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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 15

PART OF THE "ADDRESS TO THE CREATOR."

IN COWPER'S "TASK."

Thou art the source and centre of all minds,
Their only point of rest, eternal Word !
From thee departing, they are lost and rove
At random without honor, hope, or peace.
From thee is all that soothes the life of man,
His high endeavor, and his glad success,
His strength to suffer and his will to serve.
But oh, thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown !
Give what thou canst, without thee we are
poor ;
And with thee rich, take what thou wilt away.

THE PILGRIMAGE.

We started on our journey across the Atlantic Ocean from New York to Southampton, 6th mo. 5th, and as we felt the vessel's first motion one of the "pilgrims" quoted audibly : "She starts, she moves, we seem to feel the thrill of life along her keel."

It is the good S. S. Berlin, and for this trip she is called the Temperance ship, because she is chartered to convey some of the delegates from America to the World's Women's Christian Temperance Convention, to be held in London, England. She also carries in her hold the famous Polyglot Petition, which prays for the total prohibition of the traffic in intoxicating liquors and in opium and is to be presented to the heads of Governments all over the world. The petition is signed by nine million names, either personally or by societies, in forty different languages.

The afternoon was delightfully cool and refreshing, as with farewell gaze we watched the receding cities, and the green shores in beautiful New York Bay, lingering until night obscured our vision. Next day was cloudy accompanied with fog—until just at sunset

when the sun beamed forth, making a scene of beauty long to be remembered. When night settled down once more, and the fog thickened densely, and the officers were anxiously watching, and the steam whistle was shrilly and almost continuously sounding, many of the passengers, closely seated on the upper deck in steamer chairs, gave vent to their feelings by singing hymns—expressive of faith and hope and trust, some of the words being especially fitting : "It is not night when Thou art nigh." We fully realized how helpless we were in the midst of unaccustomed danger, but enabled to cast our care upon the One who "counts the sands, and holds the waters in His hands."

We afterward learned that when off the banks of Newfoundland, our Captain had diverged one hundred miles to the south of his usual course, to avoid possible collision with icebergs in the fog.

First-day morning there were religious services, consisting of prayer, singing hymns, reading appropriate passages of Scripture, and a sermon by a Professor in one of the universities of Boston, inspired by the text : "Casting all your care upon Him, for He careth for you." They were helpful words on practical and heartfelt religion—and earnestly delivered. In the afternoon one of the lady passengers held a meeting in the steerage, and in the evening we listened to an address on "Temperance."

And on we go over the three thousand miles of water, the powerful engines—seven in number—in their laboring making the vessel tremble in every plank, and as the wind is now in our favor, sails are set, and nobly our 500-foot long "Castle" responds, ploughing her way through the billows, and

wafting us onward to our goal. We have passed two large steamers, Westward bound, several whales spouting water have been seen—looking like the spray of a fountain in the distance—and occasionally a large bird skims the water in search of a meal of fish. We realize now that not from a description by tongue or pen can we conceive how immense are the great mass of waters, so deep and darkly blue, we call ocean. Not until launched on its bosom and out of sight of land for days, do we begin to know. In imagination we revert to the infinite courage Columbus manifested when, in obedience to his convictions that another continent lay to the West, he embarked in his frail and slow-moving craft, sailing over unknown seas, in search of unknown land, contending with a doubting crew, he moved steadily onward, and how overjoyed when the cry was "Land ho!" "Lo, he bringeth them to their desired haven." And we thought how this language applies not only to our outward journeyings, but also affords encouragement to the earnest, toiling pilgrim on the heavenward journey; for if our standard is high as a "perfect man in Christ," and we strive to attain it, we shall be brought "Up through a well fought fight to heavenly peace and light."

Nearing Southampton the sight of green shores once more is cheering. We pass vessels outward bound, Eddystone light-house, a signal station, and coast guard stations, where men are kept constantly to watch for any appearance of smuggling.

On and on we steadily move up the channel. Pilots come on board after night-fall, when we retire, feeling our safety is quite assured. Some time in the night the ship reaches her dock, and while at breakfast on the morning of the 15th, a deputation from the British Women's Christian Temperance Association greet us with gracious welcome. We land, secure our baggage, offer it for the inspection of Custom House officers, who, looking us straight in the

eye, demand to know if we carry either whisky or tobacco—a strange question truly, for our band of white ribbons. However, the examination is creditably passed, and we board a railway train with odd-looking coaches, having doors in the sides.

The country through which we pass is highly cultivated, and many of the farm buildings have steep, straw thatched roofs, with low, overhanging eaves.

A three-hours' ride brings us to London the great, with its smoky atmosphere and its "chimney pots" Our present home is near the Victoria Embankment, which faces the Thames, and is full of handsome public buildings. The streets are narrow and winding, but we notice many large squares. No street cars, but the streets are full of cabs and omnibuses, the latter accommodating eight or ten persons inside, and the top—which is reached by a narrow, winding stairway at the back—is capable of seating as many more. We understand there are two hundred pulpits offered to the Women visitors for the religious services to-morrow, which is certainly a great concession for this conservative city.

One of the most eminent ministers, Dr. Parker, offers his temple for the opening services of World's W. C. T. Convention. It was a religious meeting conducted by Lady Somerset, Frances E. Willard, and "Mother Stewart," as she is called, a noble looking, white haired lady of eighty years, one of the band of crusaders who began the warfare against the saloon in Ohio, entering them, pleading and praying with the keepers, the result being that barrels of rum were poured into the gutters of the streets. She announced that the W. C. T. U. was twenty-one years old last fall, and related some of the trials connected with its birth. She was very sweet and interesting, and later on, when the British W. C. T. Association re-elected Lady Henry Somerset for its president, and the enthusiasm ran high in behalf of the loved and gentle leader, throw-

ing one arm about her, and clasping her hand, she stood by her side before us, and with voice rendered almost inarticulate by emotion, complimented the Association on its continued choice, and called her affectionately, "Our Queen Isabel." This queen is indeed a most gracious and graceful lady, and presides with sweet dignity.

