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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III.

LONDON, ONT., SIXTH MONTH, 1888.

NO. 6

REQUIREMENTS.

We live by faith, but faith is not the slave
Of text and legend; reason's voice and God's
Nature's and duty's never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer *fi* light to
see
The Master's footprints in our daily ways!
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose every breathing is unworded praise,
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is Good.

WHITTIER.

WAR VERSUS CHRISTIANITY.*

Our testimony against war, in all of its forms, is one of the leading testimonies of the Religious Society of Friends. The form of words upon this subject, found in the Discipline of our Philadelphia Yearly Meeting, is clear and explicit, and is as follows:

"Friends are exhorted faithfully to adhere to our ancient testimony against wars and fightings, and in no way to unite with any in warlike measures, either offensive or defensive; that, by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, toward its desired completion, when, according to ancient prophecy, 'the earth shall be of the knowledge of the Lord, as the waters cover the sea,' and its in-

*An address to the students of Swarthmore College, by President Edward H. Magill.

habitants 'shall learn war no more.'"

In furtherance of this testimony it is enjoined upon Friends not to engage in any military services, preparing for war, to be connected with no business in which such services are involved, to hire no substitutes to take their places when drafted for war, and to pay no military taxes or fines which may be imposed upon them. In carrying these principles into practice many Friends have brought themselves under cruel sufferings and persecutions in the past, at the hands of governments calling themselves *Christian*.

To my mind it has always seemed an unaccountable thing, that in this nineteenth century of our Christian Era, it should still be necessary to bring forth arguments to convince Christians of the entire inconsistency of the principles of war with the doctrines which they profess, and which might reasonably be supposed to influence the conduct of their lives. Am I, or am I not, correct in the assumption that it is the leading object of the *Christian religion*, (and in using this term I make no distinction between the varying sects which profess Christianity) am I or am I not, I say, correct in the assumption that it is the *leading object* of this religion to cause us to follow, in the ordering of our daily lives and conduct, the sublime lessons which our Saviour taught, and the perfect example which he has left us? And if this be so, if his oft repeated words, and his life, most emphatically proclaim him to be the Prince of Peace, how can his followers take up the sword to avenge real or supposed injuries?

It is not needful for me to-day to search the scriptures, and to point out the particular passages which prove that it was a leading mission of Jesus Christ

to promote Peace on earth, and god will among men. For, whatever interpretation may be given, in new versions, or old versions, to particular passages, it will not be, for one moment, denied that the whole spirit of the New Testament makes the *Peace*, and is utterly condemnatory of *War*. And in this respect there is no difference made between offensive and defensive wars. Either and both alike are wholly subversive of the great principles of Christianity. How, then, can we still continue the practices of war, and claim the name of Christian? How can Christian ministers serve as chaplains in the army, and pray for the victory of their own armies, and the rout and destruction of those of the enemy? Can we possibly imagine such a thing as Jesus Christ, in his day, serving as a chaplain in the army? And if not, how can His professed ministers to-day occupy such a position? Is it not because we do not consider that the example which Jesus has left us is one which humanity, in its imperfect state, can safely follow? We fear the consequences of a state of passive non-resistance. We have not faith, a real, living, and abiding faith, in the principles of peace which our Saviour taught.

We do not sufficiently realize that the precepts: "If any man sue thee at the law and take away thy coat, forbid him not to take thy cloak also;" "whosoever shall compel thee to go a mile, go with him twain;" "If any man smite thee on the right cheek, turn to him the other also;" "Return good for evil." We do not, I say, sufficiently realize that these sublime precepts, the *words* of which are so familiar to our ears, have any practical application in our own case. We do not have real faith in the efficacy of peace principles for self-protection. The natural, animal man gains the victory over the spiritual. This is indeed by no means surprising. But the truly surprising, and the almost inexplicable thing seems to be, how

men who profess to be the faithful followers of him, who when he was reviled, reviled not again; who, in his hour of trial said of his cruel persecutors, "Father, forgive them, for they know not what they do," whose whole career was one constant exemplification of the principles of Peace, should not only, in their actual practice violate those principles, but should *defend* such violation, and maintain that wars and fightings can, under any circumstances, be *right*.

