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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 4

## From "THE TRIUMPH OF LOVE."

Blessed through love are the Gods;—through  
love

Their bliss to ourselves is given,  
Heavenlier through love is the heaven above,  
And love makes the earth a heaven.

—Schiller.

## "THE FRIEND AS A CITIZEN."

In YOUNG FRIEND'S REVIEW of the 15th ult. I was much impressed with the force of A. V. Robinson's remarks under the above title. The treatment is incisive, and has the ring of the right sort of metal. The truth is told with impressive and, I may say, with terrible clearness, and it well becomes Friends to read that article again, study our situation and endeavor to more fully realize our relation to a subject of so profound importance. In this matter we are too indifferent and apathetic; yet we belong to a Society the most democratic in principle and privilege, and there would appear to be no possible excuse for the inertia of so well disposed a people. It is a Society representing too in its origin the grandest moral struggle ever made in history for individual liberty. The sublime adherence to principle that lived in noisome prison cells, undismayed by savage torture, and triumphant in death, finally wrote upon the Statute books of England "Liberty of conscience;" and that spirit of toleration which plays so important a part in the genius of English politics, and which is the secret of England's governmental power over so many of the varied races of mankind, is largely and directly traceable to the heroic life and deathless influence of early Friends.

The Society was irresistible enough to secure from government exemp-

tion from oaths and military duty. It appealed to the consciences of men and secured to all classes the freedom of worship. Its early history was characterized by a constant thunderous knocking at the door of Government. That great and good man, Edward Burrough, a contemporary of George Fox, beheld in the Society an influence upon English Government that would extend to all parts of the earth to the peace and comfort of mankind. Under such a general inspiration no wonder that its Ambassadors visited the crowned heads of Europe with messages from God. Nor need we go beyond America for an "Holy Experiment," the finest example perhaps of the unity of religion and politics. Its impress shall be recognized on the crest of the ages. What have we at the forefront of the Declaration of Independence but a reminder of the halcyon days of Penn?

No Society has furnished brighter examples in all the world than Fox, Penn, Fry, Bright, Mott, and Whittier, who stood for liberty and against oppression the world over, but later as a Society, having secured for itself liberty and exemption, it has fallen away from a laudable activity in the interests of others.

Perhaps this condition is largely natural. The Greeks sunk the *individual* in the *State*—it was the good of the whole which was sought. A grand principle to work on, but following out the idea, the individual and his individuality was submerged rather than developed. On the other hand the great principle of Friends, the sufficiency of the "Inner Light," making every man a law unto himself, gives such a democratic prominence to the individual that in dwelling upon it as a

principle, without having perhaps too much of its actual presence, the Greek ideal has inversely dropped too far out of sight. It may be well for the Society to remember that the State or community should secure a benefit to the individual and all well-disposed individuals, and should exist too for the benefit, in its true sense, of evil men as well; and on the other hand that the individual owes something to the State; that really his best interests are served in serving the interests of others, not only individually but collectively as a community or State. It is incumbent, therefore, upon us as individuals of a Society, to support that condition of State which best serves the peace, comfort and culture of all.

Friends, according to the Discipline, are certainly not encouraged to engage in public affairs, but to observe a somewhat agreeable and passive attitude towards the "powers that be." This probably accounts for part of our inactivity, but to me it is quite inconsistent with a fuller appreciation of our principles. If it still serves as a hindrance to any Friend to become more active in those public duties which count so much, possibly, for good government, it may be remembered that early Friends in England could not very well hold office owing to the oath of allegiance, and through the abuse of law and judges became, to some extent, outcasts, and reconciled to the situation. The idea of law and authority was associated with the idea of a monarch more than now, and the democratic idea, though prevailing as regards divine government and spiritual things, did not at that time fully grasp the sovereignty of the individual in temporal affairs in relation to the community as a unit. The influence of this period is still felt through our Discipline. In America the real position, rights and duties of the masses, are only beginning to be appreciated.

A Friend cannot escape responsibility whether he will or no. The fact

of his existence in the community makes a vote whether recorded or not. If he does not record his vote and use his influence in favor of good government, but abstains—his abstainment is a sure vote for bad government.

The economic conditions of mankind must receive the earnest attention of our Society. To no other Society should men look with more hopefulness for the solution of those problems, the unsolution of which is a standing menace to Society at large. The simple, earnest, persistent spreading of our principles broadcast, would produce an influence upon government, and an ameliorating effect upon the condition of labor.

The Society has an enormous field in which to work, and never was there a time more opportune to adapt itself to the needs of the age. We have done much for the peace of the world, but never was there a time in the temper of men or a period, in which we might so effectually labor to this laudable end. We should petition the powers, advocate the cause, and convince people of the error of the military system. Our voice should be heard against the spirit of militarism in this country and the effort to make it a part of the public school curriculum; and we should vote. The standing armies of Europe are a disgrace to the Society of Friends. Yes; I would have it felt as a sad commentary upon our influence. Had the early zeal and pious care of Friends continued without intermission, the political and governmental complexion of the world might be to-day of a brighter hue.

The spirit of gambling is rife in the land. Selfish, grasping, over-reaching methods in business is bringing in a state of things looking towards anarchy, and it is a reflection upon our Society, for what have we done with our influence?

We may have in our individual lives been exemplary, which is not to be underestimated, but it is not enough to be a set of "living pictures," to be

curiously gazed upon, and flattered with words of approval. We should be a living, active, pushing, growing force in all matters pertaining to the liberty and comfort of mankind everywhere. It does not appear to be consistent with Divine Economy nor conducive to our own fuller growth, to not recognize the larger claims of the world around us. Friend Robinson has pointed out plainly that "The Friends of the past whose examples have been considered worthy of emulation," were just such who lived in the broader life and took interest in more than the sufficient self.

