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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XII.

LONDON, ONT., CANADA, FIFTH MONTH, 1896.

No. 5

SPRINGTIME.

O how we long for springtime—

The springtime of the earth,

And even now it's flowers

Are springing into birth ;

And soon amongst the branches

The bonnie birds will sing,

Oh, it will be a pleasant time—

A joyous time in spring

O how we long for springtime—

The springtime of the mind,

When principle, not prejudice,

The human soul shall bind ;

When every man shall cease to fear

His fellows' boasted might—

When every one shall dare to speak

The thought he knows is right.

O how we long for springtime—

The springtime of the world,

When the flowers of love and mercy,

In their beauty are unturled ;

When superstition's icy garb

Shall melt and pass away,

Before the heavenly light and warmth

Of Truth and Charity. A. H. G.

ARBUTUS.

Shy flower,

Thy hidden haunts we do not know—

Beauty fragrance these are thine ;

And there are those who love thee so,

They seek thee out, and bring to us—

Thy loveliness.

Thou comest with the early spring,

Thy beauty rare,

Unfolding, with the leaf and bud

In April air ;

Heralding all the flowery train,

Born of the sunshine and the rain.

E. AVERILL.

THE UNIVERSALITY OF THE SPIRIT.

"Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

Seemingly innate, possibly acquired through long ages of exercise, exclusiveness is a tendency in man, which, though within certain limits essential

to progress, becomes when rigorously exercised death to the highest development of the race

A new principle takes not its birth from the thought of the masses, but a gift to some seeking soul, it is nurtured in solitude, gradually gathering force through the adherence of congenial spirits, until, when sufficiently powerful, it becomes the lever by which humanity's ideal is advanced.

The history of each race and nation, each religious sect and society, bears witness to the fact that the formative period was one of seclusion.

Abraham led his people from the land of their idolatrous brethren that their easily shaken faith, escaping the dangerous leaven of Chaldean influence, might, as they pastured their flocks and herds upon the fertile Jordan plains, become strong through communion with the divine within and about them.

As we trace the early history of this nation, we find them carefully guarded from close contact with surrounding tribes. When sojourners in a foreign country their faith almost failed, this instinct again led them to seek their chosen home ; and at last fully matured, their grand faith in the one invisible ever-present creative power went forth to Christianize the world.

In later times nations have realized the necessity of excluding unhealthful elements ; sects have found it best to to abjure the world for a season, that sympathetic souls, working in harmony with the divine, might become the recipients of truth ; yet, every age and clime has witnessed the baneful effects of excess in this direction. China still lingers in the twilight of bygone ages. Egypt failed to find within herself the elements of unending progress ; the Christian Church is just catching fitful

gleams of a light that for years has shone without her borders; and do we not realize that our loved Society too long withheld, through fear of loss, the sacred fundamental principle entrusted to its keeping; so that the care necessary for development became prison bars to the truth for which the world is thirsting.

Hence, with especial force, this lesson which was taught to Peter of old; this lesson which even the Master received from Canaan's coast appeals to us to-day.

A Jew, and nurtured within that strictest of sects, Peter needed evidence more than usually strong to convince him of the Father's universal love.

We are told that while the servants of Cornelius sought him, he went upon the house top to pray; and becoming very hungry would have eaten. "Then, in a vision, he saw the heavens open, and a vessel descending unto him, as it had been a great sheet, knit at the four corners and let down to earth. Therein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and there came a voice to him, 'Rise, Peter, kill and eat.'"

Through the messengers sent by Cornelius was revealed the meaning of this thrice repeated command; and full of wonder and gladness that not Jew alone, but Gentile also, had received the "Glad tidings of great joy"; he proclaimed in the house of the Centurian the new truth that had been born to his soul, that "God is no respecter of persons"; but, in every nation, he that feareth Him and worketh righteousness is accepted with Him.

Broad, practical, impartial, loving, is the message which has come to man through so many centuries of darkness, centuries in which, in the name of an all merciful Father, were committed crimes that forever blacken the annals of the Christian Church; yet, upward through the darkness, unceasingly the truth was struggling; until to-day from many beacons its light is streaming forth, and ere long

humanity will learn this Old World lesson, and a blaze of universal tolerance chase away and forever the lingering shadows of that night.

The records of every race and country proclaim that the "Great Spirit" of the universe as truly guided the destiny of His creatures in those far off ages as to-day; and from civilization's cradle to its widely severed homes, this Divine First Cause working through man, has advanced the race to higher types.

In history's dim twilight we can trace that Spirit's working. The Sphinx, the pyramids, the giants of Egyptian art in their solemn grandeur testify that "Nuk pu Nuk," I am that I am, guided the footsteps of the infant world. "He is," says the Egyptian sage, "The one living and true God, who was begotten by Himself. . . . He who has existed from the beginning. . . . Who has made all things, and was not Himself made"

The Persian, who through the symbol of a fire seven times refined, worshipped the one supreme being, Ahura Mazda, and sought to follow his great leaders precepts of virtue and purity, was inspired by the same spirit; while grandly in these thoughts from the Hindoo's sacred volume is portrayed the omnipresence of the soul of souls.—"What is the great end of all? . . . It is soul,—one in all bodies, pervading, uniform, perfect, pre-eminent over nature, exempt from birth, growth, and decay, omnipresent, made up of true knowledge, independent, unconnected with unrealities with name, species, and the rest, in time past, present, and to come. The knowledge that this spirit, which is essentially one, is in one's own, and in all other bodies, is the wisdom of one who knows the unity of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of a scale, so the nature of the "Great Spirit is single, though its forms be manifold, arising from the consequences of acts."

From those distant periods in life's story, unnumbered voices, whose notes, in admiration of the great unseen force of the universe, have echoed down the corridors of time, mingle their fainter melody with the extatic song of Hebrew, bard and prophet.

From the shores of Africa, from Asia's plains, from the dawning civilizations of Europe the anthem swells; and though its notes often lack the simple grandeur of the Hebrew conception, who can doubt that each fervent prayer, each sacred hymn of praise, whether from the breast of savage, negro, or from martyr's dying lip; from the worshipper of nature, or the saint low-bowed in adoration of nature's God—has brought the soul nearer the infinite, and is answered in the progress of the world.

Infinite in wisdom, boundless in love, our Heavenly Father is working through his creation toward a final and perfect unity. Each throb in the vast ocean of life effects the whole. No act so trivial, but it starts a ripple on that shoreless sea; and the influence of our deeds and thoughts eternity alone can measure.

"And this," says Emerson, "Because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one."

CORNELIA J. SHOEMAKER.

NINTH QUERY.

From Benjaminville Monthly Meeting.

Are our members careful so far as their means will allow, to give their children, and those under their care, a useful and sufficient education, under surroundings that will aid their growth in principles of pure morality? So far as circumstances will admit, are schools established and sustained un-

der the direction of suitable persons in membership with us?

