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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

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

NO. 9

WHAT SHALL I DO?

What shall I do lest life in silence pass?

And if it do,

And never prompt the bray of noisy brass,

What need'st thou rue?

Remember aye the ocean deeps are mute;

The shallows roar;

Worth is the Ocean—Fame is but the bruit

Along the shore.

What shall I do to be forever known?

Thy duty ever.

This did full many who yet slept unknown—

Oh! never, never!

Think'st thou, perchance, that they remain unknown

Whom thou know'st not?

By angel-trumps in heaven their praise is blown—

Divine their lot.

What shall I do to gain eternal life?

Discharge aright

The simple dues with which each day is rife;

Yea, with thy might.

Ere perfect scheme of action thou devise

Will life be fled,

While he, who ever acts as conscience cries,

Shall live, though dead.

—Schiller.

QUAKERISM AND CHRISTIAN ESCHATOLOGY.

Many of the oriental religions accurately portray, for their adherents, the character of the life in the Spirit World, its occupations, its surroundings and the influences that control it. On the one hand are all the glories of a life of pleasure and enjoyment for the chosen ones, on the other the torments of a life of misery and eternal punishment for the unfaithful.

The Persian or Zoroastrian doctrine surpasses all others for the definiteness of its ideas concerning the lot of the soul in the life beyond the grave. A strict record is kept in heaven of all the thoughts, words and deeds of men, and in the day of judgment the good that men have done in this life is measured against their evil actions,

If in the accounting there is a balance of good in the favor of the soul entering the new life it passes into Paradise, there to dwell forever with the blessed. If the balance show a predominance of evil the soul passes under the power of Satan, forever more to suffer the penalties and pains of hell. If there be a counter balance of good and evil, the soul passes into a middle world, there to remain till the final judgment. The god of the Persians is a magnificent being, the ideal of an oriental king, surrounded by all the glories that the human mind can imagine.

During the exile the Hebrew mind became imbued with these ideas, and we find them more or less embodied in the eschatology of the various Christian sects of the present day, arrayed under the heads of the Millennium, Second Advent, Resurrection, Judgment, etc.

According to the doctrines of almost all the Christian sects, heaven is a *place*—as a beautiful city, with streets of gold and gates of pearl, into which the good are admitted after examination by a righteous Judge, and from which the evil are turned away to enter another world, there to dwell in torment forever in the company of devils. The Day of Judgment is deferred till the close of earthly life, when once for all the sentence is pronounced.

As Quakerism reads the mind of God by the inspiration of the light within, or the impressions of the Divine Spirit upon the heart, in method rather by feeling than by sight, the Friend does not, in his religion, as accurately portray the personality of God and His plans, as the "Evangelical" Christian professes to be able to understand it. The Friend puts himself firmly on the ground of belief established by Jesus in his famous interview with the woman of Samaria: "God is a Spirit and they

that worship Him must worship in Spirit." Quakerism teaches that to believe in God is not simply to give a mental consent to any formula of Faith or to any description of God that has ever been given in human language, but it is to believe in honesty, in justice, in generosity, in sincerity, in purity, in truth, in righteousness, in love; and that the only way to believe is to practice the elements of the belief. No matter how deeply the mind may be impressed with the reasonableness of these virtues, no matter how thoroughly the mind may consent that God is the embodiment of them all, it is the doer of the Word and not the hearer that is the true believer in God. Thus to believe in God is to dwell with God. It is the pure in heart that see God; it is he that dwelleth in love that dwelleth in God; and they that see God; and he that dwelleth in God have a belief founded upon a rock that no tempestuous shock of conflicting creeds may shake. The soul that thus dwells in God recognizes Him as the Spirit that underlies and inspires all righteousness and all goodness, and thus implicitly trusts in the goodness and love that shapes the destiny of the soul after it has laid aside its mortal garment.

Quakerism includes no dogma that God has made man subject to a law by which he enters human existence totally depraved, and under pre-natal influences that will prevent him leading a good and pure life in obedience to the will of God. In the innocence of childhood Quakerism recognizes the handiwork of God, not yet sullied by contact with unrighteous influences, and it teaches that no *guilt* of parents can be transaitted to their children. If true to the divine message the child may grow into manhood or womanhood, never passing out of the presence of God, never forsaking the Kingdom of Heaven. No imputed sin shall stand as a bar to keep the soul out of the kingdom, no contact with the

world may mar the soul that is preserved from the spirit of the world by obedience to the Divine revealings.

Quakerism teaches that men do not go to heaven, but that when they are dutiful and good they are always *in* heaven. "The Kingdom of God cometh not with observation, neither shall they say, lo, here! or there! for lo, the Kingdom of God is within you." Thus believing, the Friend takes no thought about going to heaven, but rather that heaven should come to him and abide in him. Heaven thus is no longer thought of as a place, but as a condition of the soul. Thoroughgoing Friends are, therefore, not bothered with speculation about the heaven or the hell that Christian sects have pictured in their theories of the future life, for we *know* that in loving God and serving men we bring heaven into our lives, and that when by disobedience and unrighteousness we change our heaven into hell, our Father's love does not leave us there. "If I make my bed in hell, Thou art there," exclaimed the Psalmist, knowing from experience that the soul of man cannot get beyond the Spirit of its Creator, or the love of the Divine Father. Heaven being the Kingdom of God, it is wherever God *is*, and "God is not in any particular space or time, but present by his activity in all space and all time."

"The riddle of the world is understood
Only by him who feels that God is good,
As only he can feel who makes his love
The ladder of his faith, and climbs above.
On th' minds of his best instincts, draws no line
Between mere human goodness and divine;
But, judging God by what in him is best,
With a child's trust leans on a Father's breast.
—Whittier.

