

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV.

LONDON, ONT., CANADA, NINTH MONTH, 1898.

No. 9

THE LAMP.

Hast thou a lamp, a little lamp,
Put in that hand of thine?
And did he say, who gave it thee:
"The world hath need this light should be;
Now, therefore, let it shine?"

And dost thou say, with bated breath:
"It is a little flame;
I'll let the lamps of broader wick,
Seek out the lost and cheer the sick,
While I seek wealth and fame."

But on the shore where thy small house
Stands dark, stands dark, this night,
Full many a wanderer, thither tossed,
Is driven on that rock and lost,
Where thou hast hid thy light.

Though but a candle thou didst have,
Its trimmed and glowing ray
Is infinite. With God no light
Is great or small, but only bright,
As is his perfect day.

The world hath sorrow, nothing more,
To give or keep for thee.
Duty is that hidden flame,
And soaring joy; then rise, for shame
That thou so dark shouldst be.

Rise, trim thy lamp; the feeble past
Behind thee put and spurn,
With God it is not soon or late,
So that thy light, now flaming great,
Does ever fiercer burn.

Fierce with its love, and flaming great,
In its humility;
Shunning no soul in sinful need,
Fearing no path where he may lead,
Glowing consumingly.

Thou shalt not want for light enough,
When earthly moons grow dim;
The dawn is but begun for thee,
When thou shalt hand, so tremblingly,
Thy empty lamp to Him.

—Independent.

When a man has been guilty of any vice or folly, the best atonement he can make for it is to warn others not to fall into the like.—Addison.

NOTES ON A SERMON

DELIVERED BY JOHN J. CORNELL, AT
COLDSTREAM, 8MO. 7TH, 1898.

"Except a man be born again, except he be born of water and of the spirit he cannot enter into the Kingdom of God."

This language of Jesus viewed in the literal seems full of mystery. Even Nicodemus, to whom it was addressed, did not comprehend it. And yet it is made the ground-work in most churches for the requirement of faith, on which is demanded a supernatural process popularly termed conversion or change of heart. Now, instead of looking at this new birth, as a great supernatural overturn of character and life, I look upon it as the natural working of divine law in the growth and development of our spiritual natures. I conceive man to be a three-fold being, each capable of development and along parallel lines. We know how the physical grows. It is a gradual advancement made by partaking of proper nutriment in proper quantities and at proper times. Likewise, gradual is the intellectual development. It is a daily growth by the daily accretion of knowledge. The child commences with a simple audible sound, and in time it learns to articulate words and by and by, to form them into sentences. In all the branches of knowledge it is necessary to learn the rudiments first, then by gradual accretions the science is mastered.

It is just the same in the spiritual life. Its growth is just as natural and just as gradual. It is a progressive development. When there comes in the mysterious and marvelous experience of regeneration, the new birth?

The child in its early years is taught by its parents. It depends upon their

experience and their judgment, but there comes a time, very early in life it may be, when the loving Heavenly Father makes his desires manifest to the child through the language of impressions upon the youthful mind, and there comes with this process a sense of obligation to its Heavenly Father. It has commenced on its spiritual life, it has had, though imperceptibly, its new birth and is regenerated, or born of the spirit. To be born of water simply means to be purified. Water being one powerful cleansing agency represents this process of making clean, if indeed a soul has become stained by thoughts and deeds of sin. To be born of water means to put aside all evil and to have only pure motives and right actions, and the purpose of life is to serve God, and the experience of life will be a dwelling in the Kingdom of Heaven. Heaven in my mind is not a location away beyond the skies, or in some other world, or a place one can enter only when we have finished our course here, but Heaven is wherever God has the reins of government, Where God is, there is heaven. It is a condition. The highest conception we can have of a future condition is only a conception, a conjecture. We have our work to do here, and have no time for idle fancies. We have our heaven to find here, and if we do not find it here we will have a slim chance of finding it in the hereafter. The kingdom of heaven is within you unless ye be reprobates. Just as long as we are unclean we will not see heaven.

You will remember, those of you who are accustomed to read your Bibles, and I hope all of you are, the parable of the Ten Virgins. Five of them were wise and had their lamps trimmed and burning. Five were foolish and had neglected to provide themselves oil, when suddenly the call came, "Behold the Bridegroom cometh." Unfrequently, this call has been taken to mean death. To me, it has no such signification. Death is not the bride-

groom of the soul. The Son of Man isn't death.

The wise virgins signify to me those who have profited by the counsel of parents, by the teaching of the home, and First day School, and other opportunities, and are prepared for the higher spiritual companionship. The foolish virgins are those who neglect these things and are wilfully disobedient. Not necessarily the very bad ones; they may simply be thoughtless, wanting their own way. Now, when Christ enters within, he becomes the bridegroom of the soul, and from the union and marriage springs the divine child upon whose shoulders shall rest the government of the whole world within and the life will be kept free from sin. This, I conceive, is the new birth, a passing from the natural and human to the divine, instead of depending upon self, learning to depend upon the divinity within; feeling the bond of union between us and God to exist, and to be growing stronger, knowing our love for God to be supreme. They that pass through this regeneration will come where all fear is cast off and they can speak face to face with their Heavenly Father as an obedient child does to its loving earthly parent; and whoever has this higher guide in life will be carrying out all the requirements of that sublime code of ethics found in the memorable sermon on the mount.

Nothing short of this can bring us peace or heaven. It is not they who cry, Lord, Lord, that shall be saved but they who *do the will of God* in heaven.

In talking with a Presbyterian brother in Baltimore one day, he said to me that the Christian world was just beginning to understand what you Quakers made the foundation of your principles 200 years ago. We are just beginning to understand and to embrace as a necessity this government of the divine spirit, this overshadowing of the Holy Ghost as you characterically term it the Inner Light. I have

professed Christianity for 35 years, but not until 15 years ago, was I truly converted as then I came to understand and to trust in the Inner Light. It was then I experienced the new birth, when the human will was entirely given up to the divine will.

Thus he experienced coming into the marriage relationship, entering in with the bridegroom and the new birth, and the child born that will control and regulate our lives.

Now there is nothing unreasonable in the demands of this process. It is all natural, simple and reasonable. We may not know at the time, perhaps the whole reason. Just as it is in the culture of the intellect. The child does not know fully why he is required to study mathematics. He cannot foresee how the process will mould his intellect and give it power to concentrate thought, to reason from cause to effect, and back from effect to cause. He cannot see just how far this training of the intellect fits it for the varied conditions of life.

Just so in the spiritual experiences. We cannot see why God makes certain demands of us. But if we obey and have patience we shall know. In the hour of temptation, or when we are assailed by sorrow, or overcome by misfortunes, or come what will, we will know of a power that will stand us in need, a refuge of safety, where nothing can terrify or harm. If we put our hand in his he will not let go when tempests assail us.

