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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 8

THE YOUNG SWEET FACE.

(The following poem, by Bishop Brooks, was found in one of his early note-books in which he jotted down thoughts and memoranda.)

Along the noisy city ways
And in the rattling city car ;
On this dreariest of days,
Perplexed with business fret and jar.

When suddenly a young sweet face
Looked on my petulance and pain
And lent it something of its grace
And charmed it into peace again.

The day was just as bleak without,
My neighbors just as cold within,
And truth was just as full of doubt,
The world was just as full of sin.

But in the light of that young smile
The world grew pure, the heart grew
warm,
And the sunshine gleamed a little while
Across the darkness of the storm.

I did not care to seek her name,
I only said : "God bless thy life,
Thy sweet young grace be still the same,
Or happy maid or happy wife."

FRIEND OR QUAKER, WHICH?

"A rose by any other name will smell as sweet." This question has been discussed so much of late that it seems proper that the appropriateness of the respective names should be examined in the light of the meaning and derivation of the terms. The Society of Friends arose in a time of great religious unrest. Professing Christians were looking to the Scriptures as the then only revelation of God to man, and consequently his true guide of life, hence we find Friends carrying their Bibles with them that they might prove to the people that this letter in which they trusted was corroborative of the doctrines which they were called to

promulgate. Is it any wonder that, measured by this standard, they were not improperly called the "Children of Light," in accordance with the declaration of the Apostle "That if we walk in the Light as He (God) is in the Light, we shall become the children of the Light," and that further on they adopted the name of Friends in accordance with the testimony of Jesus ; "Ye are my friends if ye do whatsoever I command you," and again, "I have called you Friends, for all things that I have heard of my Father I have made known to you." This, also, is in accord with the example of the primitive Christians, as the following quotations show : Paul was granted liberty "to go unto the friends," and "the friends salute thee," "Greet the friends by name." Abraham was called "the friend of God" because he was obedient to the commands given him. Yet measured by the standard of faithfulness and obedience, how few can lay claim to what the name implies in its fullness. The name of Quaker was given in derision by one of the justices when George Fox bade him and those about him to "tremble at the word of the Lord," and I have no doubt that this injunction was often very appropriate, as was witnessed by an officer under Cromwell after the battle of Dunbar, for on riding up to a company near the road, which James Naylor was addressing, he says : "I could not help staying a little although I was afraid, for I was made a Quaker, being forced to tremble at the sight of myself. I was struck with more terror by the preaching of James Naylor, than I was at battle of Dunbar, when we had nothing to expect but to fall a prey to the swords of our enemies, without being able to help ourselves." The term

Quaker was sometimes used as an explanatory term, as "The people of God called Quakers," the Society of "Friends or Quakers," &c. It is, in reality, the only name by which the Society is recognized throughout the world, the obloquy attached to its origin having been lost sight of, and, viewing it from this standpoint, it is at this day perhaps the most appropriate of any that could be given as enabling us to fix it where it properly belongs. I can not close this article without quoting from a recent publication* descriptive of early days in Ohio in which the writer evidently by birthright or descent connected with the Society, has in terse and fitting words brought this question fully into view, affording food for thought and reflection.

"I could never see why members of the Society of Friends—a sect not without history, nor devoid in the past of influence in affairs—should so generally object to the good old term of Quaker. Granted that it was a term of contumely and reproach, but its very meaning and aptness offer most conclusive evidence of their early earnestness of purpose. Did they speak, those early Friends, in season and out of season? Did they exhort alike priests and mobs of rough men, throwers of hard words, of stones and of garbage? Did they convert the jailer, puzzle the squire, and cross-examine and outwit the judge? Did they encourage the parson, and wear their hats in the presence of royalty? And did they do all this with unctuous blandness and *saue*, self-satisfied serenity of demeanor? Not so! but with trembling limbs and bodies shaken by the fear of God.

Quaker! Quaker! shouted the mob. It did not mean merely Friend! Friend! in those rugged days, my good neighbors and kinsmen. It was then a larger term. It meant a Friend who would endure for his convictions gibe and jeer and the sting of the lash; whose spirit was so much exalted above

his trembling limbs that it carried him to the gibbet rather than abate a little of its high estate.

And is the name Quaker a term of derision now, or a patent of nobility? Is it not glorified by the single-minded earnest martyrs who first won it and bore it through ignominy and pain, until the term is of sweet savor among the right feeling—a crown to be worn with pride were self-complacency permissible. 'Love the early Quakers,' said Lamb; he did not say early Friends. Perhaps he spoke with discrimination. Are the present members of the sect entitled only to the name they prefer? Should they be called Friends merely? Ah! we hope, we must believe, that the early spirit still lingers, awaiting the travail which shall justify the early epithet, and that there are Quakers to-day, as in the days of Fox."

GEORGE S. TRUMAN.

Genoa, Neb.

RELIGIOUS TEACHING.

"Shall we confine ourselves strictly to religious teaching?" is asked of us to-day. Suppose we should ask ourselves, "Shall I confine my diet strictly and solely to bread?"

Bread is the most essential article of food, and any attempt to dispense with it entirely, would be likely to meet with unfavorable results; while on the other hand, if one were restricted to that solely, he might thereby deprive himself of both pleasure and profit. So with religious teaching in its confined sense. Methinks there might be times when to the active, sincere and inquiring mind, it might become a trifle "dry," and, if the pupil be not of a particularly reverential disposition, he might even consider it "stale."