As I carefully read this query, I cannot but wonder upon what line of thought to confine myself, as there are several thoughts upon which to base a discussion or paper. First, there comes before us the matter of "means" required to give children the proper amount of education. The word education, as Webster gives it, is instruction. It comprehends all the series of instruction and discipline intended to enlighten our understanding. To instruct others in some ways of life does not need *means*, as we generally consider the definition of means to be. We need not money or wealth to instruct the minds of those about us to higher modes of living, to a higher sphere where the great King of Kings and Lord of Lords desires us to live. *Neither* does it need wealth to bring men down to degradation and death. Remember, the query reads, "A useful and sufficient education." A useful education must need be an education that improves our minds, so that we can throw open to the world our intellectual or spiritual gates, and instruct others in the same useful way, else why *is* it useful?

A *sufficient* education is to have enough of this intellectual or spiritual education, that we can show to those around us, with ease and consistency, the need of this education. We cannot argue that we may have sufficient education in the *lower* things of life so as to teach others in that line, and be consistent to the query as to the sufficiency of our education; for the clause "useful education" comes first in the query, hence the necessity of that, then the sufficiency of the same.

The commencement of the query, "Are our members," proves that not only parents are responsible for the answers, but it throws the responsibility of this useful education upon each individual member. No one is without influence, hence every one is responsi-

ble for some one's actions.

The next point to consider is, "Under surroundings that will aid their growth in principles of pure morality." This, I believe, may bring us to the matter of public schools and public gatherings.

Every person has the privilege to assist in the procuring of suitable teachers for their schools. We have the privilege, and owe it as a duty to God and welfare to mankind to attend those meetings that promote the interest of all. When we hear a teacher (as I have heard) call another's attention to the action of pupils upon the play-ground participating in actions which cannot but bring them into a lower grade of thinking, if not to law-breaking habits, and then remark, "I have nothing to say to that. I am teaching inside the house, not outside." Who is responsible for such teacher's action?

I know of a school district where the directors visit the homes and ask what kind of a teacher is wished, and then let the opinions of those for whom they are choosing influence them in employing a teacher. The result is, a high state of morality and intellectual attainments, both as pupils, and afterwards as citizens.

I believe persons filling the position as director of public schools should be those who have the interest of the pupils at heart, not only those who own the largest amount of property; for they who have *real* interest in the school will want to employ *good* teachers. And to obtain good teachers the district must be willing to pay good wages; for teaching, like all other professions, requires money for preparation, hence the higher the wages, the better the teacher. For instance, the farmer who wishes his lands farmed well, and his stock well cared for, is more willing to pay a man good wages for careful and steady labor, than low wages for those less careful.

In regard to the action of the scholars upon the play-ground, 'tis true

the teacher can, and should suppress much that is not right; yet remember, there are only a few months each year that the pupil is under the teacher's instruction, and can the teacher be expected to change habits in those few months that have been stamped there for eight or ten years elsewhere? Whether at home, or away from home, habits are often formed that cannot be broken off by a few months' work of the best of teachers.

Here, then, comes the thought of public gatherings. They should be such as to induce all those of that community to attend, and should be of such a character as to throw around those present an influence that will aid their growth to principles of pure morality. If the public gatherings are not of enough interest for this, establish some course of public entertainment that *will* interest all, and yet be full of instruction, which shall lead to higher thoughts than can be found by lounging at some public corner, or to congregate where only a few of the citizens of a community can be, for no meeting of a few can be beneficial unless the whole community can be welcome without one fear of shame or guilt.

As to the latter part of the query, if Friends cannot have schools of their own, they can at least assist materially in sustaining the public school in their immediate neighborhoods, in both financial and moral welfare.

REEVES SHINN.

NOTE—There are no schools under the direction of Illinois Yearly Meeting of Friends.

THE FRIENDS' SOCIETY — ITS PAST, PRESENT, AND FUTURE.

The history of the Society of Friends commences with George Fox, the son of a weaver, of Drayton, in Leicestershire, England, a member of the Episcopal Church.

Fox began to preach in 1648, and in a few years gathered around him a

large body of followers, and a considerable number of preachers like himself, who zealously promulgated his doctrines.

In 1655 those preachers numbered 73. Fox and his fellow-workers spoke wherever opportunity offered; sometimes in churches, sometimes at the public market place, and sometimes even in barns.

The activity and zeal of the early Friends were not confined to England. They passed into Scotland and Ireland. Fox and others travelled in America and the West Indies. One reached Jerusalem and rebuked the superstition of the monks. Constant persecution became the lot of Fox and his followers from the first. This was especially the case during the reign of Charles II., when licentiousness and folly reached an unparalleled extent in England. The Friends endured persecution with extraordinary constancy and patience. When James II. ascended the throne the severe laws against dissenters were partially relaxed, and Friends were protected from the persecutions which they had previously suffered from their refusal to take an oath in judicial proceedings, their simple affirmation being accepted. This was accomplished by a declaration, issued by James II. in 1671, and shortly afterwards he released over 400 Friends from prison, who had been sent there on account of refusing to take oaths. He also remitted their fines, and restored such of their estates as had been confiscated.

Among the converts made by Fox were Robert Barclay and Wm. Penn. We are indebted to Barclay for the celebrated book, "An Apology for the Quakers." Penn was distinguished by his achievements as a statesman, and as the founder of the colony of Pennsylvania. Charles II. was indebted to Penn's father for a considerable sum of money, and this was paid off by granting to William Penn that tract of land now known as Pennsylvania.

This territory Penn proposed to set-

tle with colonists of his own religious belief. He drew up a constitution containing twenty-four articles, which, while they granted perfect religious liberty, embodied the spirit and principles of Quakerism. The colony was founded in 1682, and history records that the dealings between the Quakers and the Indians were conducted in an honorable and businesslike manner, and not by fraud and murder, as was the case in the other colonies with only one exception. That the treaty entered into under the famous Charter Oak, between Penn and the Indians, was the only treaty in history unratified by an oath, and the only treaty never broken.

With the cessation of persecution in England in 1689, the zeal of the Society to spread their doctrines abated. Friends have been pioneers in many branches of philanthropic work. They have erected hospitals, founded colleges, and have also been concerned in different branches of reform. The world is indebted to Elizabeth Fry as the founder of prison reform. Friends were the first to take up the subject of slavery in the United States, and were very instrumental in its abolition. Among those prominent in the work were Isaac T. Hopper, J. G. Whittier, and Lucretia Mott. Neither have Friends been backward in furnishing workers in other fields of the world's progress.

We proudly point to the artist, Benjamin West, one of the greatest of American painters, to the poet, Whittier, who is so universally admired and loved.

Friends have ever been selected to fill places of responsibility and trust, until the word "Quaker" has become a synonym for honesty and purity.

G. MYON ALLEN.

There is a sort of economy in Providence that one shall excel where another is defective, in order to make them more useful to each other, and mix them in society.

For YOUNG FRIENDS' REVIEW.

THE WORK NEEDED.