WM. M. JACKSON, New York.

CREEDS.

The Creed is a Christian institution, and not of very early date. The venerable historian of Christianity, Dean Milman, writing of the Council of Nice, A. D. 325, says: "From this

period dates the rule of Creeds, which requires the assent of the mind to given words, and converts the slightest doubt into a crime more odious than any breach of the Commandments." The rule is still in force if we may consider the most popular evangelist of our day as authority. In one of his published sermons W. Spurgeon declares unbelief to be a greater crime than all the acts forbidden by the decalogue rolled into one. Before the Council of Nice formulated a Creed intended to put an end to the trinitarian controversy, men were responsible for their deeds, and not for their thoughts. With the Pagans impiety consisted in withholding from the gods their dues, sometimes victims, sometimes a pinch or two of incense cast into the flame on the altar. With Christians piety consisted in doing the will of God. Jesus, in the Sermon on the Mount, and the Prophets before him, inculcated conduct and not belief in any proposition whatever. But now the churches have a code containing a series of propositions, some historical as of the past, some prophetic as of the future, and some philosophical, dealing with the nature of God and man, and these all men are required to believe under threat of eternal torment to those who refuse. Many of these propositions are by good and intelligent men pronounced untrue and pernicious. John Wesley declared that the doctrine of predestination to the belief that God will punish men for not believing what they have never had a chance to hear, or hearing can't understand. And Archdeacon Farrar declares that his conscience indignantly revolts at much that is taught as part of the gospel of salvation.

It must appear strange that doctrines which are odious to such men as I have named have found entrance into the formularies of the Christian faith, but the wonder will cease when we consider when, by whom, and under what circumstances these formularies were framed. Milman's History of Chris-

tianity will supply sufficient information on the subject.

The religion of Jesus, as I have said, was a religion of conduct. He declared that those who heard his words and did them would found their house upon a rock; and in his picture of the judgment he represents men as accepted or condemned upon the sole ground of what they had done or had not done. But the teaching of Jesus was in a dialect understood only by few, and those generally poor and humble. He wrote nothing, and his words were not committed to writing by anyone, or at least not published for perhaps a century after his death. But there was an able and eloquent writer of Greek, which was a world wide language, and who was himself an enthusiastic Christian. He promulgated what he believed to be Christian doctrines in epistles which exceed in bulk all the narratives and epistles of those disciples who had been with Jesus, while the Greek apostle whom I speak of had never seen or heard him. This was St. Paul. He had been the most formidable persecutor of the disciples. His hands were stained with the blood of the first martyr, and others had been doomed to death by his voice. In the midst of his bloody career he stopped short, and began to defend and to teach the religion he had before persecuted. His reasons for this change we know only from himself, and his story is wholly without corroboration. He said that Jesus spoke to him from heaven to change his career, and that God had inspired him with what he was to teach. He expressly disclaims having been taught by any man. He never read any of the gospels, for they were not yet written. He saw none of the Apostles till he had been preaching three years, and then only, and for a short time, Peter and James. Indeed he was never cordially received by the apostles, though they gave him the right hand of fellowship. Peter said that in his epistles were some things

hard to be understood, and which some might convert to their own deduction. Farrar, in his "Life of Paul," says he was "Assailed on all sides, but most of all by the espionage of false brethren, and the calumnies of those who desired to throw doubt on his inspired authority." We may accept the account of the opposition without crediting the charge of falsehood or calumny. The brethren had reason to doubt his inspiration when they found him teaching in direct contradiction of Jesus. He was on two occasions asked how one could attain eternal life, and he answered in the plainest possible terms: "What is written in the laws? . . . This do and thou shalt live." And again, "If thou wouldst enter into life, keep the commandments." Matt. 19 : 17; Mark 10 : 17; Luke 10 : 25; 18 : 18, Paul taught justification by faith without works. He said: "By the works of the law shall no man be justified. . . . A man is justified by faith, without the works of the law." (Romans 3 : 20, 28.) The great popular Evangelist has thus expounded Paul's sentence: "Christ delights to save the greatest sinners. You great sinners shall have as much love as the best, as much joy as the brightest saints. If you have been through the foulest kennels of iniquity no stain can stand against the power of that cleansing blood. Thirty years of sin shall be forgiven, and it shall not take thirty minutes to do it in. Fifty, sixty, seventy years of iniquity shall disappear as the morning hoar-frost before the sun. You shall be with Christ, you shall sit with him upon his throne." This is not all. In "Smith's Dictionary of the Bible," an orthodox work of some authority, it is said respecting Paul's epistles: "We cannot deny that they have been a most copious fountain of false doctrines. There never has been a heresy so abused, or a vagary so wild as not to resort for its proof-texts to this portion of the sacred volume." Original sin, predestination, atonement, justification by faith, the foundation of all the dogmas that revolt the con-

sciences of enlightened men, claim Paul for their author. He wrote in Greek, and his epistles were written before any of the gospels, a long time, and possibly a hundred years before the gospels were at all widely known, whereas his epistles were mostly addressed to the churches, and widely published by being read therein. The doctrines of Paul thus got possession of Greek Christendom before the gospels were known. Paul himself suffered death before they were written.