There is much to give us encouragement however. The Society has nurtured some of the finest ornaments of the race. One of the number, it is with unfeigned satisfaction we refer to the Right Hon. John Bright, or the plain citizen John Bright, who under all circumstances adhered to the true spirit of Quakerism, and brought its potent influence to bear at the throne of England; whose magic eloquence flowing from a sincere life, a confidence in the civilizing power and destiny of the Anglo-Saxon race, so often touched and thrilled the conscience of the greatest Parliament of the world. The Society of Friends has vindicated its existence a thousand times in the life and influence of this one man alone, whose value to the world is beyond computation. Without realizing the benignant rule of Britain, and her imperial influence in the earth, we cannot begin to understand the potency of that life and voice raised against oppression, intolerance, injustice, and the fratricide of war.

It is a matter of great satisfaction that W. Randall Cremer, a member of the Imperial Parliament, presented to President Cleveland, the other day, a memorial signed by 353 fellow-members, desirous of submitting any difference between the two nations, outside of ordinary diplomacy, to arbitration; and Senator Sherman has introduced a bill to give effect to the Allison Act,

which provides for permanent arbitration. We want it for the world.

It may encourage us to know that the Society of Friends, at the present day, is represented in the British House of Commons by not less than ten members, which, relatively, is greater than the representation of any other denomination. But rather than depend upon these, or wait for gifted men to atone for our neglect, our first duty is to make the membership of our Society alive to their *responsibility* in the body politic.

The very genius of Quakerism not only permits it, but leads fully to an earnest consideration of and participation in all the affairs of mankind. It is not enough to hold principles; we should sound them, and drive them into the heart of humanity.

We need to drop some of our worldly pride and lose a little more of self. Our religion, without money and without price, is being obtained too cheaply, I fear, to be fully appreciated; and we have practically considered it more blessed for *others* to give than for them to receive.

Are we the friend of the oppressed and doing anything to efface that tremendous blot upon the world, the Siberian exile system?

Mankind to-day are indissolubly associated with political influences, and live in an environment of political power. It stands to reason that it is our duty to make these conditions as favorable as possible to the well-being of mankind.

Let us strive not only to enjoy the freedom of conscience, the freedom of worship, the freedom of thought, the freedom of person, the freedom of trade, but the freedom of God inspired effort.

I offer no special criticism upon the worthy article by A. V. Robinson, and I would have my somewhat lengthy remarks regarded less as supplementary than as a hearty endorsement.

I have no doubt the Philanthropic Union will give prominence in its time

to all of the vital issues in the domain of politics and economics, and a consideration of not only our duty as citizens of a country, but our effective influence as citizens of the world.

W. G. BROWN.

Toronto, 1st mo. 17th, 1895.

### SELF-DEFENSE FROM A CHRISTIAN STANDPOINT.

"My kingdom is not of this world else would my servants fight," was the emphatic declaration of the Master on a memorable occasion, and for more than two hundred years his disciples and followers bore a no less emphatic testimony, and sealed it with their blood, "I am a Christian and therefore cannot fight." Many professors of the present day look upon offensive warfare between nations and communities as both needless and cruel, though not prepared to look upon defensive warfare in the same light. What is true of nations is true of individuals, for are not the former but aggregations of the latter. What command is more explicit than to "Resist not evil," and this taken with the context I infer to mean to resist not evil with evil, but to overcome evil with good, for love worketh no ill to his neighbor, therefore love is the fulfillment of the law. In endeavoring to make myself understood, I shall make no apology for quoting largely from the lucid essays of Jonathan Dymond as being most likely to accomplish my object, merely preceding it with the Christian axiom, "If God be for us who can be against us."

"The instinct of self preservation, it is said, is an instinct of nature, and since this instinct is implanted by God, whatever is necessary to self-preservation is accordant with His will. This is specious, but like many other specious arguments, it is sound in its premises, but as I think, fallacious in its conclusions. That the instinct of self-preservation is an instinct of nature, is clear; that because it is an instinct

of nature, we have a right to kill other men is not clear. The fallacy appears to consist in this—that it assumes that an instinct of nature is a law of paramount authority. God has implanted in the human system various propensities of instincts, of which the purposes are wise. These propensities tend, in their own nature, to abuse, and when gratified or followed to excess, they become subversive of the purposes of the wisdom which implanted them, and destructive of the welfare of mankind. He has therefore instituted a superior law, sanctioned by His immediate authority; by this law, we are required to regulate these propensities. Now he who will be at the trouble of making the inquiry, will find that a regulation of the instincts of nature and a restriction of their exercise is a prominent object of Christian morality. I do not maintain that any natural instinct is to be eradicated, but that all of them are to be regulated and restrained; and I maintain this of the instinct of self-preservation. What are the dispositions and actions to which the instinct of self-preservation prompts, but actions and dispositions which Christianity forbids? They are non-forbearance, resistance, retaliation of injuries. The truth is that it is to defense that the peaceable precepts of Christianity are directed. Offence appears not to have even suggested itself. It is "resist not evil," it is "overcome evil with good," it is "do good to them that hate you," it is "love your enemies," it is "render not evil for evil," it is "whoso smiteth thee on one cheek." All this supposes previous offence, or injury or violence, and it is then that forbearance is enjoined. I shall be asked—Suppose a ruffian breaks into your house and rushes into your room with his arm lifted to murder you do you not believe that Christianity allows you to kill him? My answer to it is explicit—I do not believe it. The mode of proving, or of stating, the right to kill an assassin is this: "There