I remember the dawns given me of my requirement to engage in the ministry, and the training I had to undergo. At one period I even denied the existence of a divine being. For many years I was not permitted to read the Bible; every passage of Scripture vanished from my memory. As I advanced I saw why these things were. It was that I might place my dependence more upon God and his remarkable revelation to my mind. It taught me the universality of God's love, even

to the casting out of any hatred or jealousy for another, to the tearing down of all sectarian walls between sects, not looking upon my own people as peculiarly favored, but that all God's creatures have his grace and favor. This brings all into the condition of love as "God is love." Do we realize how much that means. The kind Father has scattered us here on hill and vale, mountain and valley, land and seas in the enjoyment of life, with bodies infinitely complicated and marvellously adapted, to hold sweet converse with each other and with the Creator, and by thus living the better life, find ourselves possessed of an immortal soul that lives on eternally. The mind becomes almost lost in wonder at contemplation of such love and goodness, all for us. All for us. God is complete without us. It does not add to or take away from his happiness whether we obey or not. But, it matters much, yes, all to us, that we pursue life with a whole souled purpose of heart. If I were to give my definition of love, it is this, the unselfishly seeking the highest good of the object to which it flows. And there is no more proper sphere for this love to manifest itself than in our own home. It would keep out of every home every bitter word, and unkind thought, and thoughtless act and make it as it was designed to be, and should be, the dearest spot on earth. It would bind together in one silken band husband and wife, brothers and sisters, parents and children, and would impose upon none grievous burdens or harsh tasks.

It would keep us true in all our business relations. It could not feed a slander. It would keep us out of all church disputes or contentions. It would set us right in relation to other denominations. If we have anything better than they, let us share it with them. If we have any convictions of truth to bear before the world, let us declare them, fearless of being denounced heretical. O how the work would have suffered if there had been

none free and bold enough to win the epithet of heresy. There would have remained no clear ideas. There would have been no progress.

Martin Luther for his great reform was excommunicated from the church. Later the Dissenters were driven away from the church because they found the people bowed down under a priestcraft that was not living up to their profession. Dr. Momerie at the World's Parliament of Religions declared that the "heretics of to day will in the future be found to be the nearest right."

To-day thoughtful people of all denominations accept the incarnate presence. But George Fox was called a heretic, persecuted and imprisoned for promulgating the odious doctrine. The world was not prepared for it then and its kindlier reception given now to the thought of the indwelling of Christ shows how it is advancing.

An important legacy, indeed, was that exhortation of George Fox to Friends to "mind the light," not necessarily the light of that day, but the light of to-day. In order to be born again we must mind the light, and the light means Christ—the spiritual Christ within. Follow it and we will know by experimental knowledge what it means to enter into the marriage feast with the bride of souls.

EARLY AND MODERN FRIENDS —THEIR METHODS AND SERVICE.

A paper prepared for the General Conferences, at Richmond, Ind., by S. P. Zavitz.

An intelligent discussion of this subject requires a wide knowledge of our Society's work and history, covering its whole lifetime. Because we have not added largely to our numbers as a religious organization, and in this have been outstripped by most other Christian sects, many have been ready to denounce our methods, and some of these, even of our own Society, as

being altogether at fault: but, is adding to our numbers as a Society our highest service? I think not. Our methods are undoubtedly at some points at fault, and may, so far, be a hindrance to our true progress, but largely our methods are the legitimate outcome of our principles. When we go below the surface and discover what the service of the Friends has been to themselves, and to the world, our methods may loom up in a new light. "Every tree shall be known by its fruit," so every religious organization should be judged, not by what it has done for itself alone, but in the larger sense—by what it has done for the world of mankind. Our service to each generation differs because the needs of each generation are unlike, and our methods must necessarily change also if we are to place ourselves in a position to best meet these needs. We would probably be shocked at an endeavor to introduce some of the ruder methods of the early Friends. The fact is our Society has been under the process of refinement since the earlier days, but in this I fear we have lost somewhat in zeal, and power, and spiritual forethought. However the service of the earlier and later Friends to the world has been great, and in comparison with numbers much greater than any other Christian sect. In fact we have it from authority outside ourselves that we have done more for the reformation of mankind than all others together. Whether this be true or not, no one of us, with a knowledge of our service in every great moral reform, but must view with a good degree of satisfaction the result of our work and influence. The stand we have taken, and the influence we have exerted against slavery, intemperance and war, the three greatest evils which have kept the Christian world in bondage, is a matter of history with which the most of us are familiar, and for which others are disposed to give us a fair amount of

credit. In our endeavor to end these evils, we have first made ourselves clean in respect to them, and thus we have been enabled to influence others with a two-fold force. But our service to the world is not ended. Our testimonies against war and intemperance are as much needed now as ever. There is as much need that our fundamental principles be asserted and lived out by us as in the past, and our very existence and usefulness depend upon our fidelity to these principles, and in our ability to present them to others. Our methods may change, but they should change only to enable us to better meet new needs, and not for mere popularity. The power there is in our principles—too often in our history only latent—sometimes overshadowed by our peculiarities, occasionally grasped by us with hope and enthusiasm, it seems to me has dawned upon us in a new light of late years, and is being acknowledged with joy by many of our younger members also. This is indeed hopeful. When we all comprehend true Quakerism, and rise to a sense of our possibilities under the immediate teaching, and leading of the spirit of truth, then will our service to mankind be still more beneficial, and our methods will always conform to our true principles.

BE SWEET AND LIVE LONG.

Woman frequently plumes herself on her bad temper. Man, on the other hand, invariably denies that he is bad tempered, if he happens to be prone to anger. Bad tempered women can be divided into three classes, and all do a lot toward making life unpleasant for the rest of humanity. There is the woman whose temper is constantly in a state of irritation. A little thing, a big thing, or nothing at all will throw her into a state of anger, and on the whole she is about the most uncomfortable person in the world to have around. Then there is the woman with the

dynamite temper. You touch her in a tender spot and she goes off like a bomb, but after that one flash she is as amiable as ever. Finally comes the woman with the smouldering temper, the sulky woman who has driven more men to—well, to other woman than any other. According to a New York physician, who knows no end of things about women physically and mentally, all these types had better be getting rid of their bad tempers instead of cuddling them. He declares that indulging one's self in a fit of ugly temper not only makes a woman old and ugly before her time, but actually shortens her life. Perhaps his opinion on this subject might never have been given to woman-kind had he not had occasion to reprove a girl for bragging about her bad temper. She was talking to another girl who was habitually amiable, but chanced to nettle her friend.

"I want you to understand that you can't talk to me that way," exclaimed she of the bad temper. "I've a bad temper and I'm proud of it, and I won't stand any nonsense. I tell you I have a bad temper."

"That is a self-evident fact," answered the amiable girl, cheerfully, "I've often wondered why bad-tempered people take the trouble to announce the fact. They always do, you know."

This was like touching a match to kerosene. The bad-tempered girl got red in the face, gasped, sputtered and made a spectacle of herself, and it was just here that the doctor came on the scene.

"Come, come, girls," he said in the most soothing tone, "don't let's have any quarrelling. Control your tempers, for every time you allow them to control you, you spoil your good looks, and lessen, yes, actually lessen, your chances of getting a desirable husband; and then, too, you injure yourselves physically."

"Is that really true?" asked the amiable girl, interested, and the other began to cool down.