Towards the end of the third century the priests had established their claim to possess the keys of Heaven and hell, and to consign men to one place or the other at their discretion. Paul's doctrine, that in Adam all men fell, was the foundation of this claim. All men were doomed to hell for Adam's sin, and could escape only through Christ, whose agents the priests were. And these keys unlocked also the strong boxes of the wealthy. The bishops were princes in power and wealth. D. Momorie, professor of theology in King's College, London, and a clergyman of the Church of England, gives a terrible account of those bishops. He quotes Gregory, of Naziangun, who was himself an archbishop and contemporary, as saying that they strove only for power, and to obtain it fawned upon the great: that they were gluttons, villains and perjurers. And the professor himself names many sacred documents which they forged, as is now well known. "Priests as such are not lovers of truth . . . Origin bluntly said 'Is it not our bounden duty to lie and deceive, if thereby we can catch souls.'" "For the purpose of catching souls there was no deceit too gross for them to practice. Artifices, fictions, frauds, formed the staple of the Fathers' arguments . . . The clergy, during the first few centuries, were guilty of the most impudent forgeries the world has ever seen."

It was by such men as these, presided over at the Council of Nice by a pagan Emperor, that fixed the faith

of Christendom, the faith which we think we must accept and maintain under pain of damnation. And when it was formulated in successive Councils, though certainly repudiated by one-half of the Christians, it was established by an imperial decree of the Emperor Theodosius and his two young associates, A. D. 380. "Thus," says Dean Milman, in his history, "the religion of the whole world was enacted by two feeble boys and a rude Spanish soldier. Happily (he adds) it was on the right side," like that of the rest of the Christians, is that which was thus enacted, and it would have been whatever else had been enacted. Men are widely doubting their obligations to accept the edict of Theodosius as their rules of faith.

J. D. M.

Washington, D. C.

THE QUAKER REFORMATION.

To Editors YOUNG FRIENDS' REVIEW.

"If we strive more to know what a Quaker meeting means we shall not need organizations to bring others into membership."

These words were spoken lately in Philadelphia at the Young Friends' Association, and seem to me to form a connecting link with the recently published thought of the interest that attaches to the study of our religious organization

It is a pleasant evidence of an increasing concern among our members to hear these expressions. We need more light upon the spiritual meanings of established forms. More light for the understanding of much that hitherto in our short existence, as a society, has lain in shadow unexplained. I hope these expressions will be responded to in a manner which will truly enlarge that loving veneration, that we, the descendants of the "children of the Light" have felt, almost intuitively, towards our ancestry. A deep birth-right love has been our inheritance, even with those who rarely come among us. It has been a distinguish-

ing feature of Friends among the "worlds' people." It has been the bond of our continued existence. It had its birth in those three words of Creed, which have been our strength, and our beauty, entering our inward natures, and asserting itself at some point in our outward lives.

The stilled assurance of the presence of the Christ within; the dependence of self upon the invisible accuser; the Word that always lives, and though crucified by sin works gradually on through dark surroundings till the lost sheep is found; sleeping tenderly in seasons of barrenness; waiting till the time of watering shall come, and springing into renewed warmth as the messengers of God come nigh; such is the gift of life that we have known.

As I look back on the faithfulness of our society, in our own America, on all the privations of pioneer life; the scarcity of books; of scholarship; the habitual isolation; the push of outside influences, I feel my deep veneration for those wonderful y g fted leaders, in the Quaker reformation, really mingled with awe. It was no usual light they walked by, and the Christ so visible to them has sent some brightness, of their possessing, on through the years to us.

The lines of life from 1648 to 1894 fell into one of the most interesting epochs of history. Its chapters of thought, of change, of action, could be woven into a history of surpassing power. The oppression of the middle ages had been shaken by the strong intellectual, and religious outburst of the preceding century, although the axe had not been laid to the roots of the tree of religious intolerance. Tindal and Wycliffe had given the Bible to the common people in the English language, a result of that revolt, which the purer Catholic mind had made, from the gross infamy of its priesthood.

Yet rich as the 16th century had been in men of rare mental power, and moral purity, it was also distinguished by the fearful wickedness and

immorality of its princes, and priests, and the grinding tyranny they exercised over the lives and homes of the poorer classes. "The Inner Life of the Commonwealth," by Robert Barclay, gives us a touching account of the religious trials of the times. Those resolute spirits, meeting by night in lonely hidden places, or by faint torch light reading, or interpreting the hope and promise and joy of Bible truths, were the bearers of suffering as severe as bigotry could mete out to helpless innocence. But this suffering, and this study was preparing the material that rose up afterwards with George Fox in the most perfect comprehension of divine truth that has yet dawned on the struggling world. It has taken the refining influences of long suffering, of struggling hopeful confidence in a future good, to bring mankind to the reforming gentleness of *now*. In all this there is subject for thoughtful study. From the archives of three centuries will come a great light, and the Quaker reformation will be a beautiful leaf whose record will be for the healing of many. We have wrought a partial work. We have yet more to do. Go on, young Friends', seek the study, and seek its pure and lofty meanings.

LAVINIA P. YEATMAN.

Kennett, Chester Co., Pa., 4th mo.
1894.

For the YOUNG FRIENDS' REVIEW.

A PLEA FOR PURE LITERATURE.

Have the patrons of a paper the right, or privilege, of passing judgment on the character of the articles appearing in the paper which they help, pecuniarily and morally, to support; I mean, to do so in the columns of said paper? It is supposed that a paper is published in the interests of its subscribers, or at least, of the greater number of them. If they *demand* a pure high-toned paper, they will be likely to get it; if they want one of a low type,

such they will probably receive. It is painful to a pure, right minded person, to see in any paper, issued in the interests of morals and religion, anything tending to degrade this high type of sentiment, and bring into activity thoughts and feelings of a low, debasing character, such as the notice of so-called prize fights, and other pugilistic encounters, the reading of which serves only to dull the sensibilities of the reader, and to excite in his mind a feeling somewhat akin to that which animates the contestants, without once bringing into play the higher and nobler thoughts which mark the superiority of people of high morality and intelligence.