is one case in which all extremities are justifiable, viz., when our life is assaulted, and it becomes necessary for our preservation to kill the assailant. This is evident in a state of nature; unless it can be shown that we are bound to prefer the aggressor's life to our own; that is to say, to love our enemy better than ourselves, which can never be a debt of justice, nor anywhere appears to be a duty of charity."—Paley To this I would say, that although we may not be required to love our enemies better than ourselves, we are required to love them as ourselves; and that in the supposed case, it would still be a question equally balanced, which life ought to be sacrificed; for it is quite clear that if we kill the assailant we love him less than ourselves, which may perhaps militate a little against "a duty of charity." But the truth is that the question is not whether we should love our enemy better than ourselves, but whether we should sacrifice the laws of Christianity in order to preserve our lives; whether we should prefer the interests of religion to our own; whether we should be willing to lose our life for Christ's sake and the gospel's. We say, then, that Christianity has not declared that we are ever at liberty to kill other men; secondly, that she virtually prohibits it, because her principles and the practice of our Saviour are not compatible with it. The first of these positions will probably not be disputed, and upon the second, that Christianity virtually prohibits the destruction of human life, it has been the principal object of this essay to insist. I would, therefore, only observe the conduct of the Founder of Christianity, when His enemies approached Him with "swords and staves," appears to apply strictly to self-defense. These armed men came with the final purpose of murdering Him; but, although He knew this purpose, he would not suffer the assailants to be killed or even to be wounded. Christ, therefore, would not preserve His own life by sacrificing another's.

The annals of the Society of Friends afford many illustrations of the policy of the principle held out in the preceding essay from which I select two as being directly to the point. "Robert Barclay, the celebrated apologist, was attacked by a highwayman. He made no other resistance than a calm expostulation. The felon dropped his presented pistol and offered no further violence." "A. Leonard Fell was assaulted by a highway robber, who plundered him of his money and his horse, and afterwards threatened to blow out his brains. Fell solemnly spoke to the robber on the wickedness of his life. The man was astonished. He declared he would take neither his money nor his horse, and returned them both.—"If thine enemy hunger, feed him; for in so doing, thou shalt heap coals of fire upon his head."

G. S. T.

#### FRIENDS PROTEST AGAINST DISTRICTING VICE.

At a large conference of members of the Society of Friends held yesterday afternoon in the Friends' Meeting House, Fifteenth street and Rutherford Place, the following protest against the plan of "districting" or "licensing" social vice was unanimously adopted, to be forwarded to the Legislature:

"This meeting, held under the auspices of the Committee on Philanthropic Labor of Westbury Quarterly Meeting of the Religious Society of Friends, in the city of New York, hereby records its earnest protest against the enactment of any law to 'license,' 'legalize' or 'district' social vice, such as has been proposed in a bill prepared for introduction in the Legislature and recently made public, and it much regrets also the recent public utterances of sundry members of the Legislature in favor of such immoral legislation.

"We furthermore declare license legislation for the regulation of social vice to be unjust to women, degrading to men, a peril to public health, and a

menace to the home, society and the State."

New York, 12 mo. 27th, 1894.

### CONTENTMENT.

"Whate'er the future hath  
Of marvel or surprise."

When nature's rarest hues disclose,  
When beauty forth Thy goodness shows,  
When birds sing forth, O joyously  
Keep, Oh ! keep my heart to Thee.

If summer suns again I see,  
If hope her pinions spread for me ;  
If flowers shall in my way up spring,  
Or friendship's wreaths around me cling,

Oh ! may they all seem nought to me  
Compared with that of peace with Thee ;  
Tho' other years to me may come,  
Tho' I a wanderer, still may roam.

Tho' other scenes I live among  
And other visions round me throng,  
Be Thou, O, still my friend and guide,  
My Helper, till the grave shall hide.

West Vienna, N. Y.

E. AVERILL.

### ISAAC WILSON'S VISIT TO LOUDOWN.

Isaac Wilson and wife arrived at Purcellville on Fourth-day, 1st mo. 16th, and that evening a parlor meeting was held at A. B. Davis'. On Fifth-day they attended the Monthly Meeting at Goose Creek, which was an especially favored occasion.

The message was so clear and logical, and at the same time so fermented with the love of the Father for His children that it sank deep into the hearts of those privileged to hear.

On Fifth-day evening, another parlor meeting was held at the home of Elizabeth Gregg, in Lincoln. The attendance was very good, and some conditions made known in the silence received satisfying answers to their questionings. While there was not much expression, a deep realization of the unseen power "that makes for righteousness" pervaded the assembly.

On Sixth-day, at eleven o'clock, an appointed meeting was held at the meeting-house, when another feast was enjoyed. This time the message was

more doctrinal, though no less forcible, and apparently as well received by those not members, as on the day previous. The simplicity of Gospel truth, when shorn of all dogmatism and man-made creeds, was convincingly portrayed.

We next met them at Waterford, 2nd mo. on First-day, 20th.

Of the meetings in Waterford, the Loudown *Telephone* says :

"Some of the local ministers spoke briefly, but the leading discourses were by Isaac Wilson, of Canada, who occupied over an hour each day, making two exceedingly strong, clear and effective sermons—in which the simple faith of the Society of Friends was presented in very comprehensive manner. On the Sabbath he spoke from the text: 'Salvation is of the Lord;' and he made a plain and practical application of the story of Jonah to the life of every rational being—showing that the Lord giveth salvation to every soul that yields to his will. And so simple, said he, is God's plan of salvation, that instead of taking a whole volume to express it, it is found embodied in the Sermon on the Mount; and, furthermore, if human life were conformed to one declaration in that sermon—'whatsoever ye would that men should do to you, do ye even so to them'—the world would be saved. On Monday his text was the invitation to Peter: 'Come and see.' From this he taught the important lesson of individual responsibility and individual work. That man should not be content to accept rumor or heresy as to the way of salvation, but should for himself 'Come and see;' and that every rational being has the opportunity to do this, and he falls short of his duty and of his greatest blessing if he fails to do so. And, furthermore, if he will but cease to do evil, resolve to do well, and turn his face towards the Father's house, the Father will see him even 'afar off,' and go forth to welcome him.