Read at a mass meeting held under the auspices of
Hensalem W. C. T. U. of Bucks Co., Penna

'Tis fitting that we should gather here
In a friendly, genial way,
From different sects, and creeds and bands,
To celebrate a Temperance Day

In this a just and righteous cause,
A foretaste may be given
Of the world to come, for well we know
There is "no sect in Heaven."

For willing hands and earnest minds
There is a work to do,
A work that's waiting to be done,
'Tis old, yet ever new.

And truly as the harvest comes
The laborers are too few,
If all would haste and join us
We'd gladly welcome you.

Are we not too prone to linger,
Loitering idly by the way?
Let us then "be up and doing";
Let us labor while 'tis day!

While we cannot all be leaders,
We surely can be led,
And do the work that's given us,
As the upward path we tread.

In the mighty cause of Temperance
Each one can bear a part;
The smallest child in its humble way
Can work with a willing heart.

If but *one* soul alone be gathered
From haunts of vice and sin,
Yet the gates of Heaven will open
And welcome the worker in.

We need to "agitate and educate"
The minds and hearts of all,—
That, seeing where the danger lies,
We take heed lest we fall.

"In union there is strength," we hear,
Thus has it proved to be,
As many bands in this broad land
With varied names we see.

"For God and home and native land,"
This is the motto true,
This is the object, this the work,
Of the W. C. T. U.

"For God"—and this our duty first,
To Him we owe the rest,
With grateful hearts and praises deep,
We'll ask our work be blest.

"For Home"—for this small kingdom
Where her dearest treasures are,
Will woman toil and work to save
All homes both near and far.

"For Native Land"—that land enthralled
By a deadly foe we see,
That once we were so proud to call
The home of the brave and free.

In the "Book of books" this pledge we find,
Which has the truest ring,
'Be temperate in the use of good,
Abstain from the evil thing."

Yes, total abstinence is what we need,
'Tis this we most desire,
For the moderate drinker danger lurks,
Hid in the liquid fire.

'Tis a little thing to sign the pledge
And thus our colors show;
But how great may be the power for good,
It is not ours to know!

And when at first we pledge ourselves
To this, the work we love,
Remember we cannot stand alone,
And ask help from Above.

Tho' noble workers and true there be,
A pledge have never signed;
Yet for their work when time is o'er,
A sure reward shall find.

If ever we may feel o'erwhelmed
At work so vast and wide,
Remember God is for the right,
Hence He is on *our side*

Let each one then do something,
In some way to bear fruits,
That our army be successful,
Tho' we be but "raw recruits"

And when our righteous cause is won,
As we trust it surely may,
Then forever on this land will be
A glorious "Temperance Day."

Byberry, Pa.

ARABELLA CARTER.

ASHA, THE HINDU MAIDEN.

(By Lydia J. Mosher.)

CHAPTER II.—A HINDU MAIDEN.

It is noonday in an Indian forest,
beautiful flowers carpet the earth, lofty
trees stretch their branches heaven-
ward, and through a slight parting on
one side can be obtained a glimpse of
grand mountains in the far distance.
In a small opening nearly concealed
by the trees which surround it, and
whose branches meet and interlace at
the top, stands a young girl. She is
beautiful in form and feature, and as
she stands erect, her slender hands
clasped before her, her long black hair

floating over her shoulders, and her large lustrous black eyes gazing upward with an intensity that would seem to penetrate the heavens, one might take her for the personification of prayer. After a long period of perfect silence, she sits down on a fallen tree, replaces her hair in the restraint from which it had broken, and walks slowly homeward. She quickens her pace as she comes in sight of an humble cabin on the edge of the forest, and is soon within its walls. Very softly she approaches a couch on which a woman is lying, but the loving glance and smile shows she has been expected, and she kneels by the couch and lays her cheek against the flushed face of her mother. "Sit by me, Asha, I wish to talk with you. Obediently the girl places a low stool by the side of the couch and sits down, clasping her mother's thin hand in her own. A moment the mother gazes in silence on her daughter, and her look grows sad, and a longing expression fills her eyes, as she says,—“My dear child, I fear I shall not be with you long, and O how can I go and leave you alone in the world! the thought is worse than a thousand deaths.—Nay, I must speak while I can, you remember that kind lady physician you brought to see me, Asha; if she were only living now I should have one friend. But, my daughter, you know the mission house where she dwelt. When I die lose no time in getting there, and entreat those kind people to keep you with them; I repeat, lose no time, you know not the dangers to which delay may expose you; you need not hesitate to leave me, for if anything needs to be done those kind people will do it; promise me, Asha.” “O mother, I promise, but you may get better again, and I thought you did not quite like those people at the mission.” “My daughter, I did not like them once, I looked upon them as intruders in our country, coming for what would benefit themselves; but at least they are not all so.” “What did you do in

the woods to-day?” “It was for prayer I went; for help for myself, for strength for you, mother, and O so earnestly did I seek for the God who made all things, who is all-powerful; surely if there be such a God he must hear me, he must help me—if he cares!” The girl had risen in her excitement, but her mother pointed to her seat, and taking her hand she said calmly: “He did hear my daughter, and he did help.” Then as the girl gazed earnestly into her mother's face, holding one hand upon her heart as if to still its beating, her mother continued: “Yes, my daughter, while you were engaged in prayer in the forest, He to whom you prayed sent His messenger here, I know of a truth it was His messenger and no other. He is a physician not only of the body but of the soul, and although he could not cure my worn out body, my soul is at peace. Before he came I had a strange feeling that help was coming to me, and I was not surprised when he entered; he answered the questions which have long perplexed me; now I know there is a God who loves me, who has always loved me, but I cannot talk more to-night. Get me some cool drink, Asha, I am not hungry, then come and lie beside me; to-morrow I will tell you more.”

(Continued in next issue.)

Solitude relieves us when we are sick of company, and conversation when we are weary of being alone, so that the one cures the other. There is no man so miserable as he that is at a loss how to use his time.

To attain excellence in society, an assemblage of qualifications is requisite; disciplined intellect, to think clearly and to clothe thought with propriety and elegance; knowledge of human nature, to suit subject to character; true politeness, to prevent giving pain; a deep sense of morality, to preserve the dignity of speech, and a spirit of benevolence, to neutralize its asperities and sanctify its powers.

MY RECENT VISIT EAST.

FOR YOUNG FRIENDS' REVIEW.

I thought during my recent absence that I should write a few lines for the REVIEW, but as often found my time so closely occupied that it was again deferred, and only now give a very brief synopsis of the time so pleasantly spent.