It is bad enough that *secular* papers should give to us in all their hideousness, the details of such brutal encounters between *so-called rational* beings, but when a religious family paper notices ever so slightly, unless in condemnation, such an occurrence, it is indeed lamentable. And even the desire of giving its readers the "news" can not justify such a departure from what is right. It is difficult in this land, and age of cheap newspapers, to find many who are interested in what is passing on around them, who do not take a daily or a weekly secular paper, and in these the "latest news" whether of the last prize-fight, murder, bank robbery or failure, railroad wreck, or the last scientific discovery or invention, bequests to institutions of learning, deeds of benevolence, and a "thousand and one" other things can be found, and it has become almost if not *quite a necessity* to many, especially those in business, who while deploring the base use to which part of it is devoted, value it for its real worth, in bringing intelligence from all parts of the world, thus keeping mankind in partial touch with one another, heart beating in unison with heart at the recital of the woes of the destitute and unemployed in many parts of the world, and again throbbing with joy and gratitude when reading of the generosity called forth, (in response to the

cry for help), from those who are blessed with means and inclination to relieve these woes. However pessimistic we may have been, we can not but realize the possibilities for good, inherent in human nature, but which often lie dormant, until occasion presents for bringing forth this good in all its greatness and nobility. These things we learn in great measure from our daily papers, and we are glad we have such an opportunity, while at the same time we deplore the fact of their pandering to the lower passions of our nature, by publishing accounts from which all good, sensitive natures revolt. Let us then demand pure papers, but before we can properly make the demand we must feel the need. E. H. COALE.

Holder, Ill., 3rd mo. 22, 1894.

THE LIGHT.

We hear a great deal said and talked of, and about The Light—that we walk in it, that we may know how to go correctly and in the right path, for if we walk in darkness we are as one blind and know not our danger as we endeavor to move along. But when we can see and have a light to make our way plain we can go forward fearlessly in our duty to do and accomplish what may be required of us.

When I was younger than I am now, I could not define or explain or understand what it meant as well as now since I have grown to be older, and, as I now understand it, The Light which lighteth every man that cometh into the world, is the spirit of love and kindness as shown forth in the blessed Jesus, and which causes us to endeavor to be of benefit to those with whom we have to do, and, in so doing, be acting according to our Heavenly Father's will, which is a law of kindness by which we may act and err not, and is as a light to shine upon the road that leadeth to the Lamb and to our present and eternal peace, and causes us, whilst in this state of being and probation, to do as Paul did when he saw a

light (or The Light) shining round about him, brighter than the meridian sun, he left off his evil ways that he was before walking in darkness, and instead of doing evil turned and done good, and was loving and kind instead of hurtful and persecuting and even killing those who differed from his sect and belief, whilst under a cloud and in darkness. But when The Light showed him the error of his ways he gladly renounced them and walked in kindness and love, or, in other words, The Light which showed him the way to righteousness.

So we see that The Light which we are so often called upon to mind and walk in or practice, is to practice love and kindness one towards another, which is our Heavenly Father's law, for "He is Love," and they who dwell or live in love dwell in Him and He in them, and by so doing our impatient or angry disposition is overcome by doing His will and walk no more in darkness, but in the pure light which cometh immediately from the Father of Light.

I hope some other one will take up this very interesting subject and make it plainer if possible, as I feel as though I cannot do it that justice it demands.

ANONYMOUS.

THE AURORA BOREALIS

Through one long northern night I sat, O love!

Watching swift arrows silently speed forth
From God's great silver bow bent in the north,
And wondering whither, as they soared above
And then me thought one ever fondly strove
To reach a distant star of brighter worth
Than all the rest that smiled upon the earth;
At last the messenger the midnight clove,—
At last, O love, it laid one long, sweet kiss
Upon the brow of that awaiting star,
After vast struggles through the weary night;
O love, it is my omen, and such bliss
Awaiteth still these lips that are afar,
That yet shall touch thee as their star of light?

JOHN E. LOGAN.

"Barry Dane," Montreal.

Moderation is commonly firm, and firmness is commonly successful.—
Johnson.

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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All friends of peace will undoubtedly rejoice at the better feeling apparently existing between the great powers of Europe. There has been still further talk of a partial disarmament; and the amelioration of the hostile tariff existing for some time between Germany and Russia, is a decided advance towards peace. There is no doubt but the hostile tariffs imposed by some countries of Europe and America are the greatest stumbling-blocks we have in the way of the progress of peace and good will. We cannot but regret the present efforts being made by England and the United States to increase very largely the strength of their navies. When will Christian nations follow the teachings of Christ? "Whatsoever ye

would that men should do to you, do ye even so to them" applies to nations as well as to individuals.

Much interest is now centering around Chappaqua, N. Y., as it is the place selected by our N. Y. Friends to hold the next meetings of the First-day School General Conference and the Philanthropic Union. A Friends Religious Conference after the plan of the one held in Chicago last year, in connection with the World's Parliament of Religions, is also being arranged for in connection with these meetings. All interested members and friends of the Society of the several Yearly Meetings are cordially invited to attend. The meetings commence 8th mo. 11th, and will continue nearly a week. Chappaqua Mountain Institute buildings, in which the well known Friends' School is held, will be used to accommodate those in attendance at the Conferences, and no doubt the accommodation will be ample for all who may attend. We hope to keep our readers posted with the progress being made in the arrangements by the various Committees, and may be enabled to give the full programme of the Religious Conference in this number. We feel to suggest that in arranging for these Conferences ample opportunities may be afforded for meetings for worship.