"These sermons were very strong presentations of the Gospel of Christ,

as understood by this Society; and while the faith of the members present was strengthened, some who are not of this particular fold, expressed surprise at the simplicity and practicality of that faith, as presented by the speaker. Everybody seemed to enjoy the meetings, and doubtless many were much profited."

To this we would add that the covering of Divine stillness, which spread over the meeting as the speaker alluded to the many oft considered little digressions, prominent among which is the "tobacco habit," and pictured its uselessness, harmfulness and utter selfishness, and then so clearly proved that from these as from all other sins "Salvation is of the Lord."

On First-day afternoon the meeting of the First-day School Union was held. In addition to the regular programme, consisting of reports from the different schools, readings, recitations, original essay, etc., the presence of our friends and the words of encouragement given were helpful features.

First-day evening a parlor meeting, very well attended, was held at the home of Edward Walker, and proved a profitable season for social religious mingling.

On Second-day evening a parlor meeting was held at the home of Daniel Shafer. Third-day evening a meeting at the Methodist Church, in Philmount, and Fourth-day, at 3 p. m., a parlor meeting was held at Thomas Piggott's. We were unable to attend these three last named meetings, but are told that they were favored occasions, especially the last parlor meeting, where the message reached with satisfying touch some inquiring hearts present.

Early on Fifth-day morning Isaac started for Washington, his wife having gone the day before to be with their children in Washington.

In addition to the meetings mentioned many homes were visited, in some cases family meetings held, and everywhere the word of comfort or en-

couragement, as the need might be, was given.

If we were asked in a few words to say what the mission of these dear Friends was to us, we would say: "To proclaim the love of God to His children, and to divest true religion of all mystery."

May the influence of this visit be of lasting effect in our midst. L. S.

## THE TRUTH OF THE SPIRIT.

O, Spirit of Truth, may I ever serve Thee,  
As my Saviour, my Friend, and my Lord,  
May thy leadings be plain to follow and love,  
To serve and to honor in deed and in word.

May thy constant "abiding" ever be near,  
To comfort with joy and in my endeavor,  
To please only Thee, and to witness Thy  
favor,  
Which I know must continue for ever and  
ever.

For harmony eternal Thy promise has been,  
To Thy lovers and kindred who liveth in  
Thee,  
Ah! the joy which thou giv'st, O "Mother"  
adored,  
Is "the truth of the spirit" which makes  
the mind free.

From bondage Thou freest, from symbol, and  
type,  
From creed and from scroll Thou lift'st the  
soul,  
From priests and from idols Thy children are  
free,  
No script can confine them, no credo con-  
trol!

Then fear not the truth, O thou doubter of God!  
'Tis "the mixture" thou see'st which lead-  
eth away,  
'Tis the letter that killeth, which cause'th the  
strife,  
Directing, O brother, thy reason astray!

In the place then of records "describing"  
the past.  
Be thou led by the spirit—be steadfast of  
mind,  
Be constant and brave in the battle of life,  
Be loving and courteous to thy human kind!

<sup>1</sup>John 14:1. <sup>2</sup>Ecclesiastes 24:18, and Gal. 4:26, says <sup>3</sup>Pennington: "The letter or descriptions of things, is not the way, the spirit is the way, the life is the way, the power is the way."

The text in John 14, reads in the Greek, literally "the truth of the spirit."

DAVID NEWPORT.



# Young Friends' Review

A SEMI-MONTHLY.

*Published in the interest of the Society  
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

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## WOMEN AS PREACHERS.

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In a criticism of an article on this subject, which appeared in the New York *Herald*, and was copied into the Chicago *Inter-Ocean* of 1st mo. 11, which stated that "women ministers are distinctly a product of the advanced period of the nineteenth century, and it is a remarkably significant fact that thirty years ago there was not one ordained in the United States," David Wilson, of Wenona, Ill., makes the following statement :

"I see by this that the Religious Society of Friends has been utterly ignored, whereas they have acknowledged and practiced perfect equality in the ministry. And the truth is that they

have been pioneers in the work of elevating woman to her work in the ministry, believing that the God-given ability gives the warrant. For over 200 years Friends have had recommended and recorded women ministers, which amounts to an ordination with them. Mary Dyer was publicly executed on the Boston Common by Governor Endicott for her zeal in the Master's cause as a minister, and there was Elizabeth Fry, the great preacher and humanitarian of England, and Lucretia Mott, the great preacher and philanthropist; honest, truthful, and sincere, one among the grandest women of the century, who fought slavery with an 'eternal vigilance which was the price of liberty.' She lived to see the shackles fall from 3,000,000 slaves, and the nation to-day calls her blessed. No ordained women ministers, indeed, of an ancient date! Why, such women as Elizabeth Fry and Lucretia Mott, and a host of others that I might mention, were ordained of God, long before the puny arm of man acknowledged their gifts. The truth is, the Friends do not get the credit that is properly their due, because in their rise and progress they have taken the unpopular side of most every question that to-day is practical and popular, and the stand taken allowing women to preach the gospel was one of them.

DAVID WILSON."