There is one thought which may help explain this great apparent inconsistency of professing Christians. It is one which it seems proper to introduce in this connection; but it is a thought which I present with hesitation here, among those of varying religious beliefs; for I would not, knowingly, wound the feelings of any one, and would specially avoid saying what might give pain to any true and earnest believer, whatever may be the form of faith which he has adopted. But I believe it right for me to present here this thought, aiding, as it does in my judgment, in the explanation of what would otherwise seem an insoluble problem.

I refer to the efficacy of the example of Jesus of Nazareth as a pattern for us, and the reason why, even among earnest professing Christians, he is so frequently accepted only in *words*, as a real pattern, after all. Why, I say, should this be so? May it not be that, in *deifying* him, in removing him so far away from our own *humanity*, we unconsciously reject his example as applicable to our own case? If we looked upon him more as a *man*, as one affected by like feelings and passions as ourselves; only sent as a pattern for us, ever obedient to his Father's and our Father's divine will; and hence without sin; if, I say, we could look thus upon him, I believe that we should feel his life and example as touching us more closely; and as being not only *worthy* of our constant imitation, but as not at

all beyond the reach of our humanity, with all of its imperfections and limitations.

If we could but realize the differences between "*Jesus, the man*, approved of God by miracles and wonders, and signs, which God did by him," and "*Christ, the Power of God and the wisdom of God*;" "The only begotten Son of God"—if, I say, we could only realize the difference between the *man* Jesus and Christ, the *Spirit*, we should not still be groping, in his nineteenth century of the Christian Era, for light upon the question whether consistent Christians could ever, under any circumstance, take up arms and fight. But I do not press this point to-day, lest I may unconsciously wound some tender and earhest soul, who may fear that I am denying the Divinity of Christ; which, I must say in passing, is the very farthest from my intention, for I am a firm believer in the Divinity of Christ—and in the Divine nature of Jesus Christ, through implicit obedience to his Father's will.

How shall correct views upon the subject of Peace, and the settlement of international disputes by arbitration, be most effectually inculcated? The obvious answer is: by giving the proper instruction and training to the rising generation. They should be taught early the beauty and the perfect efficacy of the principles of peace—of non-resistance—and the necessarily brutal and demoralizing nature of all force, whether employed by the individual, in righting his own wrongs, or by the state, in what is called self-defense. But in this teaching we must beware of text-books on morals and on International Law that are generally placed in the hands of the young. Paul Janet, a recent writer on morals, and one whose views upon most points are sound, and most clearly and forcibly expressed, when coming to speak of the subject of war, use these words, "War is the most serious and the most solemn exception to the law which forbids homicide.

Not only does it permit homicide, but it commands it. The means thereto are prepared in public. The art of practicing them is a branch of education, and it is glorious to destroy as many enemies as possible." It would almost seem that these words must be intended as sarcasm, and not the expression of his own views, as a moralist. The whole course of his argument, however, forbids this interpretation. And this doctrine is set forth in a volume prepared for the instruction of the young in the laws of morality! And the *rightfulness* or *wrongfulness* of war is summarily dismissed in these words: "The problem of war, in itself, belongs rather to the law of nations, than to *morality*, properly so called." And our writers upon International Law, (as well as moralists), accept the rightfulness of war and self-defense, and merely treat of the proper methods of conducting it, as it actually exists. In our works on International Law nearly one-half of their pages are taken up by the question of war. But without one word of condemnation they assume it as a necessary condition of things in our present imperfect state; and the student is merely taught under what conditions wars are proclaimed, how they are conducted, and how terminated; and sometimes how they may be so conducted as to be consistent with the principles of justice, mercy, and humanity! In his volume on International Law, of a little more than 400 pages, President Woolsey devotes more than 200 of these to "The Rights of Self-Defense," "The Redress of Injuries," "The Relations between Belligerents and Neutrals."

What wonder that with such instruction to the young, for generation after generation, the present low standard of morality in this respect should so generally prevail!