We wish to call the attention of the readers of YOUNG FRIENDS REVIEW to the fact that it has become a good medium for advertising in. It is now published *Semi-Monthly*, and circulates in Canada, and in most of the States and Territories of the Union. Our Friends can assist the REVIEW very much in this way, and we have no doubt but the benefit would be mutual.

Our terms will be found very liberal

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OBITUARY.

WHITTACRE—Died at her home, near Iowa City, Johnson Co., Iowa, 4th mo. 8th, 1894, Eliza T. Whittacre, in the 54th year of her age.

Eliza T. Welch was the daughter of Turner and Esther Welch, and was born near Harveysburg, Warren Co., Ohio, 6th mo. 27th, 1840. She went with her parents to Indiana, settling near Lafayette, where she resided until her marriage with Edward P. Whittacre, which occurred 1st mo. 1st, 1863. After their marriage they resided near Loda, Illinois, until 1866 when they removed to Mississippi. After a brief residence they returned to the north, locating in Johnson Co., Iowa, where they rendered valuable assistance in establishing Highland Meeting.

She was faithful in the performance of the duties laid upon her by the meeting, as long as health permitted. In 2nd mo., 1893, she fell and broke a limb. This was the beginning of a painful illness which terminated in death, 4th mo., 8th, 1894. During this long period she was enabled to bear her sufferings with great calmness. There were no murmurings, no repinings, but the sweet Christian spirit was with her to the end. She leaves a husband and four children, to finish the journey of life without her wise counsel.

J. T. H.

DILLINGHAM—Died at Granville, N. Y., 4th mo. 11th, 1894, of cerebral apoplexy, Phoebe, wife of Reuben Dillingham, and daughter of the late James and Susan Norton, aged 53 years.

A most faithful and loving wife and mother has passed from works to rewards, and we know she has received the "Well done good and faithful servant," for such she has truly been. In the death of this much loved and respected Friend, our Society has sustained a great loss, and the loss and affliction into which it has plunged her family are incalculable. So faithfully did this self-denying follower of Christ

let her "light shine before men, that many who were but slightly acquainted with her would say:—"What a good woman she is," and "what a truly Christian life her's has been." But only those in the circle of her intimate friends knew the real worth of her character and the love and gentle forbearance which marked all her intercourse with others. Bearing the burdens and trials of her life uncomplainingly, always ready with the word of encouragement for any whom she saw or felt to be in need of it. Words are inadequate to express the deep sense of loss and sorrow with which her death has filled the hearts of her many friends. For years she filled the office of elder in our meeting faithfully and conscientiously, and very often in our meetings for worship has her voice been raised in prayer and exhortation, at times speaking words of such encouragement to individual states as to excite surprise, and cause the persons thus addressed to glorify God acknowledging her as His mouth-piece. Long will our little Meeting be covered with sadness as it meets without one who has ever been such a constant attendant. Only He whose guidance she so closely followed can fill, what seems to us, an irreparable loss. May her influence, so long felt in our meeting and F. D. S., incite others to follow her example, for it may be truly said of her she "went about doing good." To the son and two daughters who mourn her loss, no words can appeal so strongly as the Christian example her life has been to them, and no better advice can ever be given them than to follow the example of one of the best of mothers.

For months this loved Friend has felt, while in apparent health that sickness and death were soon to be her portion, and to her husband she even foretold the manner of her death. But death in whatever form it might come had no terrors for one whose faith was unwavering in Him who said, "I am the resurrection and the life."

It seems remarkable that the brother of the above Friend, S. B. Norton, a former merchant of this place, who has been a sufferer from brain trouble during the last three years, and whose death has been almost hourly expected during the past year, died at his home the same evening and within an hour of his sister's death. The funerals of both were held at 11 a.m. 4th mo. 14th, in the Baptist Church, which was chosen for its size, and where S. B. N. frequently attended services. Robert Haviland attended and delivered a very effective sermon, taking as his text the first five verses of the forty-sixth Psalm. He was favored to present with great clearness the beauty and happiness of an unselfish life, and to show in what the *true life* consists.

Our little Meeting, every member of which is a mourner for the dear Friend who has been removed from us, was cheered the following day (First-Day), by the presence of Robert Haviland. May his words of loving encouragement be taken to heart and long remembered by each one of us. "Into the silence and mystery one has gone Upon whose face the sweetness of the Master shone.

Her's is the peace which comes to all
Who heed the Father's low, sweet call."

L. J. M.

LINCOLN, NEBRASKA.

YOUNG FRIENDS' ASSOCIATION REPORT
FOR 2ND MO. 25, 1894.

The Association opened with the responsive reading of the second chapter of St. Mark, after which "texts" were repeated. A review of Janney's History of Friends, chapter thirteen, by Allen W. Cook, was followed by a paper prepared by James De Peel, entitled "Days and Times," and read by E. Y. Porter. It was a well prepared paper, and might be studied with profit by the Society in general. The F. D. S. Lesson was reviewed by J. Russell Lownes, which called forth a discussion on the difference, if any, between

"Conscience" and the "Voice of God." The children had some very nice exercises. The minutes of last meeting, and programme for the next, were read, after which the meeting closed, preceded by a short silence. A. W. C.

NEWS OF FRIENDS.

Friends at Signal, Columbiana County, Ohio, have organized a Meeting and First-day School in an old meeting-house, which is thus prevented from being sold at public auction. Friends and libraries having suitable books not otherwise needed can place them at the service of Friends there who will be grateful for them. Books and literature may be sent to T. and S. B. McMillan, Signal, Columbiana Co., Ohio.