The article referred to might as truthfully have said that the Society of Friends has never had a ministry. The amount of ignorance, and stupid indifference to the truth manifested by much of the secular press, is remarkable. And yet I have thought that the modesty of the Friends in pressing the justice of their claims as pioneers in the promotion of many reforms, which are often only acknowledged long afterwards, and the early workers are forgotten, is the cause of some, at least, of such unjust statements as those noted above. The statements are true, no doubt, outside of the Friends, for only

in recent years have any of the other denominations acknowledged the right of women to preach; some have not yet done so, and largely on account of a few misunderstood statements of Paul, ignoring at the same time many passages in the scriptures which clearly uphold their divine mission. We are pleased to note that the subject is becoming more and more a burning question in the churches, and that the women as preachers are gaining ground steadily.

Friends cannot but view with interest this struggle for the equality of women in the churches of the present day, and rejoice at the fact that for 200 years our women have enjoyed the privilege which is only now being granted them in other denominations. The refusal to allow a young lady missionary to address a convention last summer inspired Dr. A. J. Gordon, of Boston, to prepare an article on "The Ministry of Women," which appeared in a recent number of *The Missionary Review of the World*. In this he points out the inconsistencies of some of the translations of scripture bearing upon this subject. For instance: when the same word translated "minister" in the case of Paul and Apollos, and "deacon" in the case of other male officers of the church, is transcribed "servant" in the case of Phœbe. Also when the same word, when referring to men, is translated "quietness," is made "silence" when referring to women. The article is altogether a very interesting one from the standpoint of a more liberal member of the church. But we must pass over much of his argument in favor of women preaching, and some remarkable instances in both ancient and modern times, and shall quote:

"We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her Board because of the repeated complaints of the senior missionaries that in her work she was transcending

her sphere as a woman. 'It is reported that you have taken upon you to preach,' was the charge read by the chairman. 'Is it so?' She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreachd by the gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women and children—whoever would come—and told out the story of the cross to them. 'If this is preaching, I plead guilty to the charge,' she said. 'And have you ever been ordained to preach?' asked her examiner. 'No,' she replied with great dignity and emphasis—'no; but I believe I have been foreordained.' O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: 'Your sons and your daughters shall prophesy,' and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance. How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfillment had begun, was yet so holden of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ 'there can be neither Jew nor Gentile.' And it has required another vision of a multitude of missionary women let down by the Holy Spirit among the heathen, and publishing the gospel to every tribe and kindred and people, to convince us that in that same body 'there can be neither male nor female.' It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to 'whereunto this thing may grow.' Yet, as believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensa-

tion, when in the upper room 'these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren,' to the closing chapter now fulfilling, when 'the women that publish the tidings are a great host.' The new economy is not as the old; and the defendants in this case need not appeal to the examples of Miriam, and Deborah, and Huldah, and Anna, the prophetess. These were exceptional instances under the old dispensation; but she that is least in the kingdom of heaven is greater than they. And let the theologians who have recently written so dogmatically upon this subject consider whether it may not be possible that in this matter they are still under the law and not under grace; and whether, in sight of the promised land of world-wide evangelization they may not hear the voice of God, saying: "Moses, my servant is dead; now, therefore, arise and go over this Jordan."

Friends crossed this Jordan 250 years ago. It does not seem possible that any of the churches can withstand long the right of woman's preaching which they must acknowledge God has signally blessed in many instances. This acknowledgment of the work, by God, will eventually overcome in the minds of men the supposed opposition of Paul.

When in attendance at the "Parliament of Religions" in Chicago, I felt that the part which the Friends had taken for the past two hundred and fifty years in giving to woman her equal rights, especially in regard to the ministry, should have been acknowledged upon the platform in the Hall of Columbus. I do not know why it was not. The equal right of women was acknowledged, and women ministers on the platform from the Congregational, Universalist, Unitarian, etc., churches were there and ably bore testimony to the worth of their respective faiths, while the woman minister of the Society of Friends was conspicu-

ously absent. Surely some sow and others reap. No one was, perhaps, to blame. In the multiplicity of details it is wonderful how much that was good, and right, and just, was thought of and carried out in connection with that memorable gathering.

Pelham Half-Yearly, to be held at Coldstream, in Lobo, is near at hand. Friends will be met at Komoka on the 21st inst.

Isaac Wilson, who with his wife has been on a religious visit to Friends in parts of Pennsylvania, Maryland and Virginia, is, we understand at this writing, 2nd mo. 9th, in Western New York, and expects to reach Coldstream in time to attend Half-Yearly Meeting.

#### MARRIED.

HOGUE WALTON.—At the residence of the bride's mother, Mary H. Lamborn, near Yates Center, Kas., by Friend's ceremony, on Seventh-day 2nd of 2nd month, 1895, Mary L. Walton and Thomas E. Hogue, of Webster City, Iowa.

#### OBITUARY.

RUSSELL.—Caleb Russell died at the St. Joseph's Hospital, Chicago, 12 mo. 31st, 1894.

He was born in Prince William County, Virginia, 2nd mo. 13th, 1837; moved to Iowa with his parents in the spring of 1855, and settled near the old homestead. He was married to Phœbe E. Fenton, 12th mo. 15th, 1864, and by this union had six children, the two oldest dying in childhood. The eldest daughter is married; one daughter and two sons remain with the heart-stricken mother. He was a member of Prairie Grove Monthly Meeting, and overseer of the meeting for some time. The funeral was one of the largest ever held in the county.

J. W. PHILLIPS.

WILSON.—At her home near Magrois, Illinois, 1st mo. 9 h, Anna Wilson, an elder of Clear Creek Monthly Meeting—a position held 40 years, in the 90th year of her age.