"Oh, my, yes," exclaimed the doctor. "Bad temper is really responsible for more old maids than a lack of desire on the part of man to marry."

This remark was too much for the bad-tempered girl. She forgot her grievance and said: "Why, what do you mean? I thought men, that is, men with any go about them, admired girls who when they feel they have been wronged resent it. I didn't know that the modern man cared for these meek, amiable, sweet-tempered women who never resent anything."

"A woman who is truly amiable, meek, and sweet-tempered rarely has any cause for resentment," answered the doctor. "If she is a strong woman with her amiability, both men and women have so much respect for her that they would do her no wrong. The woman who governs her temper is the woman who wins out in this life. As a rule she makes the best match. She is certainly the most successful woman in business and society, and where is the person who will deny that she is the best wife, mother, and friend? Experience has taught me that the average woman with a naturally irritable temper cultivates it, encourages it, fosters it. This is as true of those in high life as it is of the woman in low life. Indeed, very rich and idle women generally luxuriate in their tempers. Perhaps they wouldn't if they knew that anger curdles the blood, hinders circulation, and consequently makes the complexion bad and dulls the eyes. It also weakens a woman's wits, making her less attractive physically and mentally. Bad temper does not destroy the mind, but it renders one unable to work mentally. It controls the whole system and throws it out of sorts. It renders one utterly unfit to receive truths. Then indigestion is sure to follow. If you go to a woman who is under the influence of anger, who is burning from head to foot as you were when I came in," turning to the bad-tempered girl,

"whatever you can say that runs with her desire she will listen to, and nothing more. If you undertake to expostulate with her, to convince her that she weakens her cause by losing her temper, she will not hear. She regards you as being opposed to her, and opposition, real or fancied, only adds fuel to the flame. The way to help a woman to learn to govern her temper is not to talk to her about the evil effects of anger when she is in a rage. That's where the average husband makes a mistake. If, when the wife allowed ill temper to dominate her, he would only preserve a gentle silence, she would soon get over it, and a sense of mortification, a realization that she had made a show of herself would come over her, and then, if he were only clever enough to tell her that he didn't want her to spoil her pretty face by getting angry again, she would think twice before giving way again."

"But you said something about temper and old maids," interrupted the amiable girl, with a malicious smile at the other.

"Yes, I did," he answered promptly, "and I meant it too. Many a man has been scared off from asking a woman to become his wife by the assertion from her lip that she has a bad temper and is proud of it. Men are selfish creatures, and above all things like physical and mental comfort. Perhaps the average man does not hope to attain happiness in this world, though in truth he never ceases to seek it, but he does believe that there is such a thing as harmony, and he knows that a bad-tempered woman and harmony don't go hand in hand. Amiability is power, if only women knew it. By being always cheerful and amiable she can get a hold on men that the bad-tempered woman, no matter how beautiful, rich and alluring she is, never dreamed of in her philosophy. Amiability is not only power; it is health; it is mental progression; it is long life to one's self and to others."

"Well, I never thought of it in that light," remarked the bad-tempered girl as the doctor disappeared. "Will you forgive me for being rather hasty and violent a little while ago?" turning to the other girl. "I never dreamed that temper had anything to do with a woman's looks and her chances of marriage."

"There are many critical hours in a woman's life," responded the other. "They come to us every day, and they may come in a fit of bad temper, it seems."

To the YOUNG FRIENDS' REVIEW.

Two papers, one in the REVIEW of 7th mo., and one in that of 8th mo., in regard to the keeping up of our Meetings are very unacceptable to me. The first opens with a good text to which he does not strictly adhere, when he avers that "the continual change in the habits of the people must certainly demand a change in the modes of religious life. We must have some drawing power that will *hold* Friends together." The idea that we, as a religious society, listening to the monitions of "the still small voice," must conform to a changing world, which is in a ferment of unsettlement in its so called devotions, is very far removed from the spirit of Quakerism.

The churches really furnish *entertainment* to their congregations. Such seems to be the plea of the eighth month correspondent, urged as a needful factor in the keeping of our young members within our society.

A Swiss inscription says "Speech is silver, silence is golden." It would be well if the power of silence could be appreciated, as it was by a young scholar in Friends' Seminary, N. Y., as to draw from all, as it did from him, the declaration that the hour in meeting Fourth day mornings was "Splendid discipline." Caroline Stephen in her "Quaker Strongholds" is fervent in her declaration of the

peace she found in Friends' Meeting in England. In her introduction, she says, "On one never-to-be-forgotten Sunday morning, I found myself one of a small company of silent worshippers who were content to sit down together without words, that each one might feel after, and draw near to the Divine Presence, unhindered at least, if not helped, by any human utterance."

MARY B. TILTON,

Mt. Vernon, Westchester Co., N. Y.
Eighth mo. 9th, 1898.

THE NEW YORK MUSICAL LEAGUE.

"What is one's duty in regard to the stage?" is a question often answered by people religiously inclined by simply letting it alone and encouraging others to do the same. There was a time when that might have been sufficient, but in the complexity of modern life negatives of this character are ineffectual. If one sees all sides of a question he is likely to become convinced that the evil is a dilemma of not only two but of many horns and must be treated accordingly. It is not enough to be a total abstainer and urge others to be. One must work for temperance through education and legislation besides.

And so with the stage. When one is confronted by the fact that \$10,000,000 is used annually in New York City for entertainment, seven of the ten going to the support of foreign artists, while our own actors and musicians live at the point of starvation on the other three, so miserably paid as to be forced to resort to immoral measures as a means of livelihood; and when we consider that these figures also mean that the stage is one of the most powerful factors in education in all large cities, and in its present state is furnishing a kind of education that is decidedly degrading, we cannot simply ignore. We must study the matter

and try to find a way of bettering it. With this in view the National Musical League has been formed in New York for the purpose of protecting our native artists and raising the tone of musical and theatrical entertainments.

Realizing that the drama is a powerful factor in education, Mme. Mojeska has long advocated an endowed theatre in order that the public may be furnished the best plays at moderate prices, and a low public taste need not be catered to. It is the plan of the Musical League to build a large opera house in one of the poorer sections of the city and there furnish good music and acting at moderate rates, the artists to be chosen on merit alone. A peculiar mode of wearing the hair or a foreign name will have no weight, because the object will be to furnish good art and not to make a sensation. Later more houses will be built in other sections of the city.

This measure should certainly have the support of all people who have the welfare of the working classes at heart, for music and theatricals come more largely into their lives than any other form of amusement, and unless it is ennobling it will be degrading; and recreation of some kind is absolutely necessary to all people.

It may not be for us to do much toward building opera houses or endowing theatres, but it is for us to encourage concerts and theatricals of a high order. It is encouraging to note that the "Little Minister," dramatised, a play in every way pleasing and wholesome, has been well patronized in New York during the whole winter and will continue some weeks longer.

M. S RAWSON.

MAPLE GROVE.

The Young Friends' Association met at Maple Grove Meeting House, First-day afternoon, Seventh mo. 3rd. There was a good attendance quite a number of visitors being present.