In introducing a new order of things in our instruction, it is exceedingly important, then, to take especial pains in the selecting of the proper text-books, and where these are not to be found, to

see that they are speedily supplied. In this connection I must refer to an excellent work on International Law, by Leone Levi, who thus speaks in his Preface, of the leading cause for the preparation of the book:

"I have undertaken this work under the conviction that it would be of great advantage to reduce into the form of a code, the leading principles of the Laws of Nations; that the greater diffusion of knowledge of such law would often prevent disputes; and that, on the occurrence of differences between States, a collection of the well-established rules of the same would facilitate a resort to international arbitration, as the best method for securing just and equitable decisions, consistent with the rights and dignity of States." I most earnestly commend this excellent work to all students of International Law; where war is treated not merely as an existing condition of things to be defined and explained, and brought under proper regulations, but as a great national crime to be averted by all the means in our power.

If our literary institutions, of all grades, and especially those for the higher education, including our colleges, universities, and professional schools, will turn their attention to this important subject, and give the proper instruction and training to the young, the time is not far distant when it will be regarded quite as barbarous and unchristian to settle national disputes by force, as it is now so generally admitted to be to resort to such methods for the settlement of individual disputes.

May we all unite our efforts to hasten the coming of the time when men shall no longer "teach their hands to war, and their fingers to fight,"—when all "swords shall be beaten into ploughshares and spears into pruning hooks"—when the sublime lesson of non-resistance, in public and private affairs alike, shall be thoroughly learned; when great standing armies shall be no longer festering sores in the body politic;

when practical Christianity shall everywhere prevail; and when it shall be universally acknowledged by all peoples that not armies and navies, and well-manned forts, nor the prowess and physical endurance of a well-trained soldiery, but "only righteousness exalteth a nation."

PHILADELPHIA YEARLY MEETING.

Our journey to Philadelphia has been interesting, and we have been induced to send you some of the notes made by the way, that the dear home folks who so kindly encouraged the prospect in view may be interested also.

The country through which we passed had nothing special to note until we reached Niagara, so grand with its falling waters and its clouds of spray, filling the mind with wonder, that still the waters continued in their tremendous fall, and passed away to be continually followed by more.

From Buffalo to Waverley via Erie Railroad, where we changed roads for the Lehigh Valley, it was night, the greatest sensation when the light of morning dawned, being one of surprise at the larger growth of vegetation, reminding that our journey was southward, trees were in full leaf, and many of them in blossom.

The scenery in many places was wild and romantic, winding along by the side of the Susquehanna River, which is at first a narrow stream, sometimes divided by strips of marshy land, and sometimes broadening; and we noticed, too, that every available spot of land was under cultivation. Towns and cities are laid out and kept with taste and care, and in many places closely connected many of them built on hillsides, where every building was plainly visible. Then soon the road winds away among the hills and mount-

ains (mountains so steep and high their tops are not discernable from the car windows) in such short curves that we can see the engine attached to our train as plainly as if it belonged to another, and we sway to the right and left in our seats continually.

Sometimes we plunged into long tunnels, the smoke and steam from the engine rendering the darkness still more intense, to find a lamp in the middle of the car lighted, and by-and-by come to understand that when this acceptable service is rendered, another plunge into darkness is close at hand; when we emerge into the light we can see, from the door of the last car (in which we are sitting), how grand was the mountain through whose base we have passed.

And now we drive swiftly into a deep cut, where the rocks are in such close proximity we could touch them with our hands, and where the sky is not visible, beginning the ascent of a high mountain, whose name we did not learn, making a circuit of 16 miles round and round the mountain to accomplish what on the level would have been but 4—so a brakeman informs us. We have two engines ahead, and fear is entertained that some of the chains which bind us to the strong propelling power will be broken, and we be precipitated into the valley below. Indeed to those who are unaccustomed to a mountainous country, the experience is somewhat startling, for up and still up higher we are moving at a rapid rate, and at last have reached the summit, which, we are informed, is three thousand feet above the level of the sea. Shall not soon forget the view of river and valley and city, and in the distance mountains again, one vast panorama, whose scenes were constantly changing; sometimes a city would be at our right hand, and in a few minutes the same place would be at our left, but still further away down in the valley below.