CHICAGO.

The last regular meeting of the Friends' Social was held on the evening of the 3rd. Isaiah Flitcraft presided. Almida Ellis read a selection. The subject for the evening, "Certain Anti-Slavery Tendencies of Friends," was introduced by a well prepared paper by Charles H. Roberts, giving the origin and growth of abolition in the Society. Addison Ballard, Joseph Plummer, Clifford Ellis, Emmeline L. Smith, Edward James, Rebecca J. Mason, Allen J. Flitcraft and others participated in general discussion.

Huntington, Ind., 4th mo. 22, 1894.

Dear Editor,—Thinking some of the readers of the YOUNG FRIENDS' REVIEW might feel interested in hearing what we are doing in this part of the heritage, I thought I would pen a few items for the REVIEW.

Our Monthly Meeting is held alternately at Maple Grove settlement of Friends' (which is six miles west of the city of Huntington), and at Lincolnville, Wabash Co., about eight miles N. E. from the Town of Wabash. It is a very pleasantly situated little village. There are two other religious

societies that hold forth there,—the Methodists and the U. B. Church. I believe I can safely say, they are all flourishing meetings.

Lincolnville and Maple Grove settlements of Friends' are about twelve miles apart.

Benj. F. Nichols and wife and the writer of this article went to Lincolnville, on the 15th inst., to attend our Monthly Meeting that was held there at that time.

J. E. Spencer, S. E. Mason and two sons, Vincent W. Moore and family, and Cora Mason were also there from Maple Grove. B. F. Nichols and wife, J. E. Spencer and myself remained over there until after meeting on the First-day.

The sub-committee of the general Philanthropic Committee of Indiana Yearly Meeting, held a session at the meeting-house, Seventh-day evening, at half-past seven o'clock. Some of the little folks over there have formed themselves into a Society called the Loyal Legion. They attended our Meeting in a body and done their part bravely in interesting the audience (which was large), with their exercises.

B. F. Nichols, J. E. Spencer, Israel Halloway and some others, spoke upon different subjects. There were also some select reading, bearing upon the subject of the use of tobacco, especially that of smoking. Quite a large number of tracts, speaking of the ill effects of cigarette smoking, that the Committee had printed were distributed there.

The meeting on First-day was not very large, yet our esteemed friend, B. F. N. was highly favored in the ministry in explaining the simplicity of the Christian Religion, and exhorted all to strive to come home to that Christ power in their own souls, which will bring peace and quiet of soul to those who come in possession of it, and live in it. All three of the meetings spoken of in this article were pronounced by many as being very instructive and edifying seasons.

J. P. P.

FOR THE YOUNG FRIENDS' REVIEW.

MARK.

Mark is the second in order of those whose life we are trying to study in connection with our Lesson Leaves, and in searching for the history of him and his works we find much less material to build with than in our account of Matthew. He was probably the "John whose surname is Mark," the son of Mary, the sister of Barnabas, at whose house many were gathered together praying, at the time Peter was delivered by the angel from prison, and appearing "at the door of the gate," astonished Rhoda, the damsel, so greatly that "she opened not the gate for gladness, but ran in and told how Peter stood before the gate."

The Gospel of Mark is the shortest of the four, beginning with the time of the baptism of Jesus by John the Baptist, containing no account of his birth and childhood, but opening with the quotation of a prophecy by Malachi, the last of the Old Testament writers, "Behold, I send my messenger before thy face, which shall prepare the way before thee," followed by one from Isaiah, the first of what are called the major prophets, "The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight," both having reference to John the Baptist, the forerunner of Jesus. It is uncertain at what time the Gospel was written. Some say it was before the death of Peter, Irenaeus says it was not until after, but it was probably between the year 63 and 70 A.D. It appears to have been written for the Romans, in the Greek language. He sees in Jesus the miracle-working "Son of God." There is a tradition that his knowledge of the events of the life of Jesus was obtained mainly from Peter, but some of his relations are such as could proceed only from an eye-witness, so vividly are they described, bringing his readers so closely in touch with the circumstances, that they can almost imagine themselves with him seeing and listening. It is

supposed that Mark was particularly instructed in the doctrines of Christianity by Peter, who calls him "his son." He was the companion of Barnabas and Paul on their journey through Greece, and left them at Pamphylia to return to Jerusalem, to the great dissatisfaction of Paul. But he labored faithfully with Barnabas at Cyprus, was associated with Paul in his captivity at Rome, and afterward accompanied Peter to Babylon. It is not known where, when, or in what manner he met death, but there is a tradition, though resting on a very uncertain foundation, that he was sent by Peter on a mission to Egypt, that he founded the Church of Alexandria, and there suffered a martyr's death. It is said the word law does not once occur in his Gospel. There is a great dearth of parables in Mark compared with the other Gospels, but it is replete with miracles, and among them is one (also in Matthew and Luke) in the latter part of the tenth chapter, concerning the restoration of sight to blind Bartimeus, to which I wish to call attention. While he "sat by the highwayside begging," he heard that Jesus was passing, and he cried out, "Jesus, thou son of David, have mercy upon me." Many charged him to be silent, "but he cried the more a great deal." Jesus, hearing him, commanded that he be brought to him. Then his friends said, "Be of good comfort, rise, he calleth thee." And he, casting away his garment, rose and came to Jesus, received his sight immediately, and "followed him in the way." How many of us in our blindness, are calling on Christ to have mercy on us and give us our sight, and when he calls are we willing to cast away our garment, otherwise our preconceived opinions, our traditions, our will which hamper our progress spiritually, as a garment does our outward walk at times, and coming to Him, stripped of all hindering things, by faith in him, receive our sight, are made whole and willing to follow Him "in the way," whithersoever He leadeth us.