Then, too, religion is very simple, and its vital lessons soon taught. The need is not so much to know the law, as to know how and when to apply and observe its provisions. To understand the requirements of religion as applied

*"Down the Ohio," A. McCling & Co., Chicago.

to every day life, is the vital necessity. It is at this point we hesitate and seek for light; it is here we stumble, and here that we fall. Life presents few problems on other lines. If our conduct is correct in this connection we need have no further concern.

These are the lessons we must teach, and to present them in the most effectual light is the sole duty of the First-day School. To do this, we must sometimes venture outside the strict lines of religious teaching, in its generally accepted sense. How did Jesus teach? Apply the principles of religion to the conditions and lessons desired to be taught to-day as He applied them in His day. An all-wise Creator has placed us in this world, endowed with gifts and faculties, with knowledge and reason, all of which He intended us to use to the fullest extent. He has placed knowledge and the means of still further cultivating it within our reach, not in order that we may waste it, but rather that we may use it all for a good purpose. We are in duty bound to use every right means to the best of our ability. We are not restricted to things spiritual in the limited sense, but it extends to things secular as well. We dwell in the secular world, and deal with secular things; but if we would associate them more closely with the spiritual, the result might be to our advantage.

While it is essential that we teach religion, it is by no manner of means necessary that we teach theology. The connection between the two is too remote, and the value of the latter is by far too problematical for us to venture upon that subject. Theology may have its place in this practical world, but it is a very small place, and its value is confined to very few people. We are certainly safe in assuming that it has no place in the First-day School. It gives little assistance to one, either in his public or private relations, while the First-day School is designed to aid in both.

Again, we have heard much about

teaching "Friends' Principles," and to a certain degree this is necessary and right; but a mistake may easily be made here. Friends' principles, that are necessary to be taught, are very few in number, and are held in common with nearly all other religious bodies. Those peculiar to this Society, are preferable rather than essential; are a matter of inference rather than a fixed law; may be applied in one way to-day, or by one individual, and in another way to-morrow, or by another individual. Be self-reliant. Do not be bound by that much hallowed term, "consistency," unless you can in very truth be consistent; unless these are your real views, and moreover, are most needed now, and are best suited to the subject in hand and the trials before you. What I must do is all that concerns me, not what the people think.

Says Emerson: "This rule, equally arduous in actual and in intellectual life, may serve the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty, better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he, who in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

We should teach self-reliance rather than conformity. Teach a principle because it is right rather than because it may or may not be a tenet of a certain Society. Teach the duties of life, and their relations to the principles of eternal goodness. I would stimulate a thought, a living inquiry, a continual aspiration after higher and nobler ends.

Teach how to live, for when we begin to live we shall cease to exist in our present manner. Earnestness and sincerity will find the way in every case, and if we but do our duty fully, as it appears to us, we will have little need to ask questions as at present.

A. V. ROBINSON.

Trenton, N. J., 3rd mo. 9th, 1895.

MILITARY TRAINING IN PUBLIC SCHOOLS.

FOR YOUNG FRIENDS' REVIEW.

"If my kingdom were of this world, then would my servants fight," yet ministers who preach the gospel of Him who said this, and who profess to be His servants, are organizing "Boys' Brigades," with "true and true guns," under the guise of the "development of patriotism and piety in the boys." No true American, whether of any religious persuasion or not, could object to any and every boy, foreign or native born, being thoroughly indoctrinated with love of his country, such a love as would make him willing to devote his whole being to its welfare when necessary; no lover of his fellows can do else than rejoice at the spread of piety among mankind. "The cadets (in these brigades) are equipped with excellent arms, arms that will shoot if necessary, and what is more they know how to use them should the time ever come when they are called on to do so." What does this last clause signify; that they will be prepared to be good soldiers should their country ever call upon them in defence of her rights, or that they will be ready to turn these excellent arms, that they have been taught to use so well, against any or all persons who might provoke their displeasure or excite their anger, or does it include both? If the former only, we could excuse the drill for the sake of the patriotism; if the latter, we should execrate it because of its impiety. The American people are noted for love of country, as demonstrated in the war of the Revolution, which ended in the establishment of this grand Republic; how many of the men who fought in that war were "trained" soldiers; how many, even, of the commanders were trained, yet what was the result? Great Britain, with her splendid army of disciplined soldiers, could not cope with the *untrained* people who were determined to be free. Witness the last terrible war,

that of the Rebellion; how, in love for their flag and the country over which it floated, the people left their farms, their business, and their homes, and went into battle, all untrained for service, on the field, or in camp, yet what was the end? The flag of the stars and stripes waves as of yore, over a once more united country. Does any one doubt the patriotism of these untrained soldiers in either conflict? On the other hand history records that many of those who were educated at West Point in all the arts of war, were the ones to turn against their own country and take up arms against her. Results are what is generally looked at by the world, irrespective of the means by which they are gained; so, why ignore the fact that "raw" soldiers achieved the same end that would have been reached had they been as highly disciplined as are the standing armies of Europe. Do our patriotic citizens wish to see this country supporting a standing army, with the class distinction, extremes of riches and poverty, licentiousness and degradation that are *always* the accompaniment of these armies? Yet surely this is the ultimate tendency of the spirit of military drill which is taking possession of the people's minds. These boys, drilled in the tactics of military life, "proud of their drilling, and above all, proud of their uniform," are already imbibing a fondness for the excitement, the trappings and the display of such a life, and naturally long for the opportunity for its fuller gratification; meanwhile, the more homely occupations of life will become distasteful to them, and becoming, in time, the voting element, what more natural than to use all means at their command to accomplish their desire? "Officials of public schools have been making application to the war department for army officers to instruct the children in a military education." Unfortunately they cannot be had unless there is an increase of the army and officers. A bill is now on the calendar of the House