Other roads were also cut in the sides of the mountain, and coal trains, with over 100 short coal cars, would be

seen winding, like a long many jointed red snake, with smoke and steam issuing from its black head. A little further on we stop in front of a large hotel, where 400 guests may be accommodated. We have traveled 20 miles to reach the summit, and must over 14 more before the valley is reached, running down the mountain at the rate of 40 miles an hour, the grade being so steep it needs no steam to take us there.

Were wishing for a longer time to enjoy this new experience, because we were "up in the world" higher than ever before; still, felt relieved, when once more on a level with the generality of mankind.

We passed coal mines, indicated by what I called a derrick at the mouth, for the conveyance of the coal to the surface and sending it down to the valley below, and by the large quantities of refuse which was piled in every available spot, quite large hills being formed of that alone. Further on we pass great mills, where iron ore is utilized, the rocks in some of the smaller streams being covered with what looked like iron rust, and in some streams the water was black.

At Glen Onoko there is an hotel set down in a spot just large enough to hold it and the lawn, being hemmed in on every side by the "everlasting hills."

At Mauch Chunk, which, from the grandure of its scenery has been called the Switzerland of America—we long for ability to describe—but our pencil is commonplace, and we must be content. One mountain at our left is cone shape, large at the base and gradually growing smaller toward the top, seeming to be perfectly rounded; this, also, is covered with evergreens hiding the rock and stone. We also passed both slate and stone quarries, many large specimens of slate and flagstone being in sight. But still further south the farms are looking finely, field after field, as far as the eye can reach being under cultivation, rising one above the other in some places, and white farm houses with their flat roofed barns in close

proximity, make a picture of comfort and thrift. Between nature and art the trip was made interesting, for not only is nature endowed with provisions for the comfort and sustenance of man, but man's ingenuity and energy were also displayed in utilizing these products. "Penn's Sylvan Land" is very beautiful at this time of the year, but tired and dusty, we do not regret when the train has arrived at its home in the depot, and our kind friend, J. P. Townsend, meets and conveys us to his home among the nicely painted red brick houses, with their white trimmings and white marble door steps—the pride of a former generation of Philadelphians—if not of this. We were kindly received and entertained, and find upon the walls, and in the albums, pictures of friendly faces whose names have become household words with many of us, but whose forms have long since passed away.

On Fifth-day afternoon we listened to a lecture on "Woman's Influence," delivered by Mrs. Ormiston Chant, one of the delegates to the International Congress of Women, which was held at Washington in 3rd month. Her language was instructive, in plain terms, pleading with women, that they would be willing to bear faithful testimony against evil in all its forms, emancipating themselves from every band which binds to fashion or frivolity, training themselves to be self-supporting, or if joined to the husband of their sincere affection, walking erectly by his side, a tower of strength to which he may turn in moments of weakness. Bidding us also remember that if we would rear noble children, in purity of life and conversation, the fathers and mothers must themselves be pure and noble, both physically and mentally.

Philadelphia Yearly Meeting convened on the 14th, Meeting of Ministers and Elders on 7th day before. In this meeting there were many tendering allusions to some dear ones who had passed away from earth ere last they met, but

all were counselled to fill, in all faithfulness, the places allotted to them, being assured the same power is nigh for our help that enabled these dear ones to do the work of their day.

First-day morning and evening the Friends' meeting houses in different parts of the city were occupied, the largest numbers being assembled at Race street, every available seat being filled—even to the door steps—and many remained standing. It was a scene never to be forgotten—a very sea of upturned faces—with minds gathered into the solemn quiet, it seemed as if each one were seeking the spiritual food convenient for their own condition. John J. Cornell addressed them in a clear and forcible manner, and lips acknowledged afterwards "It was good for me to be here."

On Second-day morning it was estimated there were two thousand women assembled to transact the business which comes before them annually. Their Clerk was dear Margaretta Walton, assistant, Annie C. Dorland, who presided over the meeting with dignity and grace. Men Friends soon informed they were not ready for the proposed changes of discipline, one of which was the alteration of the term "Hireling Ministry." Many regrets were expressed, and Lousia J. Roberts, in a beautiful and instructive manner, alluded to the fact that other denominations were as afraid of the hireling as we, and that the true meaning of the words might be exemplified in our own society.