Instead of having a paper on some subject as usual, Dessie and Ethel Moore took the poem, "Sir Launfal," the former reciting the poem, the latter reading the explanation by James Russel Lowell, and also an article on the poem. We all enjoyed the change of programme.

After the discussion the officers were elected to serve the ensuing six months. The chairman is always elected one meeting for the next. The other officers are: Samuel Nichols, Secretary; Clotilde D. Edmondson, Cor. Secretary; Executive Committee—George Evans, Vincent Moore, Sarah Mason, Ella Moore. After a short silence adjourned to meet 8th mo. 7th, at Maple Grove Meeting House.

CLOTILDE D. EDMONDSON,
Cor. Secretary.

QUAKER MEETING.

The Quaker meeting at the First Congregational Church last evening was well attended, considering the season. There was an entire absence of formality about the service. The speaker, Mr. John J. Cornell, of Baltimore, Md., gave a stirring and interesting address on the perfected life. Man's three fold nature—animal, intellectual and spiritual—was ably analyzed, and study of what was required for the proper operation of these natures advised. In conclusion he urged his hearers to meet the evils of the world, not merely by decrying them, but by living pure, lowly, loving lives. The congregation dispersed without any benediction, nor was there any singing or prayer at the beginning of the service. Friend Cornell is a strong and convincing speaker, and evidently a man of quiet earnestness. Mr. S. P. Zavitz, of Coldstream, Lobo, who is one of the leading Friends of Western Ontario, occupied a seat on the platform.—*The Advertiser, London, Ont.*

LINES FOR MY FRIEND, AARON HEACOCK

ON THE OCCASION OF HIS 90TH BIRTHDAY.

"How old art thou? Thou feeble man and hoary,
 Gay youth and manhood's prime have passed away;
 And on thy brow Time's record tells the story
 Of ripening years and nature's sure decay.
 As lengthening shadows mark the day declining,
 Life's dial-plate denotes thy setting sun;
 And soon, all earthly cares and thoughts resigning,
 Thou'lt rest in calm repose, thy labor done.
 The past, with all its mingled joys and sorrows,
 Its wealth and honors, can be naught to thee,
 When from the future thy worn spirit borrows
 Visions which prompt fond longings to be free,
 And taste of bliss unknown to mortal sense or eye,
 Eternal in the heavens. Rejoice! 'tis time for thee to die!"

While casting about in my mind for something to write for the occasion of the 90th anniversary of the birth of our dear and venerable friend, the foregoing beautiful lines came forcibly to me, as appropriate for the one in whose honor you have assembled to-day.

Ninety years old! How few reach that grand age, and in possession of those mental and spiritual faculties that make life worth the living. How beautiful is the old age that is simple, cheerful and happy, surrounded by loving children devoted to the comfort of the aged one who, in the time long ago past, gave the best of *his* life to *them*. May we all be preserved from an experimental knowledge of the truth of the poet's saying, "How worse than a serpent's tooth it is to have a thankless child." But, oh, blessed contrast, and how clearly manifested to-day, "The just man walketh in his integrity; his children are blessed after him." "He that followeth after righteousness and mercy, findeth life,

righteousness and honor." "The hoary head is a crown of glory, if it be found in the way of righteousness" How comforting to both parent and children are such promises, especially when we remember that "all the promises of God are yea and amen."

How instinctively do we turn to the aged for instruction in our ignorance, for comfort in our sorrows, for help in our difficulties, for sympathy in our troubles. And why? Because "multitude of years should teach wisdom," and "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment."

And so to our friend we will say: May his children be spared to him as long as he needs their attention, and may his life be continued as long as he is capable of enjoying it, and giving counsel to others, and when the summons comes to him, as come it must ere many more years roll by, "To join the innumerable caravan,"

He will go, not like the quarry slave at night,
 Scourged to his dungeon,
 But sustained and soothed by an unfaltering trust.
 As one who wraps the drapery of his couch about him,
 And lies down to pleasant dreams."

Then, indeed, may'st thou rejoice "that it is time for thee to die."

HUNTINGTON, IND.

The Young Friends' Association met at Maple Grove Meeting House First-day afternoon, 8th mo. 7th. The paper for the day was written and read by Lucy Nichols. The subject was "Being a Baby." The paper drew comparison between the rapid growth and development of some of the lower animals and man, then went on to show that while we live we are in some ways only children. The paper was ably written and contained many beautiful thoughts.

After the discussion, adjourned to meet 9th mo. 2nd, 1898, at the home of Mrs. Rall, at Huntington.

CLOTILDE D. EDMONSON, Cor. Sec.

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.

EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.
EDGAR M. ZAVITZ, B. A., Coldstream, Ont.
ISAAC WILSON, Bloomfield, Ont.
SEERNA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*
S. P. ZAVITZ, *Treas. & Bus. Correspondent*

TERMS—Per Year. 75c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

Please make all remittances by Post Office Order, or Express Order, drawn payable at London, Ont.; or by mail, which comes at our risk *if registered*. Postage stamps (American or Canadian) are accepted for change.

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

The visit of our friends, John J. Cornell and wife, was a very pleasant treat, both religiously and socially. Belonging formerly to our own Yearly Meeting, we were anxious that they should find in our various neighborhoods no abatement of religious life and zeal from that of former days. And while some meetings lament or are lamented over, on account of local disinterestedness and disintegration, yet we happily believe that our friends could detect no cause for such complaint in regard to the Society in this portion of the vineyard.

Never was our respective meeting, Lobo, held near Coldstream, more active in the present or more hopeful for the future than it is now. For this continued prosperity we feel indebted,

in the first place, to the power there is in true Quakerism when fearlessly preached and faithfully practiced; in the second place, to the supplemental aid of the First-day School, and in the third place, to the more recent and potent influence of the Y.F. Association.

The first of the series of meetings held by John J. in Canada, was in the city of London. Never to my knowledge had there been before, a Friends' meeting held there. It was a unique gathering composed of thinking searching minds. Although sixteen miles from Coldstream, a number of interested Friends from that neighborhood drove in, returning the same night.

Some were drawn there from acquaintance with Friends through business transactions, others seeking comfort for a mind wandering between the old orthodox way of thinking and Christian Science.

One young man had recently made the acquaintance of Quakerism by chancing upon a part of "Christianity as Friends See It." He sent to Coldstream for the remainder by a young lady who delivered the message as follows: "A friend here had read part of a 'continued story on eternal life' and desired the remainder."

The word found its way to the editors who sent back a roll of Reviews and the continued story on eternal life proved to be Edward B. Rawson's article, "Christianity as Friends See It." We are glad that the article is being published in pamphlet form and distributed, that by the foolishness of printing as well as by the "foolishness of preaching," we may let the world know the reason for the faith we entertain.

The conflict of arms has ceased. Peace is being again restored. What next? The debt! And nothing, no peace unions, no arbitration congresses will persuade so powerfully for the cause of peace as this same debt. It

will make people to think that after all it was glory dearly bought; after all perhaps the object sought could have been better obtained by entreaty and diplomacy. The wisest minds have thought so all along, but with the unfeeling and unthinking the object lesson presented by the tax collector will prevail more mightily.