Leaving home on the sixth of second month, going first to Granville, in New York; then to Easton, attending Easton and Saratoga Quarterly Meeting, followed by Duanesburg, at Albany, N. Y.; Burlington, at Mt. Holly; Salem, at Woodstown; and Haddonfield, at Moorestown, N. J., with other regular and appointed meetings, numbering fifty-two during the fifty days absence from home, and it is only just to say that the full attendance on most occasions of special appointments, was largely due to the very willing efforts of our Friends in arranging the meetings to be most convenient for the locality. Then the much care in extending notice and invitations to Friends and others, with the prompt and liberal response of many from other denominations, can but reward them for the effort. And this, with the frequent acknowledgment of the kindly shake of the hand, and expression of approval and appreciation of the spoken word, all go to prove the growth in liberal thought that is removing so rapidly the feeling of jealousy and prejudice that has too long existed between societies. And had I the ability to express on paper or to hold the pen of a ready writer, I would write a letter to each of our members that is not already interested and engaged in some active service, inviting them to a more lively interest in the maintenance of our principles and disseminating them to the world, for, as in the days of Jesus, the common people hear them gladly. And while it is true that in some localities our meetings are small, and in the absence of children and

young people, it looks doubtful about continuing them. Yet in some of these; there is room and necessity for greater faithfulness on the part of the few. But I would not reprove, only encourage, and say that as an individual my faith in the essentials of Quakerism was never stronger, and if time and space permitted a detailed account of our late visit, I feel that some might be encouraged to greater faithfulness, but suffice it to say that our trip was a pleasant, and I trust profitable one, and we are truly thankful for good health and the many blessings during our absence, also our safe return, and the evidence of appreciation of our home Friends, when to our surprise, not long after our arrival, about twenty of them presented themselves to spend the evening with us.

ISAAC WILSON.

Bloomfield, 3rd. mo. 30th., 1896.

"Come, gentle spring;
Ethereal mildness come!"

Is an invitation the poet gives, and all who have lived in Central New York the past winter, will join, we think, in the request. For the past two months there has been a succession of falling snows, which is continued at the present writing, though so near to the April days. Without consulting science, we are inclined to think it may prove a blessing in disguise to the farmer, by affording protection from frost. However this may be, all animated nature will rejoice at the approach of spring; nor animated nature alone. The very streams that run on their way to the sea seem to share in the gladness. The swelling bud, the springing blade, seem instinct with life, and ready to utter the word rejoice. Birds have not yet come in force; blackbirds, the robin and thrush are still mute, but sparrows chirp among the trees, and twitter about the house-eaves. It is too early yet for the flowers—"hose stars of earth"—but they will come; in the

wildwood, Hepatica and the wind flower will nod in the spring wind, and (*Nymphaea Odorata*), the white pond lily, will spread its rare blossoms on the crystal wave, and the shy *Arbutus* will unfold its buds of pink and white, though we seldom catch a glimpse of them. Dr. Mason Good, in his studies of nature, says :

"We do not need worlds on worlds
To tell that God is here ;
That the daisy, fresh from winter's sleep,
Tells it as clear "

Bruce, one of the earliest of African explorers, relates that at one time he was exhausted and ready to perish, but chanced to espy a curiously wrought moss or lichen, and reasoned that He who formed and cared for so diminutive a flower would for him, and took new courage. A minister of the Church of England, in lines written on the death of a beloved and only child, gathers hope for her continued existence from the grass above her grave.

"And can it be, that He who bids it
yearly wave,
The grass above her lowly grave ;
Can He forget our child to save.

It cannot be. The poet Bryant borrowed spiritual trust from the flight of a water fowl :

"He who from zone to zone,
Guides thy certain flight,
In the long way that I must tread alone,
Will guide my steps aright."

The Apostle complains of some in his time, that they did not recognize and worship the unseen and invisible, through the seen and visible. All His works, praise Him

E. AVERILL.

Russia is the most religious of all countries, and the conflict between the gross orthodoxy of the Establishment and the Spirit of God incarnated in faithful men and women, rages there as in no other European land, except in Turkey. Count Tolstoi asks the ear of the English public for the Dookhobortzy, a sect of persecuted Russian Friends. The same spirit and nearly

the same conclusions as those reached by George Fox are being lived out under nameless outrage to-day in the Caucasus province. The papers are full of the details. Tolstoi says that the teaching of an English Quaker caused the founding of the sect. Can anyone verify this, and tell us who this much blessed servant of the truth was ? It occurred at the end of last century, near Stephen Grellet's time. These Friends live in the faith of the Inner Light, they reject all the distinctively Calvinistic theology; their view of the position of the Bible is much like our own. They have no sacraments or symbolic worship, they refuse oaths, and their great crime is that they will not bear arms. They are just Christ's people, in fact. They are accused of mysticism and of denying the Divinity of Christ. These were the usual accusations against Friends. For the rest they are pure-minded, industrious, cultivated people, of sober demeanour, and good healthy physique, and as difficult to deal with in prison as George Fox himself. Is the Czar beyond our voice?—*British Friend*.

"We frequently read in the Holy Word of cruel wars and weapons of war, which because they all represent states of spiritual warfare appear in the letter to be sanctioned or commanded by Jehovah. Nothing can be more abhorrent to the Divine character or revolting to Christian feeling than the ferocious spirit of war. Let us call to mind the 'foes of our own household,' the adversaries lurking in our own bosoms, the enemies of our eternal peace, and how beautiful is the lesson of instruction with which we are at once supplied. How deeply interesting is the command to destroy, by the power of truth and love, all our bitter antagonists, our selfish passions and unclean persuasions, to let not one remain."—*Edward Madeley*.

Show me the man who would go to heaven alone, and I will show you one who will never be admitted there.

Young Friends' Review

A MONTHLY MAGAZINE

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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

Activity is a very hopeful indication, and when guided aright, a power for good. We rejoice to note the varied and repeated uplifts of life, and interest manifest within our religious Society. Truly it is returning to the fundamentals in spirituality that wrought the mighty works and advances of its early days. Imbued with the spirit and indication of the times our hope for our Society is vast. If we are accustomed to give way to despondency, let us breathe this new inspiration, and all our gloomy thoughts and forebodings will vanish. Why burden the breeze with our moanings when we can as easily gladden it with our songs. God

invites us to come and live in His divine sunshine, and tune our hearts to his heavenly music. O, brother! O, sister! will we not come?

BORN.

PRESSON—To Cloyd E. and Carrie Coffin Presson, of Eden Vale, Can., on the 20th of 1st mo., a daughter, named Velista Margaret.

BROWN—To Samuel P. and Annie L. C. Brown, on the 20th of 2nd mo., a daughter, who is named Flossie A.

ZAVITZ—To Edgar M. and Alzina Zavitz, on the 24th of 4th mo., a daughter, Flora Lorena.

DIED.

SHOTWELL—Eden Shotwell died 3rd mo. 3, 1896. He was born in New Jersey in 8th mo., 1813. He lived for many years in Illinois and Missouri before coming to Bennett, Nebraska, where he made his home with his daughter, Ella Weaver. He was a man loved by both old and young, a true Christian, doing what his hands found to do. A few days before his death he requested his daughters not to do anything to hold him here, but let him go to meet his Master. O, let us, like him, be ready to go when the call comes.

