his duty to speak them. We must, and we easily can, learn to listen undisturbed, to what we do not unite with. It is only when the utterance is offensive in form, or unduly prolonged, that we ought to object. The difference in view is to be expected; the offensive form or undue length is inexcusable.

A new society has recently appeared to join in the movement for social reform, which seems to have adopted a rather novel method of work. The "League for Social Service" has for its object the education of popular opinion and conscience, from the arousing of which must come every needed reform, whether moral, political, industrial, or social. It desires, further, to afford a medium through which aroused public sentiment can be effectively brought to bear on legislation.

In order to accomplish these results, the League is systematically distributing literature, and has established a bureau of information and a lecture bureau. Leaflets will be issued on the various problems of the day, written by men and women recognized as authorities. These leaflets will be adapted to all classes, and will be furnished at a small cost. It is hoped that they will

be systematically distributed by the various young people's societies, so as to reach every community.

The League is prepared to indicate the latest sources of information regarding present day problems of all kinds.

It is also preparing to arrange lecture courses and to secure lectures on social problems. In addition it will prepare a series of lantern photographs for illustrated lectures. These slides will be sold or rented to societies, or to individuals.

Among those directly interested, are Richard Watson Gilder, Rev. Washington Gladden, Rev. E. E. Hale, Margaret E. Sangster, Rev. Chas. Parkhurst, and many other well-known people.

For full information regarding the League, letters should be addressed to Wm. H. Tolman, Fourth Ave. and Twenty-second St., N. Y.

The following Egyptian story is notable as reflecting so well the ideas of Friends regarding religion:

"A certain Pasha had for his treasurer a devout Jew who the nobles hated, and they accused him to his master as one who denied the Koran, and deserved to be cast out. The Pasha summoned the royal treasurer, and said, 'Tell me what is the best religion.' The Jew thought within himself, 'If I say the religion of Abraham, as I ought to do, I shall lose my head. If I say the religion of Mohammed, I shall deserve the curse of God.' He therefore said, 'O King, I will tell thee an Eastern story, and from that thou mayst judge which is the best religion.' The Pasha bowed assent and the treasurer went on: There was in Cairo a jeweller, who had three sons. On one of his visits to Damascus to buy goods, an old merchant said to him, 'Abou Hassan, I have a talismanic ring, which I will give thee. It will make its owner wise, truthful, generous and pure.' Abou Hassan accepted the

ring and wore it; and as he walked the streets, people were wont to say, 'There goes Abou Hassan the wise,' and others, 'There goes Abou Hassan the truthful.'

When the old man drew near his end, he said to himself, 'If I give this ring to any one of my sons, it will fill the others with envy. I will, therefore, make two rings exactly like this talismanic one, so that no one can tell the difference.' Not long before his death he called his sons to him separately, and after assigning to each his portion of land and goods, handed him a ring saying, 'Keep this ring for thy father's sake, and mayst thou be just and wise, truthful and kind,' and charged them to wear the trinklets concealed in their girdles.

When the days of mourning were ended, the younger brothers dined at the elder brother's house, and after the feast was over, the elder brother said, 'Our father was a good man, but he loved me more than you, see, he gave me this talismanic ring.' 'No!' cried the others in one breath; 'he gave me the ring.' The rings were carefully examined and no difference could be discovered among them. Sorely puzzled they agreed to leave the question to a wise rabbi, who gravely said, 'It will not be known till you die which has the true ring. The man who has lived a pure, honest, truthful and generous life will be the one who has the true ring.' 'So,' said the Jew, 'Oh King, men in their blindness have many religions, and God in his pity overlooks their folly. When these men stand before Him in judgment, that religion only will be true which has helped them to live a holy life.'"

YOUNG FRIENDS' ASSOCIATION.

New York,
10th mo. 23rd. At this meeting was tried the experiment of throwing the discussion upon the meeting without any opening paper. After the usual pre-

liminary business, "The Friendly Observance of Holidays" was announced as the subject for the evening. The discussion was quite general and some diversity of opinions appeared. The celebration of "holy days" was what the early Friends' objected to, on the ground that all days are holy. The observance of the modern holiday—except church holidays—is not open to the same objection. Christmas, though a church day, is not generally kept as a holiday; and its observance as a time of giving was strongly urged by several speakers. Easter, a day that has received from Friends much less notice than Christmas, seemed to some to be worthy of celebration, not as an anniversary of the reputed resurrection of Jesus, but as a day of rejoicing over the return of spring and the reawakening of vegetation.