amending the revised statutes so as to provide for the detail of officers of the army and navy to assist in military instructions in the public schools. This mania for "military drill" just now seems like an epidemic passing through the land, as 19 States, through their Governors and other representative men, show they have been attacked by it, as a recent expression of sentiment, called forth at a dinner given by the La Fayette Post, G. A. R. of New York, demonstrated. As said before, even the clergy, considered the mouth-pieces of Him who said, "I say unto you that ye resist not evil," and "Love your enemies, that ye may be the children of your Father which is in Heaven," are advocating a measure that tends to lead away from this love into strife, many of them, and editors of religious papers, being among the incorporators of "Boys' Brigades," serving as officers in the organizations, giving their time and lending their churches freely for the exercises of these juvenile soldiers. The Methodist, Baptist, Congregational, and I know not how many more churches, are warm in their support of the project. The "piety," I suppose, is to come through them, while the drill is to be given by regularly appointed officers. One advantage claimed from the formation of these "Brigades" is "the amalgamation of the foreign elements of our population." It is *desirable*, nay, it is *essential*, that the foreign element be so absorbed by the American element, that *all* citizens shall be American in feeling, but are there no means to this end other than the one so calculated to foster a military or a fighting disposition? Dr. Morrell pictures the "thousands of little aliens growing up, without an incentive to love their country and its flag, to the age of 21, still aliens in thought and spirit. But if the little fellows have an organization, where American patriotism is inculcated and fostered, where they can get together, see the flag and cheer for it

two or three times a week, the situation changes. They sit and march beside native Americans; the same spirit that inspires the American is communicated to them, and they reach maturity not as foreigners, but as units of a homogeneous, patriotic population." But need they grow up untutored, without the brigades, in a land where many of the States demand the hoisting, over the school houses, of the American flag and the celebration by suitable exercises of Washington's birthday. The enforcement of the "Compulsory Education" and the "Truant" laws will compel these "little aliens" to sit beside the natives and listen to the "patriotic" teachings which a "patriotic" tutor can easily find a few minutes, two or three times a week, to instil into his pupils, and hold up to their view such noble characters as Washington, Lincoln, Grant, Garfield and others, who, though military commanders, were so through the force of circumstances, and *not*, as Cæsar, Bonaparte and others, from the love of fame and glory. There is no law *against* such teaching, and when there is not there is presumptive evidence that it would favor it. These "aliens" would thus learn to respect American patriotism and laws, and feel it their duty to be as amenable to them as the American born, for they receive the same protection and should give the same allegiance. A correspondent of the *Brooklyn Eagle* heartily endorses the movement as one calculated to "give a more thorough physical training to the youth of the country." No one doubts that, but there are schools all over our land where all manual training, profitable for health, is given. The same writer says many of the popular games and sports under the name of exercises for physical development are carried to excess, and thereby produce injury rather than benefit. That is too true, but give them the care that is to be lavished on military drill to rescue them from the abuse into which they have fallen, and they will regain their

pristine usefulness. He also thinks military training an excellent school to discipline youth into obedience, and draws rather unfavorable comparisons between the children of to-day and those of a generation or more ago. The comparison *may* hold good, but we would query if this military drill is necessary to obedience *now*, to parents, how is it that the parents of long ago enforced obedience *without* this drill? No, the drill is not needed *now* to make obedient children any more than in the past. *Self-control* in parents is what is needed, and the lack of it makes child control difficult, almost impossible. Let a parent learn the need of this and practice it, and as a rule he will have little difficulty in governing his child. Again, regarding health and obedience, these advocates of military drill seem to forget our girls in their zeal for the boys. True, there are girls' brigades, in which they are taught some of the evolutions, but *not* with "true-and-true guns," as are the boys. *Why* not, if so conducive to patriotism, piety, health and obedience? Do not our daughters need this instruction? *Some* day they will have suffrage; then they will need patriotism; *some* day they will be mothers; they will need instruction in piety and the laws of health, that they may properly fulfill the duties that will then devolve upon them; they will need to learn obedience, that they may be able to teach it to their children. This is a day for the co-education of the sexes intellectually; why not patriotically and religiously as well? The advocates of military drill say, "its essential features are the study of the Bible and missionary work." I grant if they take the Old Testament they can find many instances of war, hatred, bloodshed, etc., but we profess to be followers of Jesus Christ, who emphatically condemned the "eye for eye" and "tooth for tooth" logic, and instead commanded that we return *not* evil for evil, but that we love our enemies. 'These two (the Bible and

missionary work), and the consideration of patriotic subjects, the science of temperance, and the inculcation of habits of purity of life and thought, are the principal objects of the work, which is bound together by the military features." All these are good things to teach, but *why* can they not be taught *without* the military drill? They also say, "the work has had its critics, among the alarmists, but it has simply stunned them by the beauty of its achievements. Pastors and laymen have been persuaded in spite of prejudice, by the results upon the boys, who have been martialled into the Kingdom of Jesus Christ, and vie with each other in proving themselves warriors against sin." If this last be true, then, certainly, before many years pass, when these boys become the men of the future, to make and administer laws, we shall see saloons and gambling dens closed, houses of prostitution abandoned, churches filled, politics no longer corrupt, and the millenium dawning.

Glorious consummation! If such will be the result, in a decade, or even two, of military training in the schools, then all hail to the method, all honor to the men who are doing all they can to promulgated and foster it—b-u-t

ELIZABETH H. COALE,
3rd mo. 18, 1895. Holder, Ill.

DEATH OF FREDERICK DOUGLASS.