In the afternoon the meeting entered upon the consideration of the state of society as exhibited by the answers to the queries from the quarterly meetings, and earnest were the appeals and tendering from dear aged mothers, for greater dedication in the attendance of meetings, reminding of what we should go there for, and when gathered away from our worldly cares for a season, in company and sympathy with kindred minds, to seek assistance from our Heavenly Father for a renewal of that

strength we so much need, if we would fill with consistency and prosperity all the relations and duties of life.

In the evening there was a temperance meeting, where a band of young temperance workers gave readings and recitations. We were especially interested in one little girl of nine years, who recited a piece of poetry beginning, "If I were the President of this tremendous nation," how she would build a dam so strong and high 't would stop the flowing of the liquor, and concluding that though they (the children in the work) were not the President, they were "the pillars of the nation." After which the meeting was addressed by John J. Cornell.

Fourth-day morning the meeting opened with the voice of prayer, gathering into a feeling of solemnity, and renewing the responsibility felt by many minds.

A woman friend asked the liberty of visiting the men's meeting with a message in gospel love, and we also received a visit from J. J. Cornell, who spoke to several conditions in a most feeling and appropriate manner.

Then came the subject of a memorial petitioning Congress in regard to prohibiting the manufacture of intoxicants. Several quite young in life bearing beautiful testimony to the need of such a measure, but at last submitting to the judgment of their friends who concluded the proper time for presenting such a memorial had not yet come.

The remainder of the queries were answered in the afternoon, and as many burdened minds were present, touching sentiments were expressed.

An epistle was also received and read from Edith W. Atlee, who was lying on a couch of suffering, but whose living desires for our enjoyment and preservation could not be repressed.

Fifth-day morning the meeting for worship gathered with a still larger attendance, the house being filled completely at Race street, the other meeting houses being occupied also. Those

who felt called to speak in gospel love were J. J. Cornell, Thomas Foulke, David Newport and Serena Minard, a quiet, attentive and highly favored opportunity.

In the afternoon business was again resumed—a most interesting feature in all these meetings being the great interest manifested by the younger members in every good word and work.

On Sixth-day morning the subject of education for the colored people of the south was introduced. A meeting in its interests having been held the evening before, at which was a colored woman who pleaded most earnestly for her ignorant and comparatively helpless race. Five hundred dollars were appropriated out of the funds of the yearly meeting, and about \$200 more voluntarily.

In the afternoon Robert Hatton paid us a visit in gospel love, a solemnity of feeling covering the meeting, which continued increasing to the end. Several beautiful testimonies were borne to the power of divine love which could thus baptize us into unity of feeling, and we were counselled to be faithful to every intimation of the divine, that there may be "prophets raised up as at the first, and counsellors as at the beginning."

As the time drew near when we must separate, every spirit seemed bowed under a sense of gratitude to the giver of all good and perfect gifts, for a renewal of his favors, the quiet solemnity still continued, until the clerk extended her hand to her assistant in token that the meeting was ended, and without rising, said, "We commenced with prayer we will end with praise."

Thus ended this yearly meeting for 1888, and as we slowly dispersed, hand clasped hand in lingering pressure, and tearful eyes bore witness how tendering was the parting from those whose faces we might never again behold. The memory will long remain with some of us, and we shall prove ungrateful for the rich experience unless there is apparent an added dignity and grace.

Young Friends' Review

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Genesee Yearly Meeting is at hand. Our desire is that it may be a profitable occasion, both to the individuals that may compose it, and to the body as a whole—that the objects for which it meets may be accomplished. Let us ask what these may be. A review of the Society in reference to the religion—a furtherance of the important moral reforms—a promotion of the First-day Schools. Nor are these all—a re-dedication of heart. There is a part, large or small, among these things for each individual to bear. And the satisfaction and success of the Yearly Meeting

will be in proportion to the faithfulness that each one does his or her part. There will be no impossibilities required at the hands of any. It is but to be watchful for the impressions made upon the understanding, to find out what is required; and but to be dependent upon the all-sufficient power given, to perform.