Deceased with her late husband,

Amos Wilson, came to Putnam County, Illinois, in the year 1851. She was a woman of much energy and fortitude, and was well fitted for the pioneer life; and until her last sickness, her faculties were well preserved. She raised a family of nine children, beside the five little ones in her husband's home when she entered it, and that she performed the sacred duty of mother to all alike, has been attested to by the older children. I think it can be truly said that she was loved and respected by all who knew her. Her remains were gently borne from the home so long graced by her presence by the loving hands of six grandsons. A sheaf of wheat, a fitting emblem, gathered home, was placed on the coffin lid. Of the living children, ten in all, nine followed her remains to the tomb.

L. E. W.

There is a lively interest manifested in the school here, and the attendance is good, being usually opened by reading from Scripture, followed by short silence, then the lesson is taken up, after which questions may be asked upon same by any; then a reading by one chosen by his or her class the First-day previous, and open for remarks.

It would be a great help if the schools would have communications one with the other on any subject or problem.

This is a day of small things, but of great need for truth. I would therefore most affectionately commend to all Friends, young and old, the excellent text found at the head of the YOUNG FRIEND'S REVIEW, "Neglect not the gift that is in thee."

THOMAS RODWELL.

FOR YOUNG FRIEND'S REVIEW.

Garrison, Butler Co., Neb.

In answer to call in the REVIEW for communications relative to meetings, etc., I will respond with a few remarks for the present, hoping in the future to write more for your little paper, which has been sent to me by some good Friend, whose consideration I highly appreciate. I have attended frequently the First-day School during the past year, and found the company and fellowship of the Friends very helpful, and regard the First-day School as the most blessed move for good in this place, and pray God will lead on his people in these dark and trying days of confusion, and of many creeds and doctrines of men, to *cleave to Him* who said, "I am the light of the world: he that *followeth* me shall not walk in darkness, but shall have the light of life."—John viii., 12. "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John xii., 46. "In him was life; and the life was the light of men."—John i., 4. "That was the true light, which lighteth every man that cometh into the world."—John i., 9.

#### YOUNG FRIENDS' ASSOCIATION OF NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn was held in the Library Room of the New York Meeting House, on First-day evening, 1st mo. 27th.

After the usual silence, the Secretary read the minutes of the last meeting. The election of officers for the ensuing six months was held with the following results:

President, John Cox, jr.; Vice-President, Amy J. Miller; Secretary, Carrie A. Miller. S. Elizabeth Stover reported for the Current Topics Section. Attention was called to a meeting of Governors to devise a plan to encourage patriotism in the schools of the United States, which gave an enthusiastic decision in favor of military drill. The idea was advanced that the militia now act as special police to help preserve peace, rather than as a war agent. The resignation of the President of France was noticed, and comments on it from the *Outlook*

were read. Mention was made of the memorial to President Cleveland from the English Parliament, recommending that all differences be settled by arbitration. In an editorial from an English paper, Friends were given the credit for the peace principles held by the United States as a nation. In regard to the trolley strike in Brooklyn, the question was raised as to what consistent position we, as Friends, can take in regard to it.

The report from the Literature Section was given by Marianna S. Rawson. An article in a recent number of the *Outlook*, entitled "The Plainest of Plain Folk" by Eugene M. Camp, and one on the "Religion of Whittier," by M. J. Savage, in the July number of the *Arena*, were reviewed.

The subject of the evening, "The Attitude of Friends toward Music, Past, Present and Future," was opened by an interesting paper by Willard F. Yeo. The remainder of the evening was devoted to the discussion of this subject. B.

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### ARBITRATION.

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There have been several instances of settling national difficulties, of late years, by arbitration.

Recently, in the British House of Commons, a majority expressed themselves in favor of settling all difficulties, hereafter, between Great Britain and the United States without recourse to arms. There is no war along the Danube, and it looks as though something had altered the face of it even there. It may be that owing to large standing armies some of the European States are on the verge of bankruptcy, and that modern inventions render possible the destruction of entire armies. It may be also in part owing to the fact that commerce is now spreading its white wings to every quarter of the globe, and hostilities would interfere with the interests of trade. But notwithstanding these general aspects of peace, there seems

to be a speck of war along the horizon. The military drill is being introduced in our public and Sunday schools. A military spirit is being infused, which makes the pictures and statues of Napoleon again loom up for sale in the shops and windows.

We believe in Christianity; but war is unchristian. The author of Christianity was the Prince of Peace. They who have not His spirit are none of His. We would suggest, therefore, that as our missions are admitted to have made but slight impressions on heathen religions, as we call them, that they hereafter direct their efforts to the conversion of the churches, as it is thought, and with reason, that if they were all against war, it would be abolished.

In these days we would suppose that a nation, before going to war, would need to give just cause before receiving even the moral support of other nations. But Japan, we are told, went to war to make herself dominant in the East, and secure control in the affairs of Corea. She could not do this without coming in conflict with Chinese authorities, which had hitherto exercised this control, and to the Coreans satisfactorily. She has now subjugated a great country, and claims large indemnity and territory. She has also violated treaty obligations, having agreed that in war she would abide by the usages of civilized nations by refraining from attack on non-combatants. Correspondents assert that for days together her soldiery destroyed helpless and defenceless people.

We consider her justly deserving the condemnation of civilized States.

War, proper, is no doubt a relic of barbarism. But if mankind, as it is asserted, are on the ascending scale, have they not already arrived at a sufficient stage of enlightenment to at least consider the substitution of arbitration for war?

There are already existing in some of our States State Boards of Arbitration, whose decisions in disputes be-

tween capitalists and their employes are to be final.

Could there not be established an International Court to settle national disputes?

E. AVERILL.

West Vienna, Oneida Co., N. Y.

[The following three items came to us printed neatly on three separate cards. It shows to some extent what Illinois Y. M. is doing towards the elevation of humanity.—Eds.] :—

Adopted by Illinois Yearly meeting of Friends, held Ninth Month, 17th to 20th, inclusive, 1894.