Yes, he is dead! The greatest orator of his race; one of the noblest men that ever walked; a slave, and, rising, trod the earth, a free man. Born in slavery, he steadily pushed his way upward, until he became, by his own efforts, free and well educated. His freedom, first taken was afterward bought, which left him untrammelled to pursue his life work—the physical uplifting of his race, and the spiritual elevation of all mankind. He lived to see from the first the shackles fall, and in the sec-

ond, the snapping of many chains, that betokened results even greater. How great is the power of emancipation over black and white alike, is shown by the fact that in an old slave State—North Carolina—the lower house of its Legislature adjourned in respect to his memory, when they would not adjourn for Washington's Birthday—Feb. 22nd—nor honor the memory of the Rebel General, Robert E. Lee, on the 19th of January. When they adjourned in honor of Frederick Douglass they passed resolutions of respect to his memory. Fred. Douglass was a regularly enrolled member of the National Women's Suffrage Association, and the very day he died he had been attending—in apparent health—a meeting of the Women's Council, in Washington, D. C. He was to have delivered a lecture that evening at the Hillsdale African Church, near his home, and while waiting for the carriage, was relating pleasantly to his wife the incidents of the day. Just as it arrived, he dropped senseless to the floor, and instantly expired. His age was seventy-eight years.

In the days preceding the abolition of slavery in the United States, his commanding form was not unfamiliar, in the old Quaker meeting-house, in Waterloo Township, N. Y., used in those days by a Society known as the Friends of Human Progress, whose platform was held free to all speakers who were laboring in any cause for the elevation of the human race. Many were the warm discussions and lively speeches that rang through the old church in those times of struggle, that tried men's souls; and many were the gifted speakers—both men and women—that came from various States of the Union, glad to avail themselves of the Free Platform, as the doors of many churches and public halls were closed to them. Not the least nor lesser of these was Frederick Douglass, whose true nobility shone in every outline of his distinguished form and feature, and dropped like jewels from his lips when-

ever he opened them to pour forth the eloquence of his heaven-inspired spirit for the good of his race and of mankind. On one occasion, some one who came in after he had finished, being disappointed at not hearing him, requested that he speak again. He replied: "I am not a fiddle to be picked up and played upon at any man's will."

Lucy Coleman, of Rochester, then an earnest worker in the cause of anti-slavery, was present with her two grown-up daughters, and as an influence against prejudice of color, she had them escort Frederick into the church, and seat themselves one on either side of him. This aroused the latent wrath of a certain man from Massachusetts, who took especial care in his remarks to inform that he would consider it a disgrace for a daughter of his to sit beside a "Pumpkin, milk and 'lasses colored nigger." Such remarks as this never disturbed Frederick's good humor. He could smile above it as serenely as a powerful sunbeam smiles above a thunder cloud. In one of his speeches he described the many ways in which the black people imitate the white race, and closed with the facetious remark: "And the white ladies meet us half-way by frizzing their hair." The effect of this speech was electrical, as there were some frizzed heads present, even among the lady speakers. But the old meeting-house now lies in ashes and dust, and from that majestic form then speaking there, the spirit has departed; but the spirit of the old house still lives in the hearts of the people, as the wandering tear doth testify, that falls in memory of its first prosperous Society—the Friends—and the spirit of Douglass will live on and on in memory, in the grateful hearts of Canada, England and America, where he was well known, and found many earnest helpers in his beneficent labors, and where his name will be honored as never was a slave, made Nature's freeman, honored before.

JULIA M. DUTTON.

Waterloo, N. Y., March 9, 1895.

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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ONTARIO, CANADA.

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

During the past month or two we have been making some changes in printing and sending out the YOUNG FRIENDS' REVIEW which, in time we hope, will be of advantage to us and to our readers. The wrappers are now addressed by the printers, and when the change took place we received some complaints that a few of the subscribers were not receiving all their copies. We consider it a favor always to be informed of any missing numbers, and will gladly supply them when so informed. We hope there will be no more cause for complaint.

We still lack a few hundred of our 2,000 mark, but hope, with a good in-

crease during the year, to be able to enlarge somewhat next year. Subscriptions may be sent us at any time. Twenty-five cents will pay for the REVIEW for four months. If our readers will send us names of friends with addresses, we shall gladly send them sample copies. Let us try and add a few hundred names to the list during the year.

We sincerely regret the spirit in which the *Intelligencer*, and a few of its correspondents in the East, have seen fit to oppose the endeavor now being made by our Western Friends to organize a Western Conference to promote a greater interest in First-day School and Philanthropic work in their midst. We cannot think that the spirit shown shall, to any considerable extent, meet with the approbation of the membership of our large Yearly Meetings of the East.

These Yearly Meetings, with their various Associations and Conferences, fitted to their needs and conditions, and with their wealth and numbers, can afford to act magnanimously towards the West. And when the West makes an effort to meet their requirements, as they are at present doing, they deserve better treatment. We fully believe that such opposition is not in the interest of our Society as a whole, but rather tends to weaken the movement toward a unity of interest. We hope to hear coming from the East, very shortly, a wave of encouragement to the smaller Yearly Meetings in their every effort to increase an interest in the work of the Society, *in ways adapted to their conditions.*

Additional money received for the Laing and Schofield schools :

Sandy Springs Monthly Meeting, \$15 00
East Hamburg, N. Y., M. M. . . . 1 65
Farmington (N. Y.) Executive M. . . 1 00

\$17 65

ANNA M. JACKSON.

MARRIED.

BROWN-CUTLER.—At Coldstream, in Friends' Meeting-house, 4th mo. 10th, under the care of Lobo Monthly Meeting, and after the laudable marriage custom of Friends, Samuel P. Brown, of Bow Park Farm, Brantford, Ont., to Annie L. Cutler, of Coldstream.