Returning from this meeting we had a glimpse of old-time display, for descending the great flight of stone steps in front of St. Paul's Cathedral, were several men dressed in bright red robes, trimmed with ermine fur, wearing white, curled and powdered wigs and assiduously attended. They entered gilded chariots, with two coachmen and two footmen, dressed in blue and gold, with white curled wigs and three cornered hats, and knee breeches and long pink stockings, and low buckled shoes, while men on horseback rode in advance. We learned it was the Lord Mayor and some other of the city dignitaries.

We entered the cathedral and listened to the vesper service, after wandering about the great and intensely interesting building, which was commenced in the fourteenth century. It seems to us a marvel of architecture, with a grand and beautifully painted dome. The side aisles are broad, entered between massive stone pillars the full length of the building, and are full of marble statuary in likeness of departed heroes. The building is of white stone, but very much blackened by the storms of time. And the stained glass windows—so sombre looking from the outside—are very beautiful when looked at from within with the light of heaven shining through. They describe scenes in the life of Jesus, commemorating some of his lowly deeds of love and self-sacrifice. And a sweet thought cheered us, that so it will be with our small and homely efforts for our own welfare, and for the help of others; for if inspired, as all right action *must* be, by the heavenly spirit, they will shine in glorified light

and their influence will extend in ever widening circles.

The World's W. C. T. Convention was held in large halls, delegates from many nations were present, white ribbons are worn, and large wreaths and bouquets of white flowers decorate the platforms.

Flags of different nations and associations adorn the pillars, while above and behind the speaker's desk is stretched the motto: We wage our peaceful war for God, and home, and every land." A cablegram from Canada, and one from New Zealand were received and read, and the earnest utterance of instructive, helpful sentiments inspire with fresh courage in the prosecution of all thought and all labor for the benefit of humanity. Excepting Lady Somerset, the speakers from America are acknowledged to be the greatest orators. They urge womanly efforts through every avenue which they may command, for the abolition of the demoralizing traffic in intoxicating liquors and opium, for that social purity which requires as high a standard for man as for woman, and demand that they shall be allowed to help make the laws which will bring about this happy condition.

While outside, and, intervening between the addresses and the burst of "praise to Him from whom all blessings flow," because of the growth of the good work and the sympathy of the nations, we hear the lovely chiming of the bells of St. Paul's, mingled with the roar of passing vehicles—the city's thunder.

SERENA A. MINARD.

[To be continued.]

SIXTH QUERY.

Essay on the forepart of Sixth Query of Illinois Yearly Meeting Discipline, read at the Monthly Meeting of Friends', held at Benjaminville, Ill., 7th mo. 13, 1895.

Sixth Query,—Do our members maintain a faithful testimony in favor of a free gospel ministry resting on divine qualification alone? Do they bear testimony against oppression,

oaths, military services, clandestine trade, prize-goods and lotteries?

We will first consider what is a "free gospel ministry," in favor of which we are asked to "maintain a faithful testimony?" The word "gospel" means "glad tidings," especially the "good news concerning Christ and his salvation." Ministry, in the sense in which we are using it now, means a giving, a dispensing of these glad tidings of salvation; consequently, a "free gospel ministry" is a free dispensing to others, by qualified persons, of those truths concerning this salvation that have been revealed by the Holy Spirit unto them. These truths are within the grasp of every one, (for truth is omnipresent), some being better fitted than others to proclaim them, but that they are *free* to every one, and from the fountain head, even God himself, and have been from early times, is evident by passages from the writings of that grand prophet Isaiah, where, in speaking for the Almighty, he says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." There must have been, even then, false teachers and false teachings, for he further says, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto *me*, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

This much for a definition of a "free gospel ministry." Now, why are Friends' called on to sustain it? George Fox, to whom Friends refer, and justly, as the founder of our Society, noticing how prevalent in his time was the condition spoken of by Micah, when denouncing the sins of Israel, "The heads thereof judge for

reward, and the priests thereof teach for hire, and the prophets thereof divine for money," and, seeing the evil results, contrasted it with that command of Jesus, "Freely ye have received, freely give, and was brought to the conviction that the gospel was not a matter of traffic, to be bought and sold, but as man received it *freely*, direct from his Creator, it was truly a *gift*, and could not be *sold* to others; and seeing the abuses into which such a system was leading, indeed, had led, both priest and people, felt it his duty to call all men from a dependence on this spurious ministry to a higher and purer one, even that of the Divine Spirit within each one. The apostle Paul, long before the time of George Fox, sternly rebuked him who offered money in payment for the power to lay hands on others for the bestowal of the Holy Ghost, "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money; thy heart is not right in the sight of God." He called it a *gift* that could not be *purchased*; so in our testimony for a *free* ministry, we have the authority of Jesus himself, and one of his chosen followers. George Fox says, "When the Lord God and his son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and their way to God, even that divine spirit which would lead them into all truth; and by this divine power and spirit of God, and the light of Jesus, I was to bring people off from all their own ways to Christ, the new and living way; from their churches, which men had made and gathered, to the Church of God; and off from the world's teachers made by men, to learn of Christ, who is the Way, the Truth, and the Life; and off from all the world's worships to know the spirit of truth in the inward parts, and to be led thereby, that in it they might worship the Father of