“Being unconditionally opposed to the traffic in intoxicating liquors of all kinds as a beverage, and believing it to be our duty as a society and as individuals to do everything practicable to aid in its suppression, we declare ourselves opposed to legalizing it by license or in any other manner, and in favor of its prohibition by constitutional provision or statutory enactment, or both.”

“We also believe it to be our duty to endeavor in all legitimate ways to suppress the evasions and abuse to which such prohibitory enactments are liable, arising from laws allowing the sale of alcoholic and narcotic preparations for medicinal and mechanical purposes.”

Copies of this card can be obtained by sending postage for mailing same. (One cent stamp will carry eight cards.)

Address—JOHN S. TAYLOR,  
Supt. Com. on Temperance,  
West Liberty, Iowa.

At the Woman's Meeting, held during the sessions of Illinois Yearly Meeting of the Religious Society of Friends, 9th month, 1894, the following was unanimously adopted, and ordered printed :

“Whereas, we, the mothers in Illinois Yearly Meeting assembled, convinced that the full publication in the newspapers of criminal assaults, with the names of those assulted, is detrimental

to society, especially where young and helpless girls are implicated, as it exerts a baneful influence on them, as well as on society, often ruining the after life of such unfortunates; therefore

“Resolved, that we present this matter to editors, wherever practicable, asking them to withhold the names of such from the public eye, further be it

Resolved, that any of our meetings, having one member belonging to the Woman's Christian Temperance Union, be requested to take up, through their union, this work the coming year, keeping before our prominent papers, especially those with large circulation, the foregoing resolution.”

Signed on behalf of the Committee,  
MARY L. BUMGARNER.

To the Editor of.....

“The Committee for Philanthropic Labor of Illinois Yearly Meeting of the Religious Society of Friends, the membership of which comprise local meetings within the States of Illinois, Indiana, Iowa, Kansas and Nebraska, earnestly request that you avoid, as far as possible, the publication of the shocking incidents and impure details of crimes and immoralities, believing that the reading of such has a demoralizing tendency.”

ELIZABETH H COALE,  
Supt. of the Dept. of Educational Interests,  
Holder, Illinois.

ALLEN J. FLITCRAFT,  
Char'n of Com. for Philanthropic Labor of Ill. Y. M. of Friends.

### THOUGHTS FOR THE YOUNG FRIENDS' REVIEW.

The faculty of discerning good in the people with whom we meet, is an important principle in right living. It requires great strength of mind and heart to overcome all prejudices against others, to overlook the defects and discover the excellencies in human nature. How easy it is to misconstrue an action or motive and reach con-

clusions far from the truth. How easy to magnify a trivial matter into a thing of great consequence. Prejudice that arises from suspicion is to be guarded against, as it always finds an enemy at every turn. It is to be feared that people do not always comprehend the fact that peculiarities belong to human nature, and make the difference between ourselves and others. We often meet with people whose tastes and inclinations differ from our own, and we say, "these people are indeed peculiar." We cannot but see the little imperfections that exist in our fellowmen, yet it is one of the most promising traits of human nature to be able to overlook these defects in other lives, otherwise we cannot cultivate a feeling of true friendliness toward them. If we have the true spirit within us, we will never become prejudiced against another because of a difference in opinions; we will not compromise with error, but will cultivate a friendly feeling toward the advocates of the "other side."

CHARLOTTE C. TALCOTT.

Bloomfield, 2nd mo. 5th, 1895.

Out of monuments, names, words, proverbs, traditions, private records and evidences, fragments of stories, passages of books and the like, we do save and recover somewhat from the deluge of time.—*Bacon*.

I have seen manners that make a similar impression with personal beauty, that give the like exhilaration and refine us like that; and in memorable experiences they are certainly better than beauty, and make that superfluous and ugly. But they must be marked by fine perception and must always show control; you shall not be facile, apologetic or leaky, but king over your every word; and every gesture and action shall indicate power at rest. They must be inspired by the good heart. There is no beautifier of complexion or form or behavior like the wish to scatter joy, and not pain, around us.—*Emerson*.

## Select Recitations for Literary Circles.

### THE PAINTER OF SEVILLE.

BY SUSAN LUKENS.

'Twas morning in Seville, and brightly beamed  
The early sunlight in one chamber there,  
Showing, where'er its glowing radiance  
gleamed,

Rich, varied beauty. 'Twas the study where  
Murillo, the famed painter, came to share  
With young aspirants his long cherished art,  
To prove how vain must be the teacher's care,  
Who strives his unbought knowledge to impart,  
The language of the soul, the feelings of the  
heart!

The pupils come, and glancing 'round,  
Mendez upon his canvas found,  
Not his own work of yesterday,  
But, glowing in the morning ray,  
A sketch so rich, so pure, so bright  
It almost seemed that there were given,  
To glow before his dazzled sight,

Tints and expressions warm from heaven.  
'Twas but a sketch—the Virgin's head—  
Yet was unearthly beauty shed.  
Upon the mildly beaming face;  
The lip, the eye, the flowing hair,  
Had separate, yet blended grace;  
A poet's brightest dream was there!

Murillo entered, and, amazed,  
On the mysterious painting gazed;  
"Whose work is this? speak, tell me, he  
Who to his aid such power can call,"  
Exclaimed the teacher eagerly,  
"Will yet be master of us all.  
Would I had done it! Ferdinand!  
Isturitz! Mendez! say whose hand  
Among ye all?" With half-breathed sigh,  
Each pupil answered, "'Twas not I!"

"How came it then?" impatiently  
Murillo cried; but we shall see  
Ere long into this mystery.  
Sebastian!