The bride, having been a leading member of our Olio during its existence of twenty years, having filled acceptably important positions in our First-day School and in our Mechanics' Institute; a worthy, although young, member, and a regular attender at the religious meetings of our Society, which she felt it her duty to join a few years ago; bringing, wherever she went, life into the social circle; always ready to encourage and aid all worthy undertakings; possessing a mind so thoughtful, so sensible, and so original, and a heart prompted always by motives above suspicion; going from us leaves a vacancy that, we feel, cannot be filled.

DIED.

HAMPTON—At her home, in Junnis, N. Y., 3rd mo. 27, 1895, of apoplexy, Tamar, widow of John Hampton, aged 81 years.

"God calls our loved ones, but we lose not wholly

What He hath given;
They live on earth, in thought and deed, as truly

As in His heaven."

BARKER—At Granville, N. Y., 3rd mo. 14, 1895, Abram Barker, in the eighty-first year of his age.

Our little Meeting has been again bereaved in the loss of its oldest member. Abram Barker was born in White Creek, N. Y., in the year 1815. His first wife was Mary Frank who died 2nd mo., 1872 and in 9th mo., 1873, he married Rhoda Roblee, a member of Granville Monthly Meeting, who still survives him. He leaves also a daughter and several grandchildren and great-grandchildren. The funeral was held at the meeting-house on Seventh-day, and was largely attended. Robert Haviland of Chappaqua preached very acceptably. Abram Barker has been for many years an Elder in the Meeting, and without considering

his office, his judgment has always been consulted in all matters of importance as if it was felt that his advice was that of an earnest Christian and true Friend.

Well known for many years by his townspeople he was looked up to and respected by all as an upright man whose daily life could be safely taken as an example. While his friends could not expect to keep him longer with them, as his health has been delicate for a number of years, still we shall miss him greatly, for his place at the head of the Meeting was never vacant except through sickness.

Truly "He shall return no more unto his house, neither shall his place know him any more." But "ye have in heaven a better and more enduring substance." "Now we see through a glass darkly but then face to face." "So we shall be ever with the Lord."

L. J. M.

FROM GARRISON, NEB.

About eighteen months ago Garrison Friends became convinced that the First-day School would reach more people and do more good if it were held in a public hall. Accordingly a room was rented, and we moved in with fear and trembling. Our average attendance immediately doubled, and, to our surprise, kept up to its new standard remarkably. One of our greatest troubles is the scarcity of workers, but the willingness of the younger members to attend and discharge the duties that fall to them renews our courage.

We also try to make up for the lack in numbers by using plenty of Friends' literature.

The attendance last winter was not as large as during the summer. Isaiah and Fanny Lightner, from Genoa Monthly Meeting, and Catherine and Michael De Peel, from Lincoln Executive, have visited among us since we removed to the public hall. We feel that it would be a source of great

strength to be able to have our friends meet with us more often in our First-day School, for there are times of deep discouragement, when the outlook seems indeed gloomy. We have lately been strengthened by the presence of members who reside some little distance from Garrison. We feel indeed that every one helps. We also hope that some of the visiting Friends that attend Nebraska Half-Year Meeting, the latter part of this month, may find the way open to spend a First-day before or after with us.

In a letter from an old school mate was the following remark regarding Wm. M. Jackson's articles on "Evolution of the Hebrew Conception of God." "Such reasoning from such premises, and such conclusions, are something entirely new to me." "I am very much interested in them as in all the articles in the YOUNG FRIENDS' REVIEW." The remarks were very gratifying to me. K.

FROM CHICAGO.

For the YOUNG FRIENDS' REVIEW.

On First-day, 3rd mo. 31st, Allen Flitcraft, of Chester, Pa., was in attendance at the Central Meeting of Friends in Chicago. The morning was quite rainy, and the attendance was not as large as it would otherwise of been.

To briefly refer to his sermon, the speaker thought the teachings of Jesus grew in grandeur and beauty the more they were contemplated, and called us to examine them closely that we might see their genuineness, and that many seemed to lose sight of the value of theoretical Christianity, for it was a help to the seeker after truth, as the chart was a guide to the mariner in finding his bearings, and that theoretical and practical Christianity should go together.

Then dwelling at some length on the yoke of Christ, that it was not understood properly; the one our Master asked us to carry would be an easy one, and even a delightful one, but

the one the world had for us, while at first would seem pleasant and easy, would prove galling and unprofitable.

We were encouraged to read over and over again the 23rd psalms, that we might learn and experience that the Lord indeed was a true shepherd, that he led us into paths of righteousness, and that his rod and staff would comfort us, though we should walk through the valley and shadow of death. After the close of the meeting expressions were made that it had been one of profit. T. W. W.

Chicago, 4th mo. 1st, 1895.

MEDIA FRIENDS' ASSOCIATION.

The regular meeting of this association, held at Media, Delaware Co., Pa., was called to order by the newly elected President, Henry M. Fussell. Twenty persons were in attendance. The minutes of the previous meeting were read and approved, and after some routine business, the programme, prepared by the Executive Committee, was proceeded with.

This consisted of a referred question "As to the time of George Fox's visit to Delaware County," which was answered by Maurice C. Michenu, as occurring in 1672.

The Friend having the next paper not being present, "Human Progression," an article written by Joseph Powel, of Lansdowne, was read by the Chairman, Lydia G. Hawkins, followed with the paper, "Gulielma Maria, Springett, Penn.," which was read before the Philadelphia Young Friends' Association. This completed the programme for the evening, after which the Chairman requested a voluntary article from John L. Carver, who read the "Plainest of the Plain Folk," an article from the *Outlook*. Brief and interesting discussion followed each article. After some arrangements for a Peace Conference and a few moments of silence, the meeting adjourned to the first Sixth-day evening in Fifth month. H.