BENJAMIN F. ZAVITZ.—The notice which appeared in last month's REVIEW of the death of this Friend needs some correction. His death occurred on 3rd mo. 24. He was married three times. His second wife, who was not mentioned in the notice, and to whom he was married in 1868, was Eliza Ann Stickney, daughter of Rowland Brown, of Pickering, Ont.

MERRITT—At his home, at Lostant, Ill., on the 13th of 4th mo., near midnight, Henry P. Merritt, aged 78. He was a member of Clear Creek Monthly Meeting in Illinois.

Deceased was much troubled with asthma, though not often confined to his bed. On the day of his death was quite bright and active in assisting in garden and house, and in the evening read aloud, then commented on article read. Edward Coale was in attendance at the funeral, and spoke comforting words to family and friends. Abel Mills also spoke his appreciation.

BREAKING THE ENVELOPE.

BY JOSEPHINE POLLARD.

All white and pure on the ground it lay,
A letter directed to May, sweet May;
We could only guess what it might reveal,
For nobody ventured to break the seal.

It had come from a distance, that we
knew—
From a lover quite fond and faithful, too,
For every year on a certain day
There was always a letter for May, sweet
May.

March came along in his blustering style,
And gave the letter a frozen smile,
As if he gussed what it might contain,
And buried it deeper in mud and rain.

At last, after many a sore mishap,
It landed safely in April's lap,
Whose pulses madly began to stir
When she found it wasn't intended for her!

Oh! ah! indeed! and alack-a-day!
A younger sister was Mistress May!
And the jealous maiden began to cry—
I couldn't begin to tell you why.

Sadly soiled on the ground it lay,
This letter directed to May, sweet May;
Torn were the edges and pale the ink,
But she broke the envelope and, what do
you think?

Out popped the violets, bright and blue,
And apple-blossoms—oh! not a few!
Down they tumbled, a perfect shower,
Till the woods and the fields were all in
flower.

That was the letter so gladly torn
From its stained envelope one bright May
morn,
And bud and blossom were but a part
Of the treasures locked in old Winter's
heart.

YOUNG FRIENDS' ASSOCIATION

The Young Friends' Association, of
Coldstream, met on the evening of 4th
mo. 24th, at the Meeting House, and
held an interesting session.

The Meeting was opened by a period
of silence, followed by the reading of a
chapter from the Bible. Another brief
silence, then the reports from the dif-
ferent sections were taken up.

Eugene M. Zavitz, Chairman of the
History Section, reported that they

were reading portions of Sacred His-
tory; were beginning with the life of
Moses.

Noble Zavitz, of the Literature Sec-
tion, stated that an article in the
Intelligencer and Journal of 4th mo.
18th, written by the author of "Quaker
Idyls," had claimed the attention of
that section. William Brown reported
that their section had decided to take
up the study of our present Discipline.

S. P. Zavitz, of the Current Topics
Section, called attention to the present
movement in Great Britain and the
United States for the settlement, by
arbitration, of all disputes which can-
not be adjusted by diplomacy, between
the two countries; also to the subject
of Religious Teaching in our Public
Schools, advocating Secular Schools.

Ethel Zavitz, on behalf of the History
Section, presented a paper, giving a
sketch of the life and character of
Moses, which was followed by the read-
ing of a poem entitled "The Burial
of Moses," by Adelia Vanderburg.

Remarks on the life and work of
Moses, and the lessons which we of
to-day can glean from his obedience
and disobedience were made.

I. C. Z. Cor.

NEW YORK AND BROOKLYN.

The Young Friends' Association of
New York and Brooklyn held its regu-
lar meeting, 3rd mo. 22nd, in New
York.

Edward B. Rawson stated that the
Kindergarten Committee appointed
at the last meeting advised those
members who are interested in the
founding of free kindergartens to
attend the philanthropic meeting in
Brooklyn, to be held on the 3rd of
4th mo., the subject of free kinder-
gartens being in a line with "Mission
Work among Women and Children."

The History Section, according to
Franklin Noble's report, have been
reviewing a History of Long Island, by
Benjamin B. Thompson, who had so
little sympathy with Friends' that

allusions to the Society are few. Henry Hudson visited New York State in 1609. It is interesting to note how many places on the island have received their names from the names of Indian tribes, as, Patchogue, Canarie, Rockaway, etc. African slavery was introduced by the Dutch in 1626. A woman having been accused of witchcraft in 1660, upon being sent to Massachusetts for trial, was there charged with "Quakerism."

Marianna S. Rawson, for the Literature Section, mentioned a novel of the revolutionary times called "Clayton's Rangers." The book is well written, and of interest to us, because it deals with a band of "Quaker" soldiers, whose idea of war is quite different from the usual one. They fought only when it was absolutely necessary, and the moral tone of the organization, owing to the example and influence of the captain, a man of fine character, was exceptionally good.

As the chairman of the Discipline Section was ill, there was no report from this section.

Among Current Topics, in Edward D. Hutchinson's report, it was stated that Congress has taken no final action in regard to acknowledging Cuban belligerence; that the sugar crop in Cuba is almost a failure,—a result of the war; the Legislature of Kentucky has adjourned without electing a Governor in place of Mr. Blackburn; the cause of woman's suffrage has lost a hearty supporter in the death of Fred. H. Greenhalge, of Massachusetts; the French Government has announced the annexation of Madagascar; a law against the selling of cigarettes to minors has been passed in Kansas, and the much-talked of Raines' Liquor Bill, has become a law in New York.

The paper for the evening, by Charles H. Hiller, was entitled "The Race Problem." The writer in a most interesting way spoke of the causes which led to the elevation of the white race, to the degradation of the red and the black. This is an age of

progress, and the progress of civilization should keep pace with that of invention. It is by personal sympathy and individual help on the part of the more enlightened race, that these down-trodden people can hope to rise.

In the discussion following the paper, the idea seemed to be, that there is a strong feeling of prejudice against the blacks among nearly all white people, which it is our duty to overcome. Increased educational advantages for the Indians of the West, and for the Negroes in the South, are but their due.

C. S.

The regular semi-monthly meeting of the Young Friends' Association of New York and Brooklyn was held in the Brooklyn Meeting House, on the evening of fourth month 12th, with an attendance of about sixty-five.

The Committee to consider a plan for starting a mission kindergarten, reported that a separate association had been formed to undertake the work in conjunction with Monthly Meeting Philanthropic Committee.

Wm. R. McCord, for the History Section, gave a report of their review of a part of "The Annals of Hempstead," by H. Onderdonk, jr., giving an account of the punishment inflicted on Friends in that vicinity in early times, and of the disturbance in and out of the meetings because of differences in belief.

For the Literature Section, Ella B. McDowell referred to the "Biography of Louisa J. Roberts," and read one of the poems entitled, "Evening."

Cbas. L. McCord reported for the Discipline Section, the completion of their review of the London Discipline. It was shown that there were eighteen Quarterly Meetings comprising the Yearly Meeting, the clerk of which had an office in London, and was in constant attendance.