At the summons came  
A bright-eyed slave,  
Who trembled at the stern rebuke  
His master gave;  
For, ordered in that room to sleep,  
And faithful guard o'er all to keep,  
Murillo bade him now declare  
What rash intruder had been there;  
And threatened, if he did not tell  
The truth at once, the dungeon cell.

"Thou answerest not!" Murillo said—  
(The boy had stood in speechless fear);  
"Speak, or—" At last he raised his head,  
And murmured, "No one has been here."

"'Tis false!"—Sebastian bent his knee,  
And clasped his hands imploringly,  
And said, "I swear it! none but me!"

"List," said his master, "I would know  
Who enters here—there have been found,  
Before, rough sketches strewn around,  
By whose bold hand, 'tis yours to show;  
"See that to-night strict watch you keep,  
Nor dare to close your eyes in sleep;  
If on to-morrow morn you fail  
To answer what I ask,  
The lash shall force you,—do you hear?  
Hence! to your daily task."

\* \* \* \* \*

'Twas midnight in Seville, and faintly shone,  
From one small lamp, a dim, uncertain ray,  
Within Murillo's study, all were gone,  
Who there, in pleasant tasks or converse gay,  
Passed cheerfully the morning hours away.

'Twas shadowy gloom, and breathless silence,  
save  
That to sad thoughts and torturing fear a prey,  
One bright eyed boy was there, Murillo's  
little slave.

Almost a child, that boy had seen  
Not thrice five summers yet;  
But genius marked the lofty brow,  
O'er which his locks of jet  
Profusely curled; his cheeks dark hue,  
Proclaimed the warm blood flowing through  
Each throbbing vein, a mingled tide,  
To Africa and Spain allied.

"Alas! what fate is mine?" he said,  
"The lash, if I refuse to tell  
Who sketched those figures; if I do,  
Perhaps, e'en more, the dungeon cell!"  
He breathed a prayer to heaven for aid.  
It came! for soon in slumber laid,  
He slept until the dawning day  
Shed on his humble couch its ray.

"I'll sleep no more," he cried, "and now  
Three hours of freedom I may gain  
Before my master comes, for then  
I shall be but a slave again.  
Three blessed hours of freedom! how  
Shall I employ them? Ah! e'en now  
The figure on that canvas traced  
Must be, yes, it *must* be effaced!"

He seized a brush,—the morning light  
Gave to the head a softened glow;  
Gazing enraptured on the sight,  
He cried, "Shall I efface it? No!  
That breathing lip! that beaming eye!  
Efface them? I would rather die!"

The terror of the humble slave,  
Gave place to the o'erpowering flow  
Of the high feelings nature gave,  
Which only gifted spirits know!  
He touched the brow, the lip; it seemed  
His pencil had some magic power;  
The eye with deeper feeling beamed;  
Sebastian had forgot the hour!

Forgot his master, and the threat  
Of punishment still hanging o'er him;  
For with each touch new beauties met,  
And mingled in the face before him.

At length 'twas finished. Rapturously  
He gazed; could aught more beauteous be?  
Awhile absorbed, entranced he stood,  
Then started; horror chilled his blood!  
His master and the pupils all  
Were there e'en at his side!  
The terror stricken slave was mute;  
Mercy would be denied,  
E'en could he ask it; so he deemed,  
And the poor boy half lifeless seemed.

Speechless, bewildered, for a space  
They gazed upon that perfect face,  
Each with an artist's joy;  
At length Murillo silence broke,  
And with affected sternness spoke:

"Who is your master, boy?"  
"You, senor!" said the trembling slave.  
"Nay, who, I mean, instruction gave  
Before that Virgin's head you drew?"  
Again he answered: "Only you."  
"I gave you none!" Murillo cried.  
"But I have heard," the boy replied,  
"What you to others said."  
"And more than heard," in kinder tone  
The painter said, "'tis plainly shown  
That you have profited."

"What (to his pupils) is his meed?  
Reward or punishment?"  
"Reward! reward!" they warmly cried.  
(Sebastian's ear was bent  
To catch the sounds he scarce believed,  
But with imploring look received.)  
"What shall it be?" They spoke of gold,  
And of a splendid dress,  
But still unmoved Sebastian stood,  
Silent and motionless.

"Speak!" said Murillo kindly, "Choose  
Your own reward. What shall it be?  
Name what you wish, I'll not refuse;  
Then speak at once, and fearlessly."  
"Oh! if I dared!" Sebastian knelt,  
And feelings he could not control  
(But feared to utter even then)  
With strong emotion shook his soul.

"Courage!" his master said, and each  
Essayed, in kind half-whispered speech,  
To soothe his overpowering dread.  
He scarcely heard till some one said,  
Sebastian, ask, you have your choice,  
Ask for your *freedom*." At the word  
The suppliant strove to raise his voice;  
At first but stifled sobs were heard,  
And then his prayer, breathed fervently,  
"Oh! master, make my FATHER free."

"Him and thyself! my noble boy!"  
Warmly the painter cried;  
Raising Sebastian from his feet,  
He pressed him to his side;



"Thy talents rare, and filial love,  
E'en more have fairly won;  
Still be thou mine by other bonds,  
My pupil and my son!"

Murillo knew, e'en when the words  
Of generous feeling passed his lips,  
Sebastian's talent soon must lead  
To fame, that would his own eclipse.  
And constant to his purpose still,  
He joyed to see his pupil gair,  
Beneath his care, such matchless skill,  
As made his name the pride of Spain.

NOTE—Sebastian Gomez, better known as the Mulatto of Murillo, was one of the most celebrated painters of Spain. There may yet be seen exhibited in Seville, the picture he was found painting by his master, with a number of others. The incident related above occurred about the year 1630.

—From the Children's Friend of 7th mo 1874

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### LEAFLETS—No. 1.

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

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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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