FOR YOUNG FRIENDS' REVIEW.

TRENTON, 4th mo. 3rd, 1895.

A regular meeting of Trenton Friends' Association was held at Friends' meeting-house, 3rd mo. 25th, with the President, Daniel Willets, in the chair. The meeting was smaller than usual, but those present seemed much interested in the subjects written upon and considered. After roll call the minutes of previous meeting were read and approved.

A thoughtful paper, prepared and read by Samuel Decou, upon the "Separate Meanings of the terms Friends' Principles and Friends' Testimonies" was then read. The writer defined Friends' Principles as being the beliefs of Friends, while Friends' Testimonies are the declarations and proof of those truths. The paper was followed by considerable discussion, which brought out the various interpretations of our faith.

The next paper contained a clear and concise account of the "The Cause of the Separation of Friends," by Edmund Willets, who commenced his paper by explaining the foundation stone of our Society laid by Fox and his followers. About one hundred and fifty years afterwards a controversy arose, concerning the authority of the Scriptures. In the first quarter of this century English Friends developed a strong tendency towards Trinitarian views. Friends in America became involved in the controversy, which resulted in the separation in 1827. An interesting discussion followed this paper. A portion of the introduction to Janney's History of Friends was then read by Margaretta Hendrickson.

Samuel C. Swain, of Bristol, was present and favored us with very acceptable remarks.

After a short silence the meeting adjourned to meet 4th mo. 22nd.

LETITIA C. WILLETS,
Secretary *pro tem.*

Care, admitted as a guest, quickly turns to be master.—*Bozee.*

To the Editor of YOUNG FRIENDS' REVIEW.

CORNWALL-ON-THE-HUDSON,
3rd mo. 19th, 1895.

After reading thirty-seven of Lyman Abbott's sermons in the *Outlook* on the "Life of Christ," I think there was none of them more impressive and instructive than the one of 3rd month 16th, 1895. The twelve had gathered in an upper chamber prepared for them. In the East even to-day places are assigned at the table according to the rank of those who sit at it; each man his proper place. Before the supper began the twelve wrangled with one another as to who was entitled to the best place at the table. One can almost see Jesus pacing the room or standing looking out through the darkened window while the unseemly quarrel goes on. He says no word; lets the fire burn itself out, and when at last they have adjusted it, takes his seat, pronounced the blessing, began the supper, still said no word of rebuke. They had forgotten in their quarrel the custom in the East of first washing the feet; then Christ arose, saying nothing, laid off his outer cloak, took a towel, wrapping it around his outer waist, poured water in the basin and began washing his disciples feet. They were silent, they dared not speak, and did not. Christ finished the washing, interpreted the lesson involved, as he did to Judas and to the disciples. The significance of the Lord's Supper, as he instituted it, was simply a social meal. The only conditions he attached to his invitation was a loving memory.

Then he speaks of the folly of monuments, and says if they had built some great monuments or cathedral and collected millions to do it the rain, wind and frost would have destroyed the monuments, and the cathedral would have passed into the hands of men corrupted by ambition, belittled by narrowness and hardened by dogmatism. Christ made his monument of loving hearts. What makes Abbott's sermon of more significance is that

Samuel Ash read a paper before the First-day school in Philadelphia, on nearly the same subject about the same time, published in *Friend's Intelligencer*, and ends his interesting and instructive subject, "that nineteen centuries have come and gone, yet to this day all the disciples have not learned of the transfiguration. Mozoomdar, of Asia; Canon Farrar, of Europe, and Lyman Abbott, of America, may be the three now living who have gone with Jesus the Christ in some high place, and there learned the secret of their commission to go into all the world and preach the gospel to every creature, the life of Christ in the soul, the only Saviour of mankind. CHARLES E. COCKS.

FLUSHING.

1695-1895.

The Joint Committee having in charge the arrangements for holding a commemorative gathering on the bicentennial anniversary of the establishment of New York Yearly Meeting of Friends at Flushing in 1695, have perfected arrangements for the Meeting at Flushing, N. Y., on Fourth-day afternoon, 5th mo. 29th, 1895. The exercises will be particularly interesting to members of the Society of Friends, as well as to descendants of those who in the past have been members of the Society. It is expected that the exercises will include an historical sketch of the Society from its early days down to 1828, by James Wood, of Mt. Kisco, N. Y., an address by Marianna W. Chapman, of Brooklyn, N. Y., on the position of woman in the Society of Friends, and an essay on what the Society of Friends has accomplished in philanthropic work, by Aaron M. Powell of New York, a poem, by Mary S. Kimber, of New York. Ample arrangements for transportation will be made, the details of which will be fully announced.

ROBERT I. MURRAY.

Secretary.

WOMAN'S SPHERE.

To the Editors of the YOUNG FRIENDS' REVIEW.

I ask of you space to express my apprehensions of the result of the general movement which we now see, to introduce women into the employments heretofore held exclusively by men. That result, I think, will be disastrous. In Central Europe you will see women performing most of the hard labor. In Germany and Belgium I saw ten women at work in the fields for one man. In France the disparity was evident, but not so great. A woman on one side the tongue of a two-horse wagon, and a cow on the other, hauled a big load of potatoes to market. A woman and a dog pulled a little milk wagon to the doors of her customers. A woman held the handles of the plow and half a dozen children (I suppose her own) drew it and turned a shallow furrow. In Italy girls of sixteen carried stone and mortar up the ladders to the masons. I asked intelligent men in Germany where were the men. They said, carelessly, in the army. No, said I, not one-tenth are in the army. Well, said my interlocutors, a great many are employed in iron-works and other heavy labor, but a great many are idle and hang round the beer shops.