"Happy is it for us if we know these things and do them. E. H. COALE.
Holder, Ill., 3rd mo. 29, 1894.

INFLUENCE—ITS POWER.

Influence is the power we exert over others by our thoughts, words, actions and, indeed, our whole lives. What a wonderful responsibility is ours. Thus, not alone can we live for self, but for all the world. So carefully, then, must we guard our thoughts, choose our words and mind our actions, that our very living may be for good.

Perhaps many of us do not fully realize the importance of this responsibility, or do not believe that we have an influence over our associates. This being the case, we then may not be able to accomplish the purpose for which we are designed to fill

But, however meek or lowly, great or small, we each have a mission to perform and do exert an influence for good or evil. Which is it? That, alone, each must decide for himself.

"Our many deeds, the thoughts that we have thought,
They go out from us, thronging every hour,
And in them all is folded up a power
That on earth doth move them to and fro;
And mighty are the marvels they have wrought,
In hearts we know not, and, may never know."

We oftentimes unconsciously adopt the idea that what we do or say affects no one but ourselves. It may at first thought appear like flattery, but, nevertheless, each of us has an important part in moulding the character of our friends. It may be a kind word spoken, a little deed of kindness done, no matter how trifling it may then appear, we are shedding rays of light which will be a benefit and a blessing.

It is a noticable fact that one person in a community may exert great influence over the entire social circle, simply by his actions in every day life.

Sometimes the remark is made, "Oh, if I had as much influence as that man, or woman, I could accomplish wonders." But to such a lamenting

brother, or sister, we would refer them to these lines from the poet :

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

And we would also remind them that all is acceptable to Christ, if offered in the right spirit.

Consistent living has been the means of bringing many followers to the Christian religion. The conduct of one member of a family, the daily life of an office-boy, or the honest living of an individual has won the admiration and imitation of others.

Nothing is in vain, and the fault with so many is that they fail to appreciate their own usefulness and thus lose many bright and golden opportunities to do good

In everyday life many are too careless of their conduct and do not seem to know that each may be the means of discouraging some who want to lead a better life, but lack the courage, and are too timid to proceed alone. No wonder, then, that persons say if the life of a Christian be such as shown by this person, whose public life is unfitting a Christian, that they do not care to join the church.

Such remarks as this jar upon us greatly, but let us all strive to live more thoroughly in accordance with the teachings of and in harmony with the noble example of our Saviour. Let us look back to see what our influence may have been in the past.

Have we been diligent in the attendance of F. D. S.? Have we been doing our duty there, by doing all that our hands find to do? Have we each tried to make our F. D. S. one of the best? Have we been trying to extend our influence by being promptly in our places?

If we are faithful in all these things, then we will certainly have an influence towards enlarging our school. For the F. D. S. is an important factor in any neighborhood, whether all attend or not. And not only within its limits,

but beams of goodness and mercy will spread and be felt by surrounding communities.

The influence that is started into life to-day in the F. D. S., or family circle, although very small now, will grow wider and stronger, and produce either a blessing or a curse as it moves.

Magnolia, Ill.

M. G. W.

THE TRANSFIGURATION.

I do not know how it was in other schools, but in ours the explanation of this lesson in our Lesson Leaves gave us but little light. In fact the great lesson to be learned from this circumstance was, I think, altogether overlooked. If our Lesson Leaves are to be to our schools what they should be, and what they were intended to be—real lesson *helps*, they must not skip the most difficult passages and explain away those parts which are quite clear already to the most of our scholars, as they often do. Not long ago I was asked to explain, in a letter from a Friend in Nebraska, a passage in one of the lessons which was, no doubt, difficult to understand, and upon which the explanation accompanying the lesson threw no light. I question the wisdom of giving to our schools lessons which we cannot, or will not, clearly explain.

In our lesson of 4th mo. 22nd,—The Transfiguration,—there is clearly, I think, portrayed a most beautiful and important teaching. It was difficult for the disciples of Jesus to break away from their traditional teachings, or to understand much of the higher spiritual law which Jesus was endeavoring to lead them into. They still clung to the Hebrew theology. In this vision they saw the Law (Moses), the Prophets (Elijah), and the Higher and Spiritual Law (Jesus). The last appeared more exalted to their sight than it had ever been before. Represented figuratively by the different writers thus: "And the fashion of his countenance was altered," "and his face did shine as

the sun," "and his garments became glistening, exceeding white and dazzling as the light," etc. Yet Peter clung to the "Law" and to the "Prophets," and wished to rear three tabernacles—one for each, in which the "Law" and the "Prophets," as well as the "Higher Law" (to which God through Jesus was endeavoring to lead them) might be taught. "While he thus spake, there came a cloud, and overshadowed them." The vision of the disciples was often clouded, but God in his goodness did not desert them, but while in this cloud (caused by still looking to, and depending upon the Hebrew theology), he spake to them saying, "This is my beloved Son, (the Higher Law), hear him." And when the cloud passed away, Moses and Elijah—the Law and the Prophets, passed away also, and "Jesus (the Higher Law of love and good will), was found alone." It was undoubtedly one of the most important missions of Jesus to lead the people away from traditional and formal and outward religion, to that which was spiritual and of the heart, and this insight into the nature of the teachings of Jesus, thus given to the disciples as figured in our text was, no doubt, intended to weaken their faith in the traditions of men, and turn them to the higher law written in their hearts. I think that when we allow Moses to represent "The Law," Elijah, "The Prophets," and Jesus the "New Covenant," it clears up all the mystery which hangs around this lesson, and this view, I think, is still farther confirmed farther on in the lesson where Jesus, in referring to the teachings of the scribes that "Elijah must first come," says, "I say unto you that Elijah is come already," alluding no doubt, as the disciples thought, to John the Baptist. John the Baptist was the last of the "Prophets," and his teaching was in harmony with "The Prophets"—he was a representation of (Elijah) "The Prophets."