S. Elizabeth Stover gave the report for the Current Topic Section, referring to the proposed International Court of Arbitration at Washington, and that

the higher officials of the Roman Catholic Church favored it.

Comment was made on the proposed Act of Congress to require an educational test to restrict immigration, also to the Educational Bill, enacted by the English Parliament, as being a radical change in their general school system. The recent heresy trial of a Connecticut clergymen was mentioned as showing the growth of liberality in freedom of belief, by reason of his acquittal.

Henry M. Haviland read the paper of the evening on "Education and Good Citizenship." He said that we must have good citizens in order to live in harmony, to secure whom there must be a moral training as a part of their education; those having proper religion have more contentment, hence become better citizens.

In the discussion following, various phases of difficulties were mentioned for practically teaching moral and religious views in the schools.

After the customary silence, there was an adjournment to meet in New York on the 26th inst. F. N.

TRENTON FRIENDS' ASSOCIATION.

The Trenton Friends' Association met 3rd mo. 23rd, in gloom. Our Secretary, Esther Potts, had been taken from us, after several weeks of suffering. However, with her interest centered in Friends' Association, and knowing some of her last thoughts were for us and our work, we proceeded for the evening the best we could without her aid.

The literary programme was opened by Joseph Willets, with the first of his series of "Extracts from Clarkson's Portraiture of Quakerism," which is a review of the education and discipline, social manners, civil and political economy, religious principles and character of the Society of Friends by this noted English philanthropist. His first paper treated principally of the moral

education, and was listened to with great interest, as it not merely gave the testimonies, but the reasons for them were so clearly shown that all realized the wisdom of their action: as expressed by a member in the discussion, common sense characterized the paper. The paper on "What Credit was due the Abolition Societies and their co-workers for the Emancipation of the Slaves?" by Benj Satterthwaite, gave a history of the movement, and intimated the abolitionists had aided them in their early agitation, and showed that Friends had urged the freedom of slaves as early as 1780, who, after a long contest, had emancipated all their slaves. It recalled to the minds of our older members the cruel times when human flesh was bartered for, and they expressed themselves very earnestly against the wrong. All honor was given to Lucretia Mott, Isaac T. Hopper, John Woolman, and others; the hostility to them, on this account, in their own meetings, was not lost sight of in the discussion. It was believed this hostility was confined to a few, but then, as oftentimes it happens now—that the few being in power placed the stigma of ill-advised views upon the body, who must suffer unjustly.

At the opening of the meeting the following was read and approved by the Association:

"Death has again entered our ranks, and cast its shadow over all, in taking our faithful co-worker and Secretary, Esther Potts. The loss sustained by the Trenton Friends' Association no words can express. We who knew her, or who labored with her, only can realize the great impetus given by her in accomplishing the successful career of this organization.

"Twice before our Heavenly Father has reached out his hand and claimed His own. We were loathe to see them part, but their life work was completed; they had sown and reaped their harvest, and we could not expect to keep them much longer. We can not

understand this last call, summoning one in the prime of life to leave a loyal and devoted family; summoning one doing so much for us all, and taking from this Association one of its most active and earnest members, an ever-ready writer, a bright and happy speaker, a conscientious and most efficient officer, who, at all time, was kind and charitable, but a courageous defender of the right, and an unswerving friend. Here, too, we had another striking example of an individual living her creed with no routine profession, but a strict obedience to that which the Divine Light revealed to be her duty, regardless of what man might say.

"We cannot chide the will of Providence; we must not grieve for her who, beyond all earthly solicitude, must sit, if ever one did, upon the Heavenly throne. We mourn for ourselves; we cannot help it. The hour is dark; our hearts are weeping; and we can only bury our sorrow in the hope of a future happy meeting with the self-sacrificing life and joyous spirit of our departed and honored associate and Secretary—Esther Potts.

L. H. SATTERTHWAITE,
Secretary pro tem.

For YOUNG FRIENDS' REVIEW.

BLUE RIVER QUARTERLY MEETING.

This Meeting, which in this month is held at Benjaminville, Illinois, now lives but in our memory. It was felt to be a soul-satisfying meeting, for which we should be thankful to the Great Master of assemblies; in addition to the spiritual blessings vouchsafed, were the pleasant social features of the occasion, augmented by agreeable weather and fairly good roads, so different from what is often experienced at this time of year. Representatives and visitors were present from four of the constituent Meetings (five in number), besides the members of the home meeting. The meeting for ministers and

elders was held on the afternoon of Sixth-day, with the usual routine business, all absent representatives sending reasonable excuses for absence. This was a little uncommon, and was a pleasant feature. Remarks were made on the seriousness of life and its responsibilities, and the question was asked, "Why do I attend meeting? If simply because I feel it a *duty* to do my share toward keeping it up, it will fail of best effects." That is better than not to go at all; but if I go because I *love* to go, because of the spiritual benefit to be derived from social worship, then I may look for a blessing both on myself and the meeting.

The First day School Quarterly Conference was held in the evening with quite a large and interested attendance. After routine business and a few exercises by the junior portion of the scholars, the subject of the "Lesson Leaves" was introduced by the Superintendent reading an excellent paper, giving reasons for returning to the use of the International *Texts, not Lessons*. During the discussion, the views of R. S. Haviland, as expressed in the *Intelligencer and Journal* of 2nd mo. 15th, were read throwing more light on the subject, clearing up misapprehensions which had been entertained by some regarding the attitude of Friends toward the International Series. It appeared to be the general sentiment, that advantage might result, certainly no disadvantage, from taking them up again, that is using the texts with our own explanation. In all this, there was no feeling manifested against the Leaves as prepared by Friends, on the contrary much commendation was expressed of their worth, a few being of the opinion they were much better adapted to our needs than any others could ever be. We finally concluded we more nearly accorded in sentiment than we at first imagined.

Seventh day, meeting convened about 10 a.m., in a living silence, broken by earnest supplication to "Our Father," that we might feel and be benefited by

His presence in our midst, followed by remarks from several, one calling attention to the fact that the day was the anniversary of the birth of the great and good Washington, and citing us to the advent of Jesus, Luther, Fox and others, and the influence of their lives and doctrines on the world. The usual business of a Quarterly Meeting was soon transacted. A proposition from one of the Monthly Meetings for a slight revision of our Queries, not changing the sentiment, but the wording, was brought before us, resulting in the appointment of a committee to consider the subject, and report to next Quarter.

A call was made for a meeting in the evening of those members (who were present) of the Philanthropic Committee, and a general invitation extended for all who are interested in the subjects handled therein, to meet with them, and it was a matter of surprise and comment, to see the numbers present, notwithstanding that about dusk, clouds came up bringing rain at the time of gathering. But a few years ago and only the members of the committee met. Reports from several superintendents, of work done in the past three months, evidenced an increase of interest on their part. The subject of Arbitration, as a means of settling *all* international difficulties, was brought to our consideration by the reading of a notice in a Chicago paper, of a call for action in the matter, and the committee endorsed a memorial, to be sent to the one in Chicago who issued the call, to be presented to the President of the United States. (A copy of the notice and memorial will accompany this article.)