spirits." Later, when in the growth of the Society, it was deemed necessary to institute meetings for the transaction of business pertaining to an organized body, and to formulate a discipline for its government, this query, among others, was framed: "Do Friends bear a faithful testimony *against* a *hireling* ministry?" Note the difference in the wording of the query then and now; one *against* the *hireling*, the other in *favor* of the *free*. We who live in these days of religious advancement, enlightenment and toleration, and know that ministers of other denominations than our own do not, as a rule, "teach for hire and divine for money," as did those of olden time, can hardly conceive the necessity for such a query, yet if we read carefully the records of the past, as gleaned from history and the journals of ancient Friends, we can better appreciate the conditions then prevailing, which excited the righteous indignation of George Fox and his immediate followers to the extent of publicly declaiming against the corruption of things sacred to them, caused by the venality of the priesthood, though this course brought maledictions on their heads, fines and imprisonments, loss of property and often of life. Now the time seems to have come when we should not so much inveigh *against* what appears to be a violation of our principles, as to stand steadfast in *favor* of them; consequently the change in the wording of the query; yes, and in the spirit of it also; for while we cannot, any more than formerly, sanction what we believe to be a hireling ministry, in its true meaning, and while a great diversity of opinion has existed, and possibly still exists, even among our own body, as to what really constitutes a hireling ministry, yet we trust the day has arrived for the exercise of a broad charity, which can prevail without compromise of principle. There are, and have been, too many instances of devotion to the cause of Christianity by men and women who give their time and talents to the service of the churches of their

choice, and in return receive a free and hearty support from the congregations to which they minister to doubt their sincerity. Therefore, while upholding our own standard, as we firmly believe it, let us not pull down others, but "building ourselves upon our most holy faith," show that faith by our conduct, exemplifying in our every-day life our confidence in the precepts of Jesus, fortified by the teachings of His spirit within us, remembering the saying of Paul, "Who art thou that judgest another man's servant? To his own master he standeth or falleth," and while so-doing establish our own position by being ready to give, when necessary, a reason for the faith that is in us, allowing the same freedom to others that we so greatly desire for ourselves.

What now is this "divine qualification" queried after, without which even a *free* ministry is of little or no avail? We believe this "divine qualification" cannot be conferred by human agency, cannot be purchased by money, is not the result of education, does not descend by heredity, but as the "gift" for the ministry comes from the Father, so also does this qualification come from Him.

In the Book of Job, supposed to be written by Moses, and considered to be the most ancient of the sacred writings, we are told, "There is a spirit in man, and the inspiration of the Almighty giveth them an understanding." Whether or not George Fox considered this declaration as confirmatory of his thought of immediate communication between man and Deity, it certainly evidences the fact that even at that remote period in man's history the operations of the spirit of God on man's intellect and heart, were clearly perceived and as concisely defined, "giveth" an understanding, not barter it for reputation, not exchanges it for honors, but simply *giveth* the understanding, that by the proper use of it, honor might be reflected on the Giver. In the early life of George Fox, he was led by "sore conflicts and deep prov-

ings of spirit," (in view of the great dependence of the people on the priesthood for a knowledge of their religious duties), to a personal experience of the truth of the declaration of Jesus to His disciples, "It is the spirit that quickeneth; the words that I speak unto you, they are spirit and they are life." Mark the connection, "They are spirit and they are life." This saying was emphasized later by Paul, that zealous apostle, in one of his epistles to the Corinthians, "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life." What abler, clearer definition of the foundation of Friends' principles could be given than is here portrayed? What wonder so much stress is laid on immediate inspiration, on obedience to the voice of God within us, by George Fox, when his experience was corroborated thus by Job, Jesus and Paul, all speaking from the ages of the past, all declaring the same truth; what marvel that George Fox, exercised as he was, grieved as he was at the duplicity of the priesthood, and the blindness of the people, should have left as the watch-word of our Society, the keystone of our belief, his memorable sayings, "Mind the Light," and "Hold all your meetings in the Light."

Besides this query which we are considering, there is also one, especially inquiring if ministers give evidence of experiencing this "divine qualification" spoken of by Paul, which will indeed make them "able ministers of the New Testament." As Jesus said respecting the first and second commandments, "On these two hang all the law and the prophets." So we might say, on *this* principle is built all *true* Quakerism, for without this belief one cannot be a Quaker. But this does not necessarily preclude belief in the value of outward accessories, as the wording "divine qualification *alone*,"

might lead some to suppose. We certainly do not, nor would we wish to ignore a cultivated intellect, a good delivery, a retentive memory, a thorough acquaintance with the Scriptures, or anything that will strengthen and build up the whole man, that while "out of the abundance of the heart, the mouth speaketh," so "the good man, out of the good treasure of the heart, bringeth forth good things," and "may be thoroughly furnished unto all good works."

How much better workman is he, *all* of whose powers, spiritual and intellectual, are consecrated to the service of his master, than he, who through a mistaken idea, refuses to employ his intellect in this service, seemingly forgetful of the fact that it is a gift from his Heavenly Father as well as the spiritual perceptions, and as such, should also be used in spreading abroad the glad tidings of the Gospel to all men. May we ever be found faithful to the trust reposed in us, worthy of the legacy bequeathed us by George Fox, and "*mind the Light*," *not* because *he* did so, *not* because *he* said so, but from a conviction as did he, of the truth of these things, and while regarding a vocal ministry, when rightly entered into, as an effective means, and a great aid in keeping up our meetings, it should be clearly understood that our *dependence* is not on it, but that we endeavor to call people *from* it, to the ministry of the Divine teacher within themselves.

Holden, Ill. ELIZABETH H. COALE.

DRINDY MILES.

I have just heard of the death of a remarkable woman; one whose history, so far as it can be ascertained, gives us a touching glimpse into the mysteries of the private life of our southern slaveholders "before the war." This woman was a negress, and came into the range of my vision some twenty years ago as the servant in the family of a near relative who lived not far from Man-

anassar, Virginia. After an acquaintance of some years, her mistress declared her the most perfect Christian she had ever known, and the same opinion was held by other members of my family who had known her. When my friend left Virginia some six years ago Drindy, who was quite old and infirm, went to live in a little cabin, which, with a providence quite common with her race, she had secured for herself, and her mistress gave her a practically unlimited credit with the grocer; and with some supplies from him and her own small earnings as washer-woman, she supported herself during the rest of her life. The noticeable fact is that though her credit was practically unlimited (for she was authorized to get whatever she needed), it was never abused, but used only for the supply of tea, sugar and some other delicacies, never exceeding \$5 in a year. And now for her earlier history.