This view of the incident of "The Transfiguration," as given in the Gos-

pels was expressed in our School, and I think, produced light where before there had been groping in darkness.

S. P. Z.

Coldstream, 4th mo. 23, 1894

LITTLE KINDNESSES.

BY SUSAN COOLIDGE.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which
tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and aim and move,
And one, if only for a moment's space,
Gave you a shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much;
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.
—*Sunday School Times.*

PROTESTS AGAINST CALVINISM.

Bishop Goodsell:—"The new theology will have very little effect or influence upon educated men in Methodism. This arises from the fact that the new theology is a protest against Calvinism; one of the refuges from the terrors of that scheme. I will not say that there are not men among us who look in that direction, but the number is very small, so far as I know, and I have been in a position to know something about it. Methodism has never believed in a God who would punish a man for what is not his fault; consequently it is not believed that if an unjust probation were possible God could hold a man accountable for it. The Methodism that I have known has held that a

man became responsible for his evil inheritance only when he adopted it, yielded to it and made it dominant in his nature. It has taught that the Holy Spirit passed upon all men, so that no human being comes into the world without sufficient divine force present with him to save him if he would follow the divine light. We have, therefore, no use for a second probation, nor for any of the allied doctrines that arise out of the moral protest of humanity against Augustinian theology."

THE STANDARD DICTIONARY.

For some years there has been felt a much needed want of a Dictionary of the English language, in harmony with the growth of the language. Webster's and Worcester's Unabridged had fulfilled their mission, and for some time the requirements of the literary world were not being met. Recently a few of our enterprising publishers have assumed the immense responsibility of meeting this want, and are giving us Dictionaries fully up to the times, and have even anticipated the needs of the future sufficiently to make them standards for years to come. Among these, the STANDARD DICTIONARY, now being published by *Funk & Wagnalls*, of New York; London, Eng.; and Toronto; has so many excellent features and withal is so comprehensive that it is likely to be the favorite with the general public. The production of such a Dictionary is an immense work. Nearly four years have been occupied in its compilation, and, it is stated, that 247 office editors, and specialists have been engaged in the work. The cost has already exceeded half a million dollars, and the work is not completed. It is to be issued in two volumes; also in a single volume. Volume I. is completed, and we have examined it with great satisfaction. Both the mechanical and literary work upon it are highly creditable. Nearly 300,000 words and

terms are treated of, which is nearly three times as many as we find in Worcester or Webster's Unabridged, and 55,000 more than in the new Century.

The growth and change in the English language is wonderful. New words are being continually coined, and variation in the use and shade of meaning of words, as well as simplification in spelling is continual. Recent developments in science have added largely to our vocabulary, which is shown by the fact that 4,000 terms referring to electricity alone have been collected in this work.

The Dictionary is pre-eminently American, and modern in its meaning and spelling of words. In some cases, the spelling preferred is peculiar, but is in harmony with the tendency toward the simpler (phonetic) forms of spelling.

A very useful and important feature of the work is the grouping of derived words around their primitives.

Ample illustrations are found throughout the work, and the many high-class colored plates deserve special praise, as they are exceptionally fine.

Volume II. of the Standard is announced to be completed shortly, and we have no doubt will be eagerly looked for by the literary world. The work fully deserves a warm reception by the public, and an extended sale. Bound in heavy leather binding (either full Russia or full Morocco) the outward appearance is substantial and attractive. No wonder the old "Unabridged" works are being sold for a song, when such dictionaries as the Standard can be procured.

At the close of the evening meeting at Leeds on the 4th ult., John Wilhelm Rowntree, of York, read a paper on "The need of reality in religion." He quoted the words of Canon Farrar, spoken to one of his friends, that "though Quakerism was not sufficiently alive within its *own borders*, the religious life of England was tending towards Friends' general views." Pro-

fessor Drummond, too, had told a friend of his, that "if only Quakers roused themselves, they have an immense place waiting for them to fill." The writer of the paper believed that the absence of persecutor had something to do with their partial indifference to the great need for workers in the crusade against the evils of the present time. The paper did not take a discouraging view of the situation, but forcibly urged the younger members to rouse themselves for the work ready to their hand.—*From British Friend, of 4th mo.*

FLEE AT ONCE.

Dr. Cuyler writes: "Many long years ago I crossed the ocean in a fine packet ship, which was afterward wrecked on the southeast coast of Ireland. The vessel struck at midnight on a cliff, and while it clung for a few moments to the rock that pierced its side, all the passengers who leaped out on the rock were saved. The prompt, positive step saved them. Those who lingered were swept off in the doomed ship by a return wave, and went to the bottom.

"Your immediate duty is to flee out of the sinking ship of sin to the everlasting Rock. In Christ you are safe. In serving Him you are happy. He will give you the fullest, sweetest, and most useful occupation for head and heart and hand as long as you live in this world."—*Selected.*

We should give as we would receive, cheerfully, quickly and without hesitation; for there is no grace in a benefit that sticks to the fingers.—[*Seneca.*]

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