First-day dawned dull, misty and disagreeable, though not cold. This condition of weather did not apparently affect the spirits of the people, however, as we had a large meeting, and before it was concluded the clouds dispersed, the sun shone brightly, and one was reminded of balmyspring. The

congregation were attentive listeners to the truths held by our Society, as given forth by several speakers, and we felt that it was good for us to be thus assembled, and that truly our lines were cast in pleasant places. I omitted mentioning in its proper place, that our First-day School, held before meeting, was enlarged and cheered, and we hope benefitted by the presence and remarks of our visitors. And thus our meeting is a thing of the past, but its pleasant memories will not soon pass.

ELIZABETH H. COALE.

Holder, Ill.

REPORT OF A FRIENDS' MEETING IN WISCONSIN.

On 3rd mo. 21st, in company with A. J. Flitcraft, of Oak Park, Ill., it was my privilege to attend a meeting appointed for us in the vicinity of Madison, Wisconsin, where reside three members belonging to N. Y. Yearly Meeting, who have lived there for thirty years with other members of four families, who were raised with Friends and can't be anything else. They have thus far been entirely overlooked by Friends travelling in the ministry. There is nothing very peculiar in this, but there is in the chain of circumstances that led to the visit. Sometime last summer, Sarah C. Williamson (one of the visited) on her return home from a visit to a relative in Illinois, stopped over First-day in Chicago, and her mother being a Friend and hearing considerable of the Society, made in her a strong desire to attend a Friends' meeting. She did so, and was so impressed that on her return she opened correspondence with one of their members, and eventually became a member. Understanding our distinctive principles she knew why she was a Friend, and also why she could not endorse all that was taught, and all the methods practiced by the surrounding organizations, and it caused her to earnestly desire a Friends' meeting held there. Our

visit was in response to this Macedonian call. We were met on the arrival of the train by her father, Benjamin F. Williamson, about noon Seventh day, and conveyed in his carriage along the shore of a most beautiful lake (one of a chain) to their comfortable home, five miles distant. There are three of the Williamson brothers and one sister here, all Friendly people, but only Sarah C. and her mother, and an aunt, Rachel Hicks, are members with us. Our meeting was good sized, and after an impressive opening, in which our beautiful silence was not lost sight of, was addressed at considerable length, largely on the practical application in our every-day life, of the great principle of the light that lighteth every man that cometh into the world. Good attention was given throughout, and after a few closing words by Sarah C. Williamson the meeting ended. The hand shaking and kindly expressions of those in attendance made us feel almost like we were in an old and educated congregation of our own people.

We do not know that anything will come of this. It was somewhat of an investigation on both sides. I know from our side our expectations were more than realized, and there is here certainly an opportunity to so plan and work under the inspiration of truth, that our Society may gather something of help and encouragement.

EDWARD COALE.

Holder, Illinois.

REPORT OF LINCOLN Y. F. A.

The opening exercise was the reading of the 42nd Psalm by the members. Some comment was given to the first verse. The review of the lesson was also given by all, followed by the paper on the Seventh Query, by Addie C. Garlock, and was thought worthy of publication, and so requested to be sent to publishers.

Under Current Topics, some varied ones were given by different members,

and considerable discussion given to them.

Exercises by the children; poem, "False Kindness," by Martha Garlock, and "Smiles and Frowns," was recited by Margaret Brinton. Beautiful sentiments were given by nearly all. We decided to postpone the meeting in Fourth month until Fifth month, on account of our H. Y. M.

The meeting closed by Martha Garlock singing a temperance song, composed by her mother.

HAMTONETTA BURGESS.

FROM THE FAR WEST.

First-day afternoon 2nd mo. 16th, we attended a Salvation Army meeting. It presented a striking contrast to our gatherings for worship; still I believe that they are doing a good work.

The next morning was bright and frosty; sunrise found us en route for Tacoma, where we remained several weeks. Vegetation looked fresher, and was further advanced than it was in Seattle, although the two cities are only about thirty miles apart.

Old Tacoma is the wealthier portion of the city. We passed through it on our way to the city park, which is nearly eight miles from our boarding place. The park borders Puget Sound, and is artistically and conveniently fitted up with rustic seats and rustic bridges; at one place a log some seventy-five feet long was used as a sidewalk. The tide being out, we spent some time on the beach.

Third mo. 1st the thermometer registered 22° above zero, the coldest weather we have had since leaving home. In the afternoon we went to Edson-town, some six miles to the southeast; the country through which we passed was heavily timbered with pine and fir; and where the trees have been cut down the stumps still stand, some twenty feet high. The soil is light and sandy, with a good deal of gravel.

Lumbering is the leading industry. We went to a large saw mill one day

and watched the process ; the logs are floated on to a scaffold where an endless chain, on which are fastened sharp hooks, carries them up into the mill, there they are rapidly converted into lumber suitable for door frames, window sashes, and shingles.

During our three months stay in this vicinity, we have become much attached to the beautiful scenery ; but having determined to visit California before returning home, we set our faces southward. On the afternoon of the eighteenth, after travelling some 150 miles, we began to see green wheat fields and barefooted children. As we glided through the woods we saw many new-looking homes ; it seems as though it would require courage, strength, and perseverance to keep the wolf from the door ; however, they will have the advantage of plenty of fuel. It was about sunset when we reached the Columbia river, which we crossed in a ferry boat ; very soon after the evening shadows obscured the ever-changing view. The next day we travelled through a very rugged country,—high cliffs, rock tunnels, and sharp curves made it seem quite romantic. Our train consisted of fourteen cars, and we could often see six in front of us and one behind. An extra engine was added and three coaches were dropped, when we commenced to ascend the mountain, and we moved quite slowly. The soil, and even the water in the streams, had a peculiar reddish tinge. A greater part of the afternoon we could almost touch the towering cliffs from one window, while from the opposite one we looked down to the valley 50 and 100 feet below us. When we reached the summit we were 4,130 feet above sea level, and the air had a decidedly frosty tinge. The descent was more rapid than the ascent, but there seemed to be just as many curves. It seemed pleasant to find ourselves safe in the valley again.

At Oakland we took the steamer, and, in company with about 800 other passengers, crossed to San Francisco, a city of bustle and hurry.

On the 22nd we went to Friends' Meeting in that city ; it seemed so sweet and homelike, although we were entire strangers to all present. After meeting we became acquainted with several Friends, among whom were Barclay Smith and wife and H. Gibbons, an elderly gentleman, who had come seventeen miles to be present at this meeting.

One afternoon we spent half an hour at Golden Gate park, going from there to the Cliff House, where we had our first view of the Pacific Ocean. We have no words to express our feelings as we gazed on the broad peaceful expanse ; hundreds of seals played in the water and on a huge rock, only about fifty feet from the shore.