Drindy was born the slave of Col. C—, in south-eastern Virginia. At the proper age her mistress had her christened, and when she came to the years of discretion she was confirmed by the Bishop, which implies that she had learned the Creed, the Lord's Prayer, and the Ten Commandments, as also the Shorter Catechism, which no doubt were taught her by her mistress, who gave her a Prayer Book. This book she had a strong desire to read, and it happened that a free negro came into the neighborhood and collected a few slaves in a class which met in a cabin in the woods and set to work to learn to read. They had not been so engaged many days when the nefarious scheme was discovered. The teacher escaped, but his pupils were taken in a body to the whipping-post and received the customary forty, save one. This put an end to Drindy's literary efforts and possibly also to her aspirations, and nothing occurred to ruffle the smoothness of her slavery till the shot was fired from Sumter. Four years after she found herself a free woman, her mistress dead, the

family scattered and the plantation deserted. She married the blacksmith of the place, a widower with several children, and they settled in Alexandria, where they lived some years in great comfort. Walking in the street there one day she passed the railroad office and saw a lady, apparently ill, sitting in a chair at the door. Looking more closely she recognized one of her young mistresses. She had been north, probably teaching in some school, but had fallen into ill health and desired to go south; had, however, money only to buy a ticket as far as Alexandria, and was there stranded and homeless. Drindy took her home, made her comfortable, employed a physician, kept her as long as she lived, and when she died gave her a decent burial.

Miles was a good smith and saved some money, which he invested in the purchase of several houses in the village of Manacus. These on his death he left to Drindy for her life. She, however, at once surrendered them to his children, except the smallest and least valuable, which she retained for her own use, and resumed work for her own support. It goes without saying that she wrought many more good works which I need not relate, and in fact know but a small part of them.

The difference between the mistress, who would gladly have taught the slave-girl, and the master, who cowhided her for learning, might have furnished an illustration for Uncle Tom's Cabin.

There is much to be learned of the negro character. I am disposed to think they have some valuable traits which, if they are to continue with us, should be cultivated and developed. On one subject I have taken some pains to inform myself and I have had perhaps special opportunities for so doing. The old mammies, who were before the war entrusted with the care of young girls, were faithful guardians of morals. I have not heard of one who ever betrayed her trust.

JOHN D. MCPHERSON.

Washington, 7th mo. 8, 1895.

Young Friends' Review

A SEMI-MONTHLY.

*Published in the interest of the Society
of Friends*

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

COMMITTEE MEETINGS AT COLD- STREAM.

Friends of Genesee Yearly Meeting having invited the Executive Committee of the Union for Philanthropic Labor, and the First-day School, Educational and Religious Conferences to meet at the time of the Half-Yearly Meeting to be held at Coldstream, Ont., in the 8th mo. The following programme has been arranged :

PROGRAMME.

Eighth mo. 20th (Third-day) :

Day of arrival

Eighth mo. 21st (Fourth-day) :

Morning — Executive Committee of Union for Philanthropic Labor.

Afternoon — Executive Committee of Union for Philanthropic Labor.

Eighth mo. 22nd (Fifth day) :

Morning — Executive Committee of First-day School Conference.

Afternoon — Executive Committee of First-day School Conference.

Eighth mo. 23rd (Sixth-day) :

Morning — Lobo Monthly Meeting

Afternoon — Executive Committee of Educational Conference.

Eighth mo. 24th (Seventh-day) :

Morning — Pelham Half-Yearly Meeting.

Afternoon — Executive Committee of Religious Conference.

Evening — Central Committee to arrange Conference in 1896

Eighth mo. 25th (First-day) :

Morning — Meeting for worship.

Afternoon — Meeting for worship.

Coldstream is the place of meeting, and is 6½ miles from Komoka. Komoka, ten miles west of the city of London, is the station where Friends with conveyances will meet all trains on Third-day, 8th mo. 20th.

Komoka is a small station on the main line of the Southern Division of the Grand Trunk railroad, and on the direct line from Suspension Bridge (Niagara Falls) on the east, and Detroit and Port Huron (and the Tunnel) on the west. All trains stop at Komoka, although some of them are not scheduled on time-tables.

Passengers from the east come via Niagara, Hamilton and London ; from the west via Detroit, or via Chicago & Grand Trunk to Port Huron, and by Grand Trunk railroad after crossing the lines.

ARLETTA CUTLER.

Ohio and Indiana Friends can cross Lake Erie from Cleveland, Ohio, to Port Stanley, Ont., and thence have good connections by railroad via London. Distance from Pt. Stanley to Komoka, 35 miles.

Boat leaves Cleveland on Second-day evening, and reaches Port Stanley early Third day morning, in time for morning train to Komoka

Members of the committees who expect to attend these meetings, and have not already sent in their names, should do so at once to Arletta Cutler, Coldstream, Ont., correspondent of local Committee of Arrangements.

Negotiations for reduced fare over the several railroads have been carried on from New York by members of the Executive Committees, and we regret to not be able to announce the results.

Don't forget, KOMOKA is the railroad station, and COLDSTREAM the place of meeting. Post office and telegraph office at Coldstream, Ontario

These meetings are likely to be important and interesting, and a very liberal attendance of members of these committees from the several Yearly Meetings is desired. The Friends at Coldstream are completing arrangements for their entertainment.