Many who were base enough to shut their eyes to the inhumanity of war, will be craven enough to desire hereafter peace from very niggardness. In this we have hope, namely, that all things, even the base, tend to the world's ultimatum of peace.

DIED.

VAIL.—At his home at Niagara Falls, N.Y., 7th mo. 14th, Samuel M. Vail, in his 80th year. The interment was at Sanborn, N.Y. Isaac Wilson attended the funeral.

THE PLEBISCITE.

The very important vote on prohibition to be taken throughout the Dominion of Canada on the 29th inst., is claiming at present, more or less, the attention of the country. No unusual excitement in regard to it is evident. In fact an unlooked for apathy seems to exist. The few weeks though yet remaining may rouse the indifferent to action. The temperance people of Canada have now an opportunity which, if neglected, may retard the progress of temperance for years. The apparent lukewarmness of many of the churches is surprising, and it now looks as though if the cause of prohibition is defeated at this time it will be through the co-operation of many professed Christians with the liquor interests. I hope every member of our Society in Canada will be true to his profession, and give no discouragement to the cause of temperance in this test. It seems to me our duty is plain, and the opportunity of a lifetime is at hand.

S. P. Z.

A ROMANCE OF AMERICAN ART.

Surprising and singularly interesting is the announcement received from London of a sale by Messrs Christie, Manson & Woods, the well known English auctioneers, under instructions of the representatives of the second president of the Royal Academy, who died in 1820, of the "collection of pictures and remaining works of Benjamin West." The sale itself is probably not of extraordinary artistic interest, since West's most ambitious productions have long been permanently placed, yet the fact that seventy-eight years after the painter's death there remains a collection of his pictures sufficiently important to be offered at public sale will direct attention to and revive interest in the remarkable career of the painter who, although American born, by the incomprehensible revolutions of fortune's wheel attained to the post of the highest official distinction in English art—the presidency of the Royal Academy; who was born in a humble farm house not fifteen miles from Philadelphia, yet whose earthly remains were deposited with reverential pomp in a cathedral tomb—in St. Paul's—beside Sir Joshua Reynolds and Sir Christopher Wren.

The career of Benjamin West is the first and greatest romance of American art. As of the lives of many great men sprung from humble origin, a great deal of tradition surrounds West's early years; so much so that it is hard to separate fact from fancy. Some very remarkable stories are related of the strong predilection for art manifested by Benjamin while still a prattling child.

Some biographers claim that he began to draw the family portraits at 6; others say at 7 Galt, who bequeathed to posterity a "Life of West, compiled from materials furnished by himself," is profuse in anecdotal reminiscences relating to the childhood of West,

which, whether they may be accepted as authoritative or not, make extremely interesting reading.

A copy of this book, quaintly bound and time stained, published in Philadelphia in 1816, informs us that the branch of the West family, to which the artist belonged, was descended from the Lord Delaware, who distinguished himself in the wars of Edward III, and particularly under the Black Prince, at the battle of Cressy. About the year of 1667 the West family embraced the tenets of the Quakers. Colonel James West, the friend and companion in arms of the patriot Hampden, is said to have been the first proselyte of the family. The Wests emigrated to America in 1699. Thirty-nine years later—in 1738—Benjamin West was born in what was then the neighboring county of Chester, near Springfield, which Thomas Fearson, his maternal grandfather, so named because a large spring of water was discovered in the first field he cleared for cultivation. The house in which Benjamin West first saw the light still stands close by the gray-walled structure of Pennsylvania's Quaker college at Swarthmore. It is a quaint, curious relic of the primitive domestic architecture of 1724; in appearance unobtrusive and serene, well befitting the dwelling place of the friend, surrounded by plenteous evidences of the pastoral beauty which attuned the young eyes of the Quaker painter to an early delight in the observation of nature. Now the groves of Academus are peopled with youthful figures, capped and gowned. Once among the trees, on summer days, gathered the friendly Red Men. The little weather-beaten biography informs us that it was the Indians who taught Benjamin West to prepare the red and yellow colors with which they painted their ornaments. To these his mother added blue, giving him a piece of indigo; thus he secured the three primary colors. His first brush we are assured was impro-

vised from the tapering fur of the family cat's tail. The brush did not last long. A further supply, however, was secured by successive depredations upon Grimalkin's back. These became so frequent that his father noticed the altered appearance of pussy's coat and became grievously vexed at the disease which threatened to mar her beauty. Thereupon Benjamin confessed.

It was soon after the boy had first begun to indulge his imitative faculties that the visit of a relative, who became interested in the drawings and flowers around the West home, was followed by the present of a box of paints and several engravings. This precious gift was an inspiration. At night he placed the box on a chair by his bedside and often did he stretch out his hand in the darkness, half fearful that he might find his riches only a dream. The next morning he rose at day-break, and carrying his colors to the garret, proceeded to work. The time he should have spent in school he stole for painting. The school-master observing his absence, sent to ask the cause of it. This led to the discovery of his secret occupation. His mother, proceeding to the garret, found the truant; but so surprised and delighted was she at the picture which confronted her that she gladly forgave him. He had made, not a mere copy, but a new composition of his own from two of the engravings which he had colored from his intuitive feeling for the right tints. Sixty-seven years afterwards the picture hung in the same room with the painting, "Christ Rejected," and West, it is said, declared that there were inventive touches of art in his juvenile essay, which in none of his subsequent efforts he had been able to excel.

Young West was sent to Philadelphia to school, where he had the advantage of the excellent instruction of Doctor Smith, the provost of the college, who was a fine classical scholar,

and who influenced the mind of his youthful disciple in the classical bent in the creed of the Friends auspicious to the fine arts; consequently when West returned to Springfield at the age of 16 the question of his future vocation was solemnly weighed in family council, and a meeting of the Society of Friends was called to discuss publicly the destiny of the boy. It was an extraordinary gathering which convened in the Meeting house near Springfield. West's biographer, in describing the scene, speaks of much debate, approaching to altercation, following which a man, John Williamson by name, rose and delivered a remarkable speech which convinced the assembly that the youth should be an artist.

A private meeting of Friends was appointed, which was held at his father's house. Benjamin was present to receive in form the assent and blessing of the Society. Several were moved by the spirit to address the meeting. John Williamson spoke again. Then the women arose, kissed the young artist, and the men, one by one, laid their hands on his head and prayed that "the Lord might verify in his life the value of the gift which had induced them, in despite of their religious tenets, to allow him to cultivate the faculties of his genius."

So that at 18 years of age we find West established in Philadelphia as a portrait painter and receiving "five guineas a head." About two years later he removed to New York in the hope of painting portraits intended to be sent to relatives and friends across the ocean. At 22, by a combination of favorable circumstances, he was enabled to go abroad to follow the bent of his inclination. He went to Rome, where he excited great interest as the pioneer American art student. His reception was most flattering. In pages of his biography we are treated to descriptions of a "procession of upwards of thirty of the most magnificent

equipages in the capital of Christendom, filled with some of the most erudite characters in Europe," conducting the young Quaker to view the masterpiece of art in the Eternal City.

West spent about three years traveling through Italy, everywhere meeting with distinguished attention. Florence, Bologna and Parma electing him an academician. His continental studies completed, he settled permanently in London in 1763.