Easter, Thanksgiving Day and Christmas, seem to be natural holidays, worthy of observance quite apart from any theological or ecclesiastical drapery that may have been hung upon them by the churches. As such days were celebrated long before Christianity was born, they will continue to live, independent of any artificial sanctity imposed upon them by the church.

The vital point in the testimony of Friends against the observance of holy days, is the insistence upon the fact that all days are holy, and that our conduct should always be becoming to the holy everydays.

Brooklyn,
11th mo., 13th. In the absence of the president, Franklin Noble was appointed to fill his place.

An interesting and encouraging report was presented by the Conference Committee, from the members who attended the Half-year's Meeting at Easton.

The prospect of the organization of a Young Friends' Association in that neighborhood seemed to be good, a

committee for the purpose having been there appointed, and considerable interest shown in the matter.

¶ Martha Roberts for the History Section, reported on the life of Isaac T. Hopper, and made the point that a child, who is by no means "goody-goody," may become a very good and helpful man.

The paper on "The Observance of the Sabbath," by Julia Hicks, gave a detailed account of the day as kept in different countries. The "continental Sabbath" is a day of merry-making rather than of religious exercise. In some countries the elections are held on First-day, and the Germans call it the People's Day instead of the Lord's Day, and use it for attending to their own homes and gardens.

The question of how to make the best use of the Sabbath is much discussed, but still unsettled. If we choose to go to Meeting to worship God, or to see our friends, while others prefer to seek recreation out-of-doors, at the museums, or in the theatres, we must leave them as they do us, free to judge, each one for himself, what is best for him.

FORGIVING OTHERS.

"We punish ourselves when we hate other people."

A goodly old gentleman, now deceased, once said to a friend that for a number of years he could not easily repeat that portion of the Lord's Prayer which says, "Forgive us our trespasses as we forgive them who trespass against us," because a certain person had grievously injured him. This little incident doubtless has its parallel in the experience of most of us; and the query comes up, can we dispel the sinister *under* feelings of dislike, hatred, retaliation, anger, etc.? Yes, if we place ourselves under training; but we must now introduce an entirely new element into our lives, one that is not prominent in any species of animal life where self-preservation is at stake.

Certainly, our environment has much to do in forming our bent of mind; back of this comes individual heredity that begins with the person's own life. This new element Prof. Drummond called "The greatest thing in the world"—the spirit of Light over darkness. It amounts to being "born again," and manifests its presence by living for others as well as ourselves.

It changes the quotation "Live, and let live" to "Live, and *help* live." "A new commandment I give unto you, *love* one another." It introduces the idea of the common brotherhood of man, being the children of our Father.

Recognizing this will help us up to higher stages of thought and action, and we come to feel that there is a spirit of things that is finer than ocular things. If God so loves us that, after creating these tabernacles of ours, He left within each a monitor prompting to the Right, and, failing in this, then a sense of uneasiness, how readily it would seem, we would learn by the common experiences of life that there is a ways one better way, one that never leaves any sting of remorse, even though we fail for the time. Under the most favorable conditions we make mistakes, and through these shortcomings we can cultivate a feeling of charity towards others who have not yet arrived at a higher stage of "understanding." Again, under a closer observation, we find in them some good strong points that are lacking in our own make-up, we are by and by drawn towards them, and the Spirit teaches us to love them for the *good* that is in them. Love conquers when ill-will or even neglect drives further away. We therefore have cause to be lenient towards one another.

Dewey says:—"To hate your adversary will not help you; to kill him will not help you; nothing within the compass of the universe can help you but to love Him."

It comes to pass, then, that as we make ourselves lovable creatures, we

are fitting ourselves to return good for evil, and to regard the evil acts as unwise mistakes, perhaps arising from the want of higher ideas of life. Therefore, if we believe ourselves in possession of this higher principle of living, let us exemplify it by our own acts.

H. H. W.

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