But with us such is not the case. No; but I am speaking of results. Already girls take the places of tens of thousands of boys who, not finding employment at home, drift west in such numbers as at least somewhat to relieve the labor market. Girls at present chiefly take the place of young men in stores and offices, and this they do to such an extent as to consign thousands to lives of idleness. It is a matter of extreme difficulty to obtain a place for a boy in any occupation in which he can earn a living. And, then, the girl is the worst possible competitor. She will work for less wages, and is more submissive to injustice and personal ill-treatment. The boy can run away, but the girl, if not upheld by her family, has no resource whatever.

And added to the evil of this competition is the continued invention and introduction of labor-saving machinery. A calculating machine has recently been invented by which one stupid person turning a crank does the work of several arithmeticians. It may be that some day the wants of men will increase faster than the means of supplying them, and all may be employed, but at present it is certainly the case that the labor of one will support several in idleness, and if some must be idle shall it be males or females? There can be no hesitation in deciding. An idle young man is on the certain road to ruin; a young woman condemned for a time to a life of idleness is yet capable of filling a position of laborious usefulness whenever she may be called to it by marriage or other great changes of circumstances. But, in truth, no woman, I may say, is ever compelled to be idle. In the care of the very young and the very old, of the poor and the sick, there is occupation, ample and increasing, for every woman in the land. People are beginning to find that more instructors are needed for children; that they should never be kept in large classes. And besides this the domestic duties in every family would occupy any ordinary number of daughters. I have known more than one family in which six and eight daughters were industriously employed at home, and what may be done in one home may be done in all. And then when there are no pains to soothe or sorrows to assuage there must be enjoyments to heighten by sharing them.

It seems to me there is great significance in the armies of tramps who have of late made their appearance in our country. They constitute a new feature in our social condition. I do not attribute their idleness to female competition entirely, or even principally, but I certainly think it has had an appreciable influence. And then we are speaking of a great secular movement which affects Christendom.

No one can undertake to say how far it will go. I do not suggest, for I do not think that we will revert to the savage state, and that the women will do all the work while the men devote themselves to war, the chase, and gambling. But the tendency is in that direction. If one boy be displaced by a girl not much harm is done, but when the change extends to hundreds of thousands the effect must become visible.

Philosophers say that these great movements are controlled by laws founded in the nature and condition of the race, and that individual effort is as futile to influence them as it is to retard or advance the seasons. Perhaps so; but still I would caution Friends against falling in with the common tendency, for I am strongly impressed with the belief that it threatens the destruction of family life and other dangers to the social system.

J. D. MCPHERSON.

Washington, D. C.

MAKING USE OF OUR OPPORTUNITIES.

How often our precious time passes without an effort to make good use of it.

When we are situated so we have our own Society to mingle with, we very often become careless and make many excuses to stay home from our meetings, where we might have sweet communion with the Holy Spirit, and mingle with one another to the strengthening power which it gives. It is only when we are isolated that we feel the loss of society, then we look back and see how little we appreciated our opportunities.

Young people that are urged by their parents to attend regularly to their religious duties of attending their place of worship will in after years look back with joy and praise for it. They will have the habit formed, and when in mature life they will always feel a necessity of attending to their spiritual work.

ROSE D. GRIEST.

THY WILL BE DONE.

Thy will be done, O Lord, not mine,
My will must never be my guide ;
But lead me by that way divine,
Which ever keeps me near thy side.

Lead me, O Lord, Thy way is best,
And then through life, whate'er betide,
I'll trust, and leave to Thee the rest,
If I may but with Thee abide.

And there I'll find a resting place,
From pain and doubt and sorrow free ;
And by the power of saving grace,
Grow more and more each day like Thee.

Thy way, where'er it leadeth me,
Though steep or thorny be the road,
It matters not, if close to Thee,
It leads to glory and to God.

If I may place my hand in Thine,
And feel Thy loving presence near.
And know that Thou art clasping mine,
Though dark the way I cannot fear.

Though dark or bright, Thy way is best,
Thy presence be my guiding light ;
And after that the longed for rest,
In that fair land which knows no night.

Frontier, Canada.

H. E. Q.

—*Montreal Witness.*

THE PROPOSED CONFERENCE.

I hope I may be able to quiet all fears that are entertained as to the proposition presented, and the action taken at White-water Quarterly Meeting, held near Greensboro, Indiana. Let me say that it was in no way to interfere with the General Conference, neither to take the place of it in the minds of the people east or west, nor to supersede it ; only used as a means to further the same great purpose, and it was felt that a wider range of thought and action than our isolated situation gave, would be advantageous to our co-operation with the General Conference. This was only to widen the interest and knowledge and to better understand our responsibilities. It was to be presented to each Chairman of the three Yearly Meetings, and they to their subordinate meetings, and thus everyone will have an opportunity to consider the subject and either concur or object, and then to the Quarterly Association, and thus meet the view of

everyone everywhere. There is no wish to carry it past the judgment of any, for it is only a proposition, which when considered by the spirit of truth, can be disposed of without any detriment to anyone or any organization. The reason that the time, place, all preliminaries was stated, were so that it might be equally clear to all, and then they would act according. So, dear friends, it is only a proposition, nothing whatever to bind the mind of any, but give it an unbiased thought, a free expression, and do not misunderstand the intent of the one that proposed it, or the Friends who concurred in it. With a deep love for the truth,

I am your sister,

MARY G. SMITH.