The *Intelligencer* and *Journal* of 7th mo. 27th has the following notices bearing on these meetings :

MEETINGS AT COLDSTREAM ONTARIO

The Executive Committees of the First-day School General Conference, Friends' Union for Philanthropic Labor, Friends' Religious Conference, and Friends' Educational Conference will meet at Coldstream, Ont., 8th mo. 20th to 23rd, preceding Pelham Half-Yearly Meeting, whether they are members of any of the committees or not, are invited to attend all of them.

Members of the committees who cannot attend are requested to appoint, in writing, some Friend (who is intending to be present), to represent them.

Joseph A. Bogardus, Clerk of First-day School General Conference.

Robert M. Janney, Clerk Executive Committee, First day School General Conference.

John Wm. Hutchinson, President Friends' Union for Philanthropic Labor.

O. Edward Janney, Clerk Executive Committee, Friends' Union for Philanthropic Labor.

Aaron M. Powell, Chairman Friends' Religious Conference.

Edward H. Magill, Chairman Friends' Educational Conference.

OHIO YEARLY MEETING.

Editors *Intelligencer* and *Journal* :

To Friends who may contemplate attending the coming Ohio Yearly Meeting I will say to those coming from New York or Canada that they will take the Cleveland and Pittsburg cars from Cleveland to Alliance, Ohio, fifty-six miles, then take the Fort Wayne cars to Salem, fourteen miles. Those coming from Pennsylvania or Virginia, at Pittsburg, will take the Fort Wayne cars to Salem, 70 miles.

Salem, Ohio, Seventh mo. 22. ELI GARRETSON.

Friends of Salem, Ohio, extend an invitation to Friends attending the conferences at Coldstream, Ontario, to return by way of Salem, and attend Ohio Yearly Meeting, held at this place from Eighth month

25th to 29th inclusive. The most direct route will be by way of London, Port Stanley on Lake Erie, and Cleveland. Time of trains between Cleveland and Salem will be given later. LEBONA M. WHINERY, Clerk of Salem Monthly Meeting.

The occasion of the New York First day School's picnic on 6th mo. 8th, at Pleasant Valley, N. J., was taken by the Young Friends' Association of New York and Brooklyn for the first of their special summer meetings. The weather being pleasant, an open-air meeting under the trees was held in the afternoon, under the direction of the special committee.

The Discipline Section having the preference for the day, reference was made to the recent decision of those in charge of the leading Jewish Synagogue in New York to continue the practice of the separation of the men and women during worship. This brought up a discussion concerning the same practice among Friends, and recent changes being facilitated because of its being a custom once common in all churches, and not a requirement of our disciplines.

Attention was called to the wonderful growth of our Society in early days, and how this growth was made easier by the non-existence of a discipline to limit individuality of belief. A brief history was given of the formation of early disciplines, and it was stated that New England Yearly Meeting had the oldest of any in the world.

Before adjournment it was announced that the next meeting would be on the afternoon of 6th mo. 29th, at Bronx Park, near the Lorillard mansion, and the site of the intended botanical gardens, the History Section to have the preference for the day. A general invitation was extended for everybody interested to attend.

B.

FOR YOUNG FRIENDS' REVIEW.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting, which is always held in the 5th mo., near Salem, Washington Co., Ind., con-

vened, as usual, on the afternoon of Sixth-day, the 24th, by the holding of the Meeting for Ministers and Elders, in which were represented, personally, four of the five Preparative Meetings composing it, Chicago, Clear Creek, Benjaminville and Blue River.

The meeting, though small, was felt to be held in the power of Him whom we acknowledge to be the head of the church. In the evening the Quarterly Conference of First-day Schools held a most interesting session, being largely composed of young people and little children, whose behavior and exercises reflected much credit on themselves and those having charge. I venture to say, that very seldom in such a large gathering of little folks, is there such perfect order as was there manifested. They were a living example to many an assemblage of "grown-ups."

But little else than routine business engaged our attention on Seventh-day. The meeting was quite well attended, among the visitors being a member of Nebraska Half-Yearly Meeting. The enquiry was presented, whether we as individuals and as a Society were so ordering our daily lives that we would be as beacon lights to others during life's journey; and the young were affectionately appealed to to prepare themselves to receive the mantle as it falls from the shoulders of their elder brothers and sisters, standing in their places and perpetuating our principles.

On First-day morning we feared rainy weather, but by meeting time it was pleasant, and continued so during the day; partial sunshine and clouds, and pleasantly cool. The meeting was large, the new and commodious building being filled to its utmost capacity, and vast crowds outside. The speakers were wonderfully favored. At noon a lunch was served in the shade of the grand old trees near the house, after which the people again assembled. One friend spoke to the crowd outside, calling them to the

Light and the power of the Gospel, holding their attention well, and afterward those in the house were addressed by several speakers, all dilating on the efficacy of the Inner Light which, if heeded, will lead into purity of thought, which in turn will inevitably produce a pure life. All felt the meetings had been favored seasons, owned by the great Master of assemblies, and with reluctance we parted, knowing that it was more than probable we would never all meet again.

The people in this locality are laboring under discouragements outwardly, as worms, resembling somewhat the cut-worm, yet appearing in armies, are committing great ravages among vegetation, particularly in their clover pastures, seemingly more fond of clover than anything else, yet when that fails them they attack other green things. Some of the fields looked almost as if they had been burned over. Timely rains, which were hoped for, yet had *not* come, would have remedied the evil to some extent, yet withal, the people are cheerful, even hopeful, doing *their* part, spite of adverse circumstances. Let us hope with them that the tide will turn in their favor ere long.

ELIZABETH H. COALES.

Holden, Ill., 6th mo. 10th, 1895.

NEBRASKA H. Y. MEETING.

The Half Yearly meeting was held at Lincoln, 4th mo., 27 to 30.

On Seventh-day, at 2.00 p.m., the meeting of ministers and elders gathered, although they were not the only ones, but the younger generations were also represented.