Third mo. 29th we visited the Chinese portion of the city, and although it is in the heart of San Francisco, we felt as though we were in a foreign land. The streets were crowded with people in strange costumes. There were many fine residences and large stores, the latter were filled with Chinese wares.

Since our arrival we have met with several old Nebraska acquaintances, among whom are Wm. Burgess and wife.

Friends here are expecting Margaretta Walton to be with them in the near future. We are in hopes that she may arrive before we leave the city.

E. E. SHOTWELL.

San Francisco, Cal.

To the Editors of YOUNG FRIENDS' REVIEW.

PENROSE, 3rd mo. 5th, 1896.

I have been very much interested in your excellent little paper for some time past, and unusually so in the issue of 2nd month. Most of the matter contained therein is abreast of the times (as I view it), yet there is allusion made to a paper, read before "The Trenton Friends' Association," that I feel should not be allowed to pass by without comment, *i. e.*, "What are the best means of regulating the liquor traffic?" I am very much

surprised to find that any organization of Friends (in this enlightened age) could be interested in the regulating business as applied to any acknowledged evil, much less so when it is applied to the liquor traffic, which is the parent of most of the evils we have to contend with. It appears like taking a long step backward for Friends to countenance the sale of intoxicating drinks in any manner, and the more we do towards assisting to regulate and control the liquor traffic, under the sanction of law, the more responsibility rests upon our shoulders for the evils that are sure to follow in the wake of the business, whether controlled or untrammelled by law.

Friends in an early day were pioneers in the cause of temperance; yet there were many Friends that looked upon liquor as a good thing in its place; hence the temperance cause advanced but slowly in the Society, but there was a steady growth, until the sentiment against the use of intoxicating drinks as a beverage became so strong that total abstinence became the law as laid down in the Discipline. It did not leave any middle ground to stand upon. It did not say, "It is a bad thing to have too many kinds of wine and strong drink upon the sideboard," and Friends should have a care and see that they do not place too great a variety of intoxicating drinks before their friends and families. They should regulate the number, and keep them within *reasonable limits*.

What would we think of "early Friends" if they had left such a record of their views upon this subject? I think we would feel that "the light" they had received upon that question came from a poor lamp, filled with poor oil, and a wick that needed trimming. A Friend was expected to be a total abstainer from all intoxicating drinks; not only that, but he must not allow his property to be used for saloon purposes. If it is wrong to rent a room for such purpose, is it any less sin to vote to allow some other person to use

his building for the same purpose? If the liquor traffic is an unmitigated evil, why should we handle the question with gloves, and waste precious time in devising means whereby it can exist within "reasonable bounds?" When I was a boy living in a new country, where rattlesnakes abounded, when I came upon a colony of the reptiles, I did not spend any time calculating how many would be required to keep them within reasonable limits, but I went at them to kill, and if one escaped, it was just one too many to please me. And that is my feeling to-day in regard to the legalized liquor traffic. If we are living under the new dispensation as enunciated by Jesus, in reference to all evil, is it not high time that all professing Christians should "stand forth" at the ballot box and proclaim to the world their undying opposition to the "regulated, controlled, and legalized saloon of the 19th century," which exists only by and through the votes of those who profess to be followers of Christ.

Take away the sanction of law, and get rid of the so-called respectability that the law is supposed to throw around the business, and it would be but a short time before the whole traffic would be declared a nuisance, and would vanish from sight. It is true it might still lurk in dark places and do some deadly work, but the Christian voters would not be held responsible by the great Judge who never judges wrongfully.

In conclusion: If one saloon is one too many to place before *our boys*, is it not one too many to place before *our neighbors' boys*? Are we not, in a measure, our brother's keeper?

N. P. WILSON.

We never can say why we love, but only that we love. The heart is ready enough at feigning excuses for all that it does or imagines of wrong; but ask it to give a reason for any of its beautiful and divine motives, and it can only look upwards and be dumb.

MEMORIAL.

To Blue River Quarterly Meeting.

There appeared in the Chicago Inter-Ocean, on or about the fifth of this month, a call to all associations of people,—religious, moral, social or political, signed by a number of prominent and influential men of Chicago, reciting that in view of the recent unpleasant misunderstandings between this country and Great Britain, and the further fact that the great mass of the people of both countries are in favor of peace, and oppose war, that these associations get together at their accustomed places of worship on or near the 22nd of this month (Washington's birthday), and take action on the proposition to establish a permanent Court of Arbitration for the two countries, and that they transmit the result of their action to Dr. William C. Gray, 69 Dearborn St., Chicago, Ill. As a basis of such action by the Quarterly Meeting,* we would suggest the following :

1st Do we, as a branch of the Religious Society of Friends, wish the Governments of the United States and Great Britain, by formal treaty, to establish arbitration as the method of concluding all differences between the two powers ?

2nd. What is our opinion of war as a mode of deciding controversies between the United States and Great Britain ?

To the President of the United States.

On this 22nd day of the second month, a national holiday, observed by the patriotic people of our country, in fitting remembrance of the birth of the first President of the United States, we deem it appropriate that this meeting, representing the Illinois Yearly Meeting of the Religious Society of Friends,

*This paper was presented to the Quarter, examined by a Committee appointed for the purpose and in accord with their judgment, submitted to the Philanthropic Committee as being in the line of its work, rather than of the meetings, and following its reading, the accompanying memorial was adopted.

shall voice its approval of the establishment of a judicial tribunal, to which all international difficulties may be submitted for settlement by arbitration.

We feel that we cannot too strongly urge that the time has fully arrived, when all thought of war, arising from misunderstandings between nations, shall be forever banished, and that through and by means of arbitration, whatever difficulties may arise shall be speedily adjusted, and that such procedure shall be sustained, as being in accordance with the dictates of reason, good judgment, wise discretion, and in consonance with the teaching of Christianity ; thus believing, we petition that measures may be adopted, as speedily as possible, to establish such a Court of Arbitration.

Signed on behalf of the Committee for Philanthropic Labor of Illinois Yearly Meeting of Friends, held near Holder, McLean Co., Ill., this 22nd day of second month, 1896.

ELWOOD TRUEBLOOD,

ALLEN J. FLITCRAFT,

Chairman.

“ Aaron and Hur represent the principles of faith and truth. These are the ministers of God in the soul—the only principle that can aid and support the sinking, desponding mind in the time of spiritual warfare. The hands of Moses being firmly sustained till the going down of the sun, signifies that such elevation of man's inward powers and gifts, both of reason and freedom, of thought and will, must be perseveringly maintained till the state of spiritual conflict is terminated. Then our enemies being relinquished, we shall build, like the triumphant and grateful Israelites of old, the altar of true spiritual worship in our hearts inscribing it with the holy name, ‘Jehovah Nissi,’ in acknowledgment that all power to resist evil, to do good, comes from the Lord alone.”—*Edward Madeley.*

Nothing is useless to a man of sense ; he turns everything to account.