(To be continued.)

THE FRIENDS.

The generally conceived idea, by those who are not informed, that the Society of Friends, sometimes called Quakers, are fast declining in numbers, and likely in the very near future to belong only to history, is not in accordance with the facts. Both in England and America the Society has made slow but substantial gains in the past twenty-five years. Good authorities in the matter state that there are more bearing the name to-day than at any time since the rise of the Society, some 250 years ago. The energies of the Society, however, have not been so largely spent in adding to their numbers, as in the spread of their principles among other people. The pith of these principles may be summed up in the three words—Love, Peace, Truth. Their influence in moulding the religious and moral life in both England and America has been great, and in comparison to numbers, perhaps greater than that of any other Christian sect. How much of the religious liberty and equality, the growing spirit for peace, the ever spreading desire for temperance, and the equality of the sexes, which we now enjoy, is due to the persistent efforts of this people, even in face of severest persecution, can scarcely be realized.

A very active and intelligent body of this Christian sect may be found at Coldstream, in the County of Middle-

sex. In Sabbath schools, in temperance, and in other good movements, they are active workers and hearty co-operators with other denominations along these lines. The foundation for the Meeting was laid when, nearly 60 years ago now, a few families, the Cutlers, the Marshes and the Zavitzs, settled there in the then all but wilderness, and began to hew out homes for themselves and their children. These came from the Niagara district, and some of them were of United Empire Loyalist stock. Since these early days the Society has been much strengthened by conversions, or by others moving in, and the names of Harris, and Shotwell, and Wilson, and Muma, are familiar to many as belonging to the community.—*The Advertiser, London, Ont.*

They who love father and mother for their manifest goodness to them, loveth God and righteousness, because they are attracted to each other by Beneficence herself touching her devotees. Good thoughts and acts produce blessings, and interchange of them help uplift where mutual loyalty to the Creator and each other is felt establishing heaven in our midst. "The time is come that judgment must begin at the house of God; and, if it first begins at us, what shall the end be of them that obey not the Gospel of God?" If our work is approved of the Spirit it gladdens the heart, understanding the phraseology, "He that overcometh, shall inherit all things; and I will be his God, and he shall be my son, for this day have I begotten thee," baptizing thee in the River of Life, flowing through thy domain acceptable to me. Continue in my service and thou shalt be made clean.

Everyone who has an innate conception, or call to heed a something that can't be ignored without misgiving, should attend to its revelating principle and learn the difference between working in the Kingdom of self

and the Kingdom of God, coming to a knowledge of the truth as brother Jesus came to know it. The same loving Father is with us all to bless each and every heart-felt endeavor to do good. Without his co-operation we are sterile. The Sermon on the Mount proclaims our Father to be the active principle in us, teaching and making plain whether we are in his favor or disfavor. "Let your light so shine before men, that they may see your good works, and (thank) or glorify your Father which is in heaven" (for it). The Christ, the spirit of God, teaching the one unchangeable way; employing not the alphabet, yet introducing himself to audience; successfully instructing students in which the (so-called) clergy or priest are not proficient—speaking not the original tongue. Therefore, men cannot do God's work, yet all can obey and be strength to each other through our Father's ruling. For God alone is the head of his own institution, and his devotees maintain his supremacy, in accord with the testimony of brother Jesus, that God is Lord of all.

On first page of YOUNG FRIEND'S REVIEW of 3rd mo., 1898, is a clear, self-attesting contribution on "Inspiration" by Cornelia J. Shoemaker. She needs not reward from pen or tongue, for her compensation is with her, yet the writer feels to acknowledge its utility and helpfulness for himself and associates. Where the teaching of the Spirit is obeyed, God reigns.

Sing Sing, N. Y.

H. G. M.

The series of meetings lately attended by John J. Cornell, of Maryland, within the limits of Lobo Monthly Meeting, was well attended, and much unity was expressed in his public services. The social mingling with himself and wife was scarcely less appreciated by the many who availed themselves of the opportunity.

S. P. Z.

Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION.

MEETINGS FOR WORSHIP.

NEW YORK—East 15th St., cor. Rutherford Place. First-days, at 11 a.m. and 4 p.m. Fourth-days, at 10.30 a.m.

BROOKLYN—Schermerhorn St., bet. Boerum Place and Smith St. First-days, 11 a.m.; Fifth-days, 11 a.m.

FIRST-DAY SCHOOLS.*

NEW YORK—First-days, 10 a.m. and (Mission School) 2.30 p.m.

BROOKLYN—First-days, 10 a.m.

YOUNG FRIENDS' ASSOCIATION.*

BROOKLYN—Second First-day of the month, 8 p.m., in Meeting House, Schermerhorn St., bet. Boerum Place and Smith St.

NEW YORK—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St.

*No sessions held during the summer.

NEW YORK MONTHLY MEETING—Eighth Month 6th, at 2 p.m.

CALENDAR.

Ninth Month:

4th. New York Preparative Meeting. First-day morning at close of meeting.

4th. Brooklyn Preparative Meeting. First-day morning at close of meeting.

10th. New York Monthly Meeting at 2 p.m.

The call for suggestions for Teachers' Helps, issued by a Committee of the New York First-day School Association early in the summer, has met with sufficient response to enable the Committee to send out a circular of information of several pages. It contains suggestive topics for talks in general exercises, lists of useful books, some of which may be borrowed of the Committee, and much other matter helpful to First day School workers.

The "Bureau of Mutual Helpfulness" is a part of the New York Association, but those in charge will be glad to give and take with First-day School teachers and superintendants of other Yearly Meetings.

The edition of the pamphlet, "Christianity as Friends See It," by Edward B. Rawson, issued a few months ago by the Young Friends' Association, being nearly exhausted, a new and larger edition was printed in Richmond during the Conference. The expense of this second edition was met by contributions from Friends in attendance at the Conference, and many copies were distributed there. The remainder of the edition is held for free distribution by the *Young Friends' Association of New York and Brooklyn, 226 E. 16th St., New York.*

As was noted last month, the Mission Kindergarten, for whose establishment many New York and Brooklyn Friends have long been anxious, is, at last, an accomplished fact. The use of one of the rooms in Friends' School has been given, a competent kindergarten and her assistant are in charge, and some thirty or more children are learning the delights of kindergarten work and play. How great these delights are, one must visit the kindergarten to realize. When one watches the children weaving and folding paper, it is difficult to believe that such tiny fingers can accomplish such results. Care has been taken, however, that the weaving strips, etc., shall be coarse enough not to strain the eyes.

The children are mostly German, and perhaps this is the reason they sing so well. It is a pretty sight to see little French Alexis and three-year-old German Jennie, the baby of the kindergarten, singing and working side by side. These children come from the tenements of the district; none of them are rich, some are wretchedly poor. What must it mean to them to exchange the hot, dusty street for a

cool pleasant room, or exchange the harsh outside din for happy laughter and childish music, to exchange the thousand debasing influences of an East side thoroughfare for the peace and harmony, the gentleness and love which are embodied in the kindergarten? Surely this is a work which lies ready to our hands, which deserves our heartiest support and which once undertaken, we must carry on to ever broader and higher usefulness.