After a few minutes silence, prayer was offered by Isaiah Lightner. Edward Coale then spoke at some length, calling us to the Light which at all times guides us, and if we are obedient we have peace; it prepares the way for our work, and enables us to work out our own soul's salvation. I cannot call this or any other house

His temple. As we gather here, we should gather into our own hearts. We have a powerful influence over one another. All will be in harmony with one another, if we each gather within ourselves. We are our brother's keepers, so far as we control ourselves and receive the Spirit.

The business meeting then opened. The representatives' names were called, followed by the reading of the queries and advices, and appointing of representatives to the Y. M. A number of remarks were made upon the queries and answers, and the meeting closed under a feeling of love.

First-day morning. The silence was broken by Edward Coale:—The silence has not been lost time; a prayerful silence will help us to get away from the cares of the world.

"Simon, Simon, behold Satan hath desired to *have* you, that he may sift *you* as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren."

Was Peter an unconverted man? His was a strong nature; he followed Jesus implicitly for three years. By his answer to Jesus: "Thou art the Christ, the Son of the living God;" "Flesh and blood hath not revealed this unto Thee, but my Father in Heaven." Jesus knew Peter's condition. Peter did not realize the character of Christ. He was looking for an outward kingdom; he had not realized that inward invisible Christ. Let us dwell not too much in the past, but draw lessons from it. God is the same yesterday, to day, and forever.

There is an influence abroad that will drag us down. We meet sin everywhere. We use the term, Satan sift thee as wheat, meaning the evil influences surrounding us. It takes all our faith to withstand the influences of evil. I do not like the term. The religion of Jesus Christ is so simple.

Men and women should live up to their highest conceptions of God. Peter did not know Him. When the

disciples wanted to know truth, they went to Jesus, a man. We should forget the past; only use it to benefit us, to lead us to a higher life. Jesus was perfected by suffering, and so are we.

How far are we from the condition of Peter? We are fitting and preparing for the future life. We should give it careful consideration, and leave our corn plow when we can be ennobled. We live measurably in a world of sin. I do not know the influence that will meet me.

We need a Saviour to overcome the temptations, to get within us a power that will enable us to resist temptation. There are sins of commission and omission. The power of God is the same as it ever was.

Walk through your city to-day. It is quiet. In the Churches we hear the name of God, that we should trust in Christ.

But there is something open six days in the week. What can I do? I'm only one. I need not go there. I need not vote for Bacchus. I wrap around me a cloak of self-righteousness. If I would be strong, I must go out and work. God has given me an influence. If that influence is love, never dying, why does it not reach out to that soul?

God meant us to be happy. The outward world is perfect. God did all His part. We make ourselves unhappy by sin.

There came a time in my life when I felt His living presence for months, then I felt it dying out, and it is darkness and death to be deprived of the life of Christ.

All around me were men and women needing to be saved. A voice spoke to me plainly: "Arise, and go to work."

First-day afternoon the Conference was held. A number were in attendance, and the exercises were all good. Each recitation contained a lesson, and of the seven essays, the majority were excellent, and all were

written by young people, which is an encouraging fact.

Business meeting Second-day morning. All the queries, with their answers, were read and comments made upon them, some especially at some length. There was considerable other business, all of which was transacted in great harmony of feeling. At the close we all felt that it had been a season of great refreshing, and that it would be helpful in our everyday duties. Several Friends from a distance were present.

Comments on 2nd query, Isaiah Lightner: If we can love one another it is the foundation of Christian religion. I hope this spirit of love will continue to grow.

In answering the third query, Isaiah Lightner urged that we be careful to observe moderation in regard to following the fashions of the world, especially at funerals; that we show love for our friends while they are living, instead of making a great display after they are dead.

Edward Coale: The first query is of such vital importance: Are Friends diligent in the attendance of meetings? A meeting for worship is a place to be fed. If that hungering and thirsting soul has been fed it will come back.

Our meetings are held for a purpose. Old men and women, young men and women, when they have not been fed they will not come back but a few times. Truth is unchangeable, but our conceptions of truth differ. If our meetings do not meet the necessities of the people we are doomed.

What are we doing? Truth has a gathering influence. George Fox proclaimed a new doctrine; with his bright intellect and the power he received from God, he pointed the people to the Spirit of Truth in their hearts.

What can we do to increase new life? We must endeavor to know our own necessities. Use our light. An organization should go out, not simply keep itself pure.

CATHERINE ANNA BURGESS,
College View, Neb.

MUSIC.

Read by Willard Yeo at a meeting of the N. Y. Young Friends' Association.

Continued from Seventh mo. 1st.

The change in feeling was gradual, and, no doubt, some of those of more liberal views, were, and are yet cautious not to mention, when in the presence of an elder Friend, that a little dancing constituted part of an evening's entertainment at their home a previous week. For there are yet those among us who continue to maintain that same sweet simplicity of dress and habit that is so delightful to behold. Such instances, however, are growing fewer, as years roll by, and not many winters need pass until we will notice additional vacant places in the galleries of our meeting houses.

It is certainly to be hoped that young Friends, either do, or will come to realize the grave responsibility that is rapidly coming, and will eventually rest upon them, as a body. With profoundest respect for our elders, we can but feel that music is one of the greatest of the arts, it being that which is imparted from soul to soul, by means of the harmony of sound. No longer do we associate it with things that are worldly, but look upon it as that capable of great achievement, and the more are we convinced of this, when, by a single tune, artistically rendered, a composer may convey to us a certain condition of heart felt by him.

Says Karl Merz: "Music is a means of culture. It is one of the greatest factors, and perhaps the greatest factor, in human civilization. Not until men shall use the art with the spirit of reverence, will it exercise those powers for which it is designed."

Even in the light of this, and the testimony of Barclay, few of us, if any, would endorse the idea of the introduction of song as a part of our devotional worship.

The meetings, we are glad to find, remain the same, and suggest nought but sweet simplicity.