PRIZE-FIGHTING.

Read before the Lincoln Young Friends' Association, held 1st mo. 24, by J. Tom Harkcom.

As you have asked me to write upon the subject of prize-fighting, I trust you will look on my efforts kindly. It is not for me to set myself as a judge of moral law or moral character, but I can only express my views upon this most brutal and inhuman practice.

We read that in the beginning "God created man in His own image." Not fashioned after anything low or vulgar, but made after the perfect pattern of its Creator. This God given attribute was placed there for a purpose: to teach men the true way and that they should glorify God by the influence of their lives.

Tongue and pen has been busy during all ages, never waning in the good work of developing this divine image, thus beautifying the life of the individual and raising it far above the animal nature.

Yet, in view of all this, there seems to be a tendency on the part of some, to indulge in these lower elements. Among these lower elements there is none more demoralizing than prize-fighting. In its contour it is brutal. It brutalizes the mind, saps the better nature, and finally results in spiritual death.

It has been proven, beyond a doubt, that idleness breeds vice. Mental and manual activity keeps the head and hands in hearty, healthy exercise, but when idle, they most readily submit to the lower, selfish nature.

The prize-fighter is generally a man of idleness. I speak of those who make it a profession. Among these there are few who are not gamblers or all-round sports. It is true, he must exercise his muscular powers. He must undergo severe hardships, and inure himself to great physical endurance. But outside of his training he is idle. His associates are of the same sort. When not training, the prize-fighter seeks recreation, and his favorite haunts are the billiard hall and poker room, and the patrons of these dens of vice are his companions. Thus it is shown that his profession brings him in contact with a class of men whose influence is demoralizing.

Another thing is its influence. All over our fair land to-day its influence has been felt. We find the youth of our country imbibing the spirit of pugilism. But he is only putting into practice what he has learned from others.

And last, but by no means least, is its brutality. For a man to stand up and beat another, or submit to such treatment, is, in the eyes of all right thinking men, a brutal act. It is no rare occurrence to hear of a participant in a prize fight having a limb or jaw broken, or an eye lost. But worst of all, there is no sympathy for each other. The idea is to knock the other man out. No matter how much he is mutilated, he must stand his ground until forced to give in, and suffer defeat or rejoice in victory. To prove this assertion, allow me to mention a fight between John L. Sullivan and a would-be champion, who, after having had an arm broken, fought three rounds with tiger-like ferocity, only to sink beneath his opponents crushing blows. No man has a right to submit to such brutality, much less to administer such treatment.

I have given you a brief condensed view of prize-fighting as I see it; of its influence both on the man and on the youth, and last, but not least, its brutality. For of all places where brutality is magnified, there is none more demoralizing than in the pugilistic arena.

Select Recitations for Literary Circles.

DIVINE COMPASSION.

Long since, a dream of Heaven I had,
 And still the vision haunts me oft;
 I see the saints in white robes clad,
 The martyrs with their palms aloft;
 But hearing still, in middle song,
 The ceaseless dissonance of wrong,
 And shrieking, with hid faces, from the strain
 Of sad, beseeching eyes, full of remorse and pain.

The glad song falters to a wail,
 The harp sinks to low lament;
 Before the still uplifted veil
 I see the crowned foreheads bent,
 Making more sweet the heavenly air
 With breathings of unselfish prayer;
 And a voice saith: "O Pity which is pain,
 O Love that weeps, fill up my sufferings
 which remain!"

"Shall souls redeemed by Me refuse
 To share My sorrow in their turn?
 Or, sin-forgiven, My gift abuse
 Of peace with selfish unconcern?
 Has saintly ease no pitying care?
 Has faith no work, and love no prayer?
 While sin remains, and souls in darkness
 dwell,
 Can heaven itself be heaven, and look un-
 moved on hell?"

Then through the Gates of Pain, I dream,
 A wind of Heaven blows coolly in;
 Fainter the awful discords seem;
 The smoke of torment grows more thin;
 Tears quench the burning soil, and thence
 Spring sweet, pale flowers of penitence;
 And through the dreary realm of man's despair,
 Star-crowned an angel walks, and lo! God's
 hope is there!

Is it a dream? Is Heaven so high
 That pity cannot breathe its air?
 Its happy eyes forever dry;
 Its holy lips without a prayer!
 My God! my God! if thither led
 By Thy free grace unmerited,
 No crown nor palm be mine, but let me keep
 A heart that still can feel, and eyes that still
 can weep.

JOHN G. WHITTIER.

Many a man who could bow with resignation if told that he was to die, is thrown off his guard and out of temper by the slightest opposition to his opinions or his projects—*Tyron Edwards.*

LEAFLETS—No. 1.

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

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NOTICE.

To the Members of Illinois Yearly Meeting :

At our late Yearly Meeting the committee in charge of "Western Department" in one of our society papers, was continued, and the committee decided to continue with the YOUNG FRIENDS' REVIEW. The correspondents named last year were continued for the coming year, and it is earnestly desired that you diligently endeavor to increase the subscription list. It certainly would be entirely within our reach to double our list from this Yearly Meeting. There are some localities that have never responded with a communication of any character. This is not right. The paper is, and will be to some extent, what we make it. We can have a twenty-page weekly if we do our whole duty. And how can we make a more worthy effort than in this direction? You in the far West give us a little account of your surroundings, your desires and needs, of your efforts to hold meetings, of visiting Friends, and any other items of general interest, just such as you first look for on receiving the paper. Sincerely,
EDWARD COALE, Chairman of Com

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