About fifty Friends started from New York on the special train for the Conference. They were joined by perhaps a hundred at Philadelphia, forty at Baltimore, and enough from intermediate points to make two hundred and thirty in all. The trip over the Baltimore and Ohio road to Cincinnati was a very pleasant one, the heavy rains having revived the foliage to a spring-like verdancy. The "smoking room" at the rear of the last sleeper was utilized, better than its name implies, as an observation car, by the industrious sight-seers, while others on the rear platform were unconsciously training their low voices for the coming discussions at the Conference.

The social pleasure and benefit of the trip were fully appreciated, old acquaintances were renewed and new ones made.

At Cincinnati there was time enough, before the departure of the train for Richmond for many of the party to cross the bridge into Kentucky.

Though the journey was so much enjoyed, all were glad to reach Richmond, where a hearty welcome and a chance to rest were awaiting each one.

Every biennial Conference of our Society seems to produce a new germ of life, and Friends return to their homes after such a gathering with a deeper devotion to the principles of Quakerism, and the determination to do more work and better work than

ever before in the Society and in the world. For a while the signs of growth are very encouraging and we hear of Young Friends' Associations being established, of First day Schools increasing in size, of greater interest being manifested in educational and philanthropic matters.

Gradually, however, the germ of enthusiasm that gained life at the large Conference meetings and gave promise of abundant growth is stunted by the discouragements of the small home meeting, or dies from lack of proper thought and earnestness.

Our tendency is to lose heart too easily, and because we do not immediately see the result of our efforts, we complain that our labor is not worth while.

All great ends must be gained by great effort and by slow degrees. How long it takes for the rocks of the seashore to be changed into the sand of the beach! How many ages passed before the forest leaves were transformed into coal! The mountains were not raised in a day; man did not reach his present state of physical and mental development in a century nor in thousands of centuries. So we see that God's ways are slow ways and we should be content with a gradual change for the better, working earnestly the while and hoping that some day we may be enabled to make more rapid progress.

Our Society will not die out while there is one live member remaining. We need not so much the enthusiasm gained from without as the life that comes from within, and that grows as a seed grows, steadily day by day, till its full value is made known by the flower and the fruit.

Much time is wasted in discussing disciplinary and other matters in our business meetings, because in our efforts to determine the right course in a particular case we fail to grasp the general principles by which our

acts should be determined. There may be only a few in the meeting who take the narrow view, but as one or two may prolong a discussion or prevent action by a meeting, the failure of a few to take a broad outlook may seriously affect the welfare of the Society.

Instances, from the past, of this focusing of the attention upon details, are the insistence upon the use of certain pronouns and the numbering of the days of the week and the months of the year as the sum and substance of plainness of speech, and the making of a certain cut of coat and style of bonnet the standards of plainness in dress. "Plainness," as applied to speech and apparel, has been so long used in this narrow and superficial sense that it may well be questioned whether it would not be advantageous to substitute for it in our queries the fresher and unperverted word, "simplicity."

A present example of the same distortion of vision may be found in the discussion of amusements in a meeting whose discipline condemns "theatres, horse races, dancing, musical entertainments and other corrupting amusements." Friends have a testimony to bear against *corrupting* amusements, but not against particular forms of amusement, since any may be either innocent or hurtful according to the manner of its pursuit. Our children should be taught and our young people should be urged, to discriminate between harmless dancing and hurtful dancing, between theatrical performances that are elevating and those that are degrading, between an innocent game of cards and gambling, and to observe moderation in amusement whether it take the form of a game of authors or a game of enchre, a morning walk or an evening dance.

The one who undertakes to make his own experience and conscience the criteria for the conduct of others may say that he never derived any advan-

tage from dancing, that he always suffers degradation when he goes to the theatre, that card playing corrupts his morals, and that listening to music checks his spiritual development; but so long as there are good and pure and spiritually minded people who find recreation and no harm in these and other forms of amusement, he has no right to condemn *in toto* the pleasures he cannot himself pursue with profit.

When the Society of Friends ceases to teach that every person must be faithful to his own conscience rather than to that of another, be he priest or prophet, and that the "voice within" is within us all and may be heard as clearly by one as by another—when we cease to teach the immanence of God and the sufficiency of the Inner Light, we shall have no excuse for our existence. But so long as we do teach these things we must show that we believe them by giving full credit to the sincerity of those whose taste in the matter of amusements happens to differ from ours.

Prof. Schmit, of Cornell, startled some of his hearers this summer by declaring in a lecture that his faith in the eternal goodness at the heart of the Universe was so great that he was perfectly happy in saying, in regard to a future life, "I do not know and I do not care; whatever comes will be good." However startling the declaration may be, when one has calmly thought the matter over, he cannot but admit that the professor has reached the highest ground. For, cling as we may to the belief in immortality, our belief can be founded upon nothing more substantial than a hope that life does not end here. The evidences that spiritualism appears to furnish are not strong enough to satisfy the scientist, and even those who do not insist upon a scientific basis for belief often find them far from satisfying. Certain it is that spiritualism has not given enough to

the world to make its acceptance as a basis for belief in immortality very general.

The strongest assurance we have is a failure in ourselves to conceive of a stopping-point in existence; but even this is not proof that there can be none. Generation after generation has sought to know the truth in this regard and no light has been gained. People often *feel* perfectly sure of a future life, but, however they may *feel*, they do not *know*. Other people spend years of unhappiness because they cannot feel sure, and others, still, are indifferent until some great affliction makes them long to know that the loved ones await them in a better world.

But definite knowledge has not yet been gained and the wise man is he who can trust and quietly pursue his work, determined that nothing shall prevent his living his best life whatever may be the end. Emerson has tersely said, "Of immortality the soul, when well employed, is incurious; it is so well that it is sure it will be well. It asks no questions of the Supreme Being."

FRIENDS AT CHAUTAUQUA.

Some one remarked recently, in the hearing of the writer, that Chautauqua is next door to paradise. While that may be a pleasant exaggeration, that delightful summer city in the woods does have some of the elements we expect to find in paradise. One of these is the union of religious sects, for though the Assembly grew out of a Methodist camp meeting, and its wonderful development is largely due to the inspiration and work of a Methodist bishop, John H. Vincent, every person, Jew or Gentile, Christian or Heathen, is made welcome, ministers of various denominations are heard from the great amphitheatre platform, and only the distinctive headquarters of some of the larger churches occasionally remind one that all Christ-

ians do not see truth through the same glasses.

Among those who have tasted and appreciated the rich feasts offered at Chautauqua have been many Friends. Three years ago, and possibly earlier, a desire was felt on the part of some of those present to bring all members of the Society together. A public call resulted in a meeting, which was attended by members of both branches. As the call had been made by some of the other branch, the meetings which followed were conducted according to their forms. These meetings did not continue more than a season or two.

Last summer some of our Friends there felt a desire for our own quiet meetings, and decided to gather together such as sympathized with them on First-day mornings, an hour before the regular services. The first meetings were held under one of the trees in the beautiful academic grove, with only the sounds of bountiful nature around, and in that sweet Sabbath stillness the spiritual life of each was lifted up and drawn into sympathy with the great All-Father.