We would doubtless all agree with Samuel M. Janney, in that most valuable work, entitled "Vital Religion,"

when he says: "The practice of employing musicians to perform, and a choir to sing for them, appears to me not to be consistent with true spiritual worship, but is sometimes so conducted as to render a service of God into a musical entertainment, adapted only to please the ear and satisfy the taste of an audience. Congregational singing is less questionable, but even in this, words are often uttered that do not express the feelings, or suit the condition of the singers, and, in such cases, cannot be considered spiritual worship. There can be no doubt that sincerity of purpose and devotional feeling are always acceptable in Divine sight, whatever may be the form of worship employed; but the more simple the form the less there will be to draw the mind away from the inner sanctuary of the heart."

The attitude of some Friends differs, of course, from that of others, upon the subject we have touched, and one Meeting will not always act in close accordance with another; but it is safe to say that Friends, as a rule, are in sympathy with students of music, and when a talent is shown in that direction, they think it wise to cultivate such a gift, as it is common to build to any of the other gifts of God.

THE QUAKERS IN HISTORY.

Delivered in the Waynesville Union School Hall, at the Wayne Township Commencement, on Sixth-day evening, 5th mo. 31, 1895.

Quakerism is as old as humanity. The rise of the people called Quakers is one of the memorable events in the history of man. The Quaker doctrine is philosophy summoned from the cloister, the college, and the saloon, and planted among the people. These people taught that we must obey a Divine Light within as superior to all other guides, and that we must think lightly of external forms and ceremonies. Its first messenger was George Fox, distinguished, even in his boyhood, by deep religious feeling. He was of humble origin, the son of a Leicestershire weaver, and his mother being descended from the stock of

martyrs. He became in early life the apprentice of a shoemaker who was also a land holder, and was set by his employer to watch sheep. He began preaching in 1647. The sect could only arise among the common people who had everything to gain by its success, and the least to hazard by its failure. "Poor mechanics," said William Penn, "are wont to be God's great ambassadors to mankind." It is the boast of Barclay that the simplicity of truth was restored by weak instruments. Every human being was embraced within the sphere of their benevolence. The Quaker has but one word—the *Inner Light*—the voice of God in the soul. That light is a reality, and therefore in its freedom the highest revelation of truth. Intellectual freedom, the supremacy of mind, universal enfranchisement—these three points include the whole of Quakerism, as far as it belongs to civil history.

Persecution on account of religious opinion drove the Puritans to seek a home in the woods of New England, and the spirit of persecution appeared in the greatest violence in their proceedings against the Friends or Quakers. They were hated by the Church and the Presbyterians, by the Peers and the King; and for wearisome years they were exposed to perpetual dangers and griefs; they were whipped, crowded into jails among felons, kept in dungeons foul and gloomy beyond imagination, fined, exiled, sold into colonial bondage. Imprisoned in winter without fire, they perished from frost. Some were victims to the barbarous cruelty of the jailer. Twice George Fox narrowly escaped death. The despised people braved every danger to continue their assemblies. When their meeting-houses were torn down they gathered openly on the ruins. They could not be dissolved by armed men, and when their opposers took shovels to throw rubbish on them, they stood close together, "willing to have been buried alive, witnessing for the Lord." William Penn, when about twenty-two years of

age, was in jail for the crime of listening to the voice of conscience, and his father in anger turned him penniless out of doors. A mother's fondness saved him from extreme indigence, but by his constancy he commanded the respect and recovered the favor of his father. In 1656 the first Friends or Quakers arrived at Boston, and under the leadership of William Penn they established one of the most successful of American colonies. Purchasing land of the Swedes, who had already bought it of the Indians, he laid out Philadelphia, the city of brotherly love, and in one year the number of houses increased from three or four to six hundred, and had a school and printing press at a time when the country was full of murderous Indians, but their hearts were touched by the kind and just words of Penn, and the treaty which they made with him under the great elm tree at Shackamaxon was the only Indian treaty never sworn to and never broken. General Grant recognizing the fact that the Quaker policy toward the Indians was the only one that had ever succeeded, committed all questions concerning them to a board consisting mainly of Friends, and Friends are still doing good work for poor "Lo."

In the days of slavery the Quakers were great abolitionists and used every means in their power to help the slave to freedom, and I presume there are persons in this town (Waynesville) who can point out a house or houses that once were known as stations of the underground railroad, and perhaps tell an experience as conductor on that same road.

I have tried to present to you a brief review of Friends or Quakers. And I ask, is it a wonder that they braved every danger for peace? Persecutions, and whips and dungeons could not eradicate that which they firmly believed true and right, and to-day we rejoice that we have among us good people who believe in the Inner Light.

MABEL BURNET.

IS IT RIGHT FOR MINISTERS
TO ADVOCATE THE MUNI-
CIPAL REFORM IN
THE PULPIT?

The municipal reform has at last reached Lincoln, and the best men have taken it in hand. This wonderful movement, first instituted by such men as Mr. Stead and Dr. Parkhurst, has been taken up, one by one, by the large cities of the country. After reading Mr. Stead's book, "If Christ Came to Chicago," one feels as though reforms were greatly needed in our large cities. So when I first heard that our city had at last taken up the movement, I felt as though one of the best steps ever thought of had been taken in Lincoln. One of the best men for the position of mayor that could be found was nominated by the Civic Federation. This man was to act to the best of his ability—uprightly, honestly, morally, trying every way to make the city better and purer. One day I was astonished to hear someone say that there were people in the city and elsewhere who were greatly incensed at this movement being advocated in the churches and by the ministers. Not only advocated, these objectors said, but the names of the candidates were mentioned, and the ministers even advised the people to vote for them.

I heard two people talking the other day, both good men, but of entirely different opinions on this question. One of these people thought that, on the Sabbath, after the busy week, and when one was tired of working and striving and hearing political talk, one would like to enter the church, where all was quiet, and with nothing to disturb the tranquil peacefulness of the quiet sermon, hymn and prayer, to enjoy a rest from all bodily care. The sermon, as I understand this person, is to be from a text in the Bible that should be to our spiritual and religious welfare, and should have little mention of or application to our daily,

busy humdrum, and especially political life. He thinks this question of the election of officers by the Civic Federation is entirely a political one, and the pulpit is not the place to discuss politics. His friend is of an entirely different opinion. In the first place he thinks we do, or should, go to church with a different motive than that approved by his friend. He thinks that if we live to fulfill the end of our existence we must daily strive, seeking help from all directions. So we go to the place of worship on the Sabbath still looking for help with our daily duties and moral problems. We want a stirring sermon, one that touches upon the homliest of our daily duties (and what more needs the touch of religion in it than politics?) The two people discussed this further, but this was the burden of the argument.

Now, I find that this is a matter for consideration. In the first place, is the Civic Federation merely a political institution? It is not the same as other political parties. It has not the same aim. While with the parties the sole aim is to elect the candidate of their party, good, bad or indifferent, without discrimination, the Civic Federation is an organization *for the purpose* of purifying the city government by means of electing pure, honorable men for responsible positions. The Civic Federation does not, as a rule, I believe, even nominate its own candidates as an organization, but take a candidate from some of the party nominations. They take this candidate, irrespective of what party, the condition being that he be true and honorable, and likely to carry on his part in the city affairs conscientiously. If this is a political institution, then I think politics should be discussed in the churches.

Now, also, is this a question of right and wrong. In Lincoln and other cities where an effort has been made to purify municipal government, many people have said that it is foolish, even that it is necessary to have a part

of the city bad, and the abolishment of the sa'oons would harm the city; others that it is too soon to attempt such a reform. The world, or the people in it, are not good enough for such violent reformation, and you have to let things take their course. But, good people, how is the world ever to move if everyone should sit back and view calmly all the sin and sorrow in it, and say, "Let it take its course; I can do no good with my mite." *What do we live for?* What are we put in this blessed world for, if it is not to help the world in some way and leave the world and those around us better for our stay here, for every mite counts in the Father's eyes. The many seem so ready to criticise the few who are working to purify all government. It reminds one of Mayor Weir's remark in regard to Chancellor Canfield's resignation. He was glad to be out of office, for the people were sure to lay the Chancellor's movement to the Mayor's social reform. Surely this municipal reform is a duty "unto the least of these." As Stead might say: "Do you suppose that if Christ came to our city he would for a moment tolerate the looseness of manner in which the unfortunate ones of the Father are treated?" Jesus might say: "I am the Son of God. I come from my Father to help in the uplifting of my brothers, the children of men. So are ye all sons of God, therefore ye have the same burden on your shoulders that I bear, the care of *your* brothers, the children of men." When one thinks of this, one thinks that all politics (for these parties have in a measure the freedom and happiness of the weaker portion in their hands) these politics *should be questions of right and wrong.* This Civic Federation is certainly a question of right and wrong. If all parties should take for their motto: "Open thy mouth, judge righteously, and plead the cause of the poor and needy," the country and Government would be revolutionized.

Now, if this *is* a question of right

and wrong, where should it be advocated? In the homes are excellent places, but few of the parents seem to be enlightened on the subject. On the street corners? Here the utter publicity detracts from the sacredness of the preaching of a moral question. Where, then, in all the world, should a question so directly in the line of our daily struggle to "be perfect, even as our Father in heaven is perfect," be preached or discussed save in the temple dedicated to Him for His loving kindness to us?

What is a church for? This is a very large question. Shall it be, as our friend before spoken of, thought, a place for quiet and rest out of the busy life of the week. This is truly an idea welcome to most of us, and I sometimes falter in my decision that this is not the highest *mission* of a church. To go on the Sabbath to a place where the minister quietly philosophises on the conditions of our souls, and we can throw off our whole moral responsibility for awhile, this is very restful. But look at it another way. We all live in a live, wide-awake world. *It is our business to be wide awake*; to seek truth in all manners and all places. Who so feels this way wishes to hear a sermon alive with the application of our religion to our daily duties. The best way to worship our Master is to find, or seek to find, the true way in all things, then act upon this way, and we shall be accepted, I know.

Our religion—what is it for? Is it to go to the place of worship on Sunday, to take an active part in the service, to attend the mission societies and all other church formations? Is it to seek to *convert souls* merely to get them to help the church? Is it to help in church fairs and entertainments merely to enrich the church by getting a new carpet or the like? I think it is not simply these things that make religion. It is the taking of the Christ for a model for our every-day behavior. As I have before said, what more than politics needs this element of the Christ

doctrine in it? Some people say it is unloyal, unpatriotic, to find any fault whatsoever, with the country's laws and Government. But it seems to me that the more patriotic one is, the more he would wish his country to have the most pure of Governments. And if one sees a wrong in the Government of a nation, I think it is the duty of that one to set about helping to right it the best way he can.

In conclusion, the whole matter is summed up in this: Is our religion to be a Sunday rest and vocal praise of the Father, or a week-day work and prayer? Shall we not carry our religion into our daily life, and thus glorify our God, rather than by services on the Sabbath?

MIRIAM JOHNSON.

DIED.

MOORE.—Suddenly, of heart failure, at his residence near Hantington, Ind., 6 h. m. 13, 1895, in his 77th year, Samuel Moore, a valued member of Maple Grove Monthly Meeting of Friends, loved and honored by neighbors and friends, a man of strict integrity and faithfulness to known duty.

ERRATA.—In the REVIEW of 7th mo. 15th, in the essay on the Fifth Query, in the sixth paragraph, the word "momentary" should read "monetary"; in next paragraph "simplified" should read "satisfied," and for "brighten" in the one below read "lighten."

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