This summer the meetings were held in a large room of the Kellogg Memorial Building, and notices of time and place were given on the Seventh-day bulletins, and were included in the regular announcements from the platform. This brought to the meetings Friends of both branches from various parts of the country, non-members who were drawn by the memory of some plainly dressed, sweet faced mother or grandfather, and visitors who were curious to know what a Friends' meeting might be like.

Though our room was large, on three First-days several stood in the doorway unable to find seats. Visitors unaccustomed to Friends' ways readily observed the opening silence, and only once was it interrupted by the semi-audible questions as to when

service would begin, and who was going to preach. One visitor wished to know what community we represented, adding she had understood there was a community in Western New York. Evidently to her mind we were Shakers.

No recognized minister visited us, but some one always felt impelled to speak or to read something which met the needs of those present. Thoughts from the *Friends' Intelligencer*, and Edward B. Rawson's "Christianity as Friends See It," aroused such an interest in our principles and testimonies, that at the close of each meeting there were repeated requests for some writings that could be taken away and read at leisure.

Much of the religious thought uttered from the Chautauqua platform is very acceptable to Friends, and the great natural charm of the place, the extended educational advantages, the continued instructive lectures and fine entertainments, make that little city on the lake a most attractive summer home.

LINES ON THE NINETEENTH
BIRTHDAY OF AARON HEA-
COCK, 7 MO. 27, 1898.

We meet to-day with these—our relatives
and friends

Whom for long years we've known so
well;

Let pure heart-felt joy now reign supreme,
Till forced to say the parting word
"farewell."

We thus have come to share with thee
Mutual love, good will, and good cheer,
Hoping to bind us closer and closer
In friendship's bonds, which are true
and dear.

These are divine attributes we would share
with thee,

On this most memorable occasion and
meeting,

Trusting they may be a pleasure indeed,
Which will not prove transient or fleeting.

We would have to-day remain a bright
spot in memory,

Even as a pleasant story on memory's
page,

Here are thy friends, the toddling child
and youth,
Ambitious manhood, and the hoary sage.

On all things around us we see a change,
For "Father Time" swings his scythe
as of old,

Our loved ones leave us as the years roll by
To rest secure in the Heavenly fold.

Yet our dear friend here is still spared
to us,

To be a comfort to these loved ones here,
How few indeed remain, full four score
years and ten,

Ere the Heavenly Messenger doth
appear.

Three daughters with their families
Are faithful always, and ready to cheer,
And bring sunshine and gladness only

Into a kind father's presence so dear;
Thus helping to take the place of her

Who was his helpmate, his joy and pride,
But who long since was called away
From all earthly cares, to the other side.

We cannot foresee what time will bring,
Or how much our portion of joy, sorrow
or care,

Yet if we are faithful to duties known
Our reward will come sure, an ample
share.

Thus with faith, did our forefathers, the
pioneers,

Leave their childhood home, their
fatherland,

Journeying far amid privations now un-
known,

Behold the outcome now, so wonderful
and grand.

Can we ever repay these true faithful ones
For the many hardships which they en-
dured

For the toil and privation incident to
pioneer life

Ere the comforts we now enjoy were
secured.

Yes! we can repay all they would have
us do

If we willingly perform with loving
hand and heart

The many little, daily, thoughtful acts,
Which on the stage of life plays a
wondrous part.

This rare occasion, and to-day's pleasures
Will be long remembered by us all,

And feelings of thankfulness for blessings
enjoyed

Will fill our hearts when to-day's greet-
ing we recall.

Proving as strong links which are a part
Of the great chain which closer binds

In bonds of love and fellowship
Those of kindred spirits or minds.

Now to our "all wise Parent" let us give praise

For this feast of soul, which we've all enjoyed,
Ask Him to care for us, and keep us always

Faithful to duty and well employed.
Till the final re-union, the immortal re-union,

Where tears and sad partings are things of the past,
There with loved ones united to remain
At home! Our home at last.

CARRIE HEACOCK ANDERSON.

Young Friends' Review

**GIVES 20 PAGES
EACH MONTH.**

And is a pure, clean periodical, published for the promotion of the truth, and in the interest of the Society of Friends. *Now is a good time to subscribe, and to endeavor to get others to.*

TERMS FOR 1898.

Single subscription, one year. \$0 75
" " two years. 1 00
In Clubs of five, one year 2 50
" " ten, " 5 00
with an extra copy free to the getter up of
of each Club of ten names.

Please remit by Post Office Order, or Express Order, drawn payable at London, Ont.; or by Mail, which comes at our risk *when registered*. Postage stamps are accepted for change. Address

S. P. ZAVITZ,
COLDSTREAM, ONT., CANADA.

**50 YEARS'
EXPERIENCE**

PATENTS

**TRADE MARKS
DESIGNS
COPYRIGHTS & C.**

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive *special notice*, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

WANTED.

AGENTS.

I am just starting the best thing for money-making you have seen for many a day. Your name and address will bring the golden opportunity.

T. H. LINSOTT, TORONTO.

AGENTS.

Book business is better than for years past; also have better and faster selling books. Agents clearing from \$10 to \$40 weekly. A few leaders are:—"Queen Victoria," "Life of Mr. Gladstone," "My Mother's Bible Stories," "Progressive Speaker," "Klondike Gold Fields," "Woman," "Glimpses of the Unseen," "Breakfast, Dinner and Supper." Books on Time.

BRADLEY-GARRETSON COMPANY, LIMITED,
TORONTO.

WANTED.

Industrious man of character to travel and appoint agents. Salary and expenses paid.

BRADLEY-GARRETSON COMPANY,
LIMITED, TORONTO.

AGENTS.

The war with Spain is over. We have the most complete history published. Our book contains about 700 pages, over 100 illustrations, and is so cheap it sells on sight. Agents coinng money with it the last few days. Write quick for information.

BRADLEY-GARRETSON COMPANY, LIMITED,
TORONTO.

SWARTHMORE COLLEGE,

SWARTHMORE, PA.

Under care of Friends. Full College Courses for young men and young women, leading to Classical, Engineering, Scientific and Literary degrees. Machine shops, laboratories and libraries. For Catalogue and particulars address

WM. W. BURDSALL, President.

CHAPPAQUA MOUNTAIN INSTITUTE.

A FRIENDS' BOARDING SCHOOL FOR
BOYS AND GIRLS.

The building is modern, and the location is the hill country thirty-two miles north of New York City.

For Circulars, address

CHAPPAQUA MOUNTAIN INSTITUTE,
Chappaqua, New York.

FRIENDS' ACADEMY

LOCUST VALLEY, LONG ISLAND.

A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or finishing a good English Education. This school was opened Ninth month 8th, 1891. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address FREDERICK B. WILLITS, Secretary, Glen Cove, Long Island N.Y.

The Pennhurst, Electric Elevator

ATLANTIC CITY, N. J.

Ocean End of Michigan Avenue.
Open all the year. Send for Illustrated Book.

JAMES HOOD.