ONE of the most important undertakings of the General Conference so far has been its endeavor to furnish suitable lesson helps to our First-day Schools. Although much improvement has been made since the beginning, yet there is room for improvement still. We believe there is talent sufficient in our Society to make great advance in this work, and that a more general expression of the needs of our schools in this line would aid those who have the work to do.

We issue two more numbers of the REVIEW before the next meeting of the General Conference, and are willing to devote what space we can to a full and free expression of opinions as to the best means to advance the usefulness of our Lesson Leaves.

All Friends will be pleased to hear that the first endowed Professorship to Swarthmore College is about secured. All who have not, and desire to contribute to it should do so immediately, as the opportunity closes at the coming commencement, when the result is to be announced.

The name of Dr. Stackhouse, found in the article on "Swarthmore Literary Society Meeting" in last issue, should be Dr. Francis Linton.

WATER

"Ho! every one that thirsteth come ye to the waters."

"The Christian's life may be compared to the mountain stream whose rise is small, and whose course is ever toward the open sea; so, also, the Christian's course is ever toward the ocean of God's love, which is boundless and eternal."

How wondrously Creative Power displays
The mind of God in all of Nature's ways!
The indwelling spirit points to truths divine,
That man may read the book whose every line
Is fraught with wisdom and illumed with
love,
In types most clear, God's workmanship to
prove,
Guiding our wills to search where treasure lies,
And point our earth-prone thoughts toward the
skies.

Though we shou'd soar amid the spheres of
light
Which seem to dwell so near the infinite,
Rise on the mountains, glide across the seas,
Joy in the sunshine, triumph in the breeze,
Or wonder o'er the boundless skill and power
That gives an insect life and forms a flower,
In every phase, some lesson we may trace
Some parable of life, or type of Heavenly
grace.

How gently from the grey or purple cloud,
Which doth the mountain tops so lightly
shroud,
Fall the pure drops of Heaven's most blessed
rain
O'er all the thirsting forests and the plain,
Until the sated earth can hold no more;
From the high hills see surplus bounty pour,
Or trickle down the crevices and walls,
Which silently receive the blessing as it falls.

Thus flows the life divine from Heaven above
O'er hearts receptive, filling with its love;
Tho' small its rise as drops of gentle dew
It will the fainting soul to life renew;
In quiet streams by secret winding ways,
It issues forth at last in songs of praise,
Like gurgling stream, or springing crystal well,
Where weary travellers rest, and long to
dwell.

Within some cave, a deep, o'ershadowed pool
Lies in the silence, calm, and clear, and cool;
A sense of mystery around it broods,
As round some lives in holy, solemn moods,
Who pause and listen, wait and wonder still,
And watch the revelations of God's will,
Which points the outlet that His wisdom
planned
To rise, and flow, and run at his command.

Released, the narrow currents swiftly glide,
And hurry on with earnest, silent tide.
Quivering and glittering in the glorious light,
As ransomed spirits in new found delight,
Eager to win the longed-for distant goal,
And reach where oceans' billows ceaseless roll.
Thus will the Christian's soul desire to move
To reach the unfathomed ocean of God's love

Betimes the water, like a child at play,
Ripples and dances through the summer day,
O'er the smooth pebbles breaks in tiny
waves,

Laughs as the blue forget-me-nots it laves,
Or where the beautiful lilies brightly grow,
Kisses their pure white bosoms in its flow;
Thus, too, the Christian hath his times of joy,
Peace as from God which earth may not alloy.

The mountain stream still widens in its course,
Deepens its current, gathers strength and force,
Till as a river broad it doth expand,
Bears on its bosom wealth of every land;
This is its phase of glory and of power,
Its day of service, its true triumph hour.
So runs God's servant strengthened for the race;
His holy mission must the world embrace.

It rests not ever till it gains the sea,
To mingle with its waves eternally,
Bound o'er the rocks, the precipice o'erleaps,
And brilliant revel in the sunshine keeps;
Each drop becomes a diamond pure and bright,
The wreathing mist reflects with rainbow light;
All full of life, exhilarant and free,
Thus will the pure in spirit joyful be.

How full is every drop of allusions bright,
To "living water" sparkling in God's light,
"Cold flowing water" for a thirsty soul,
And "healing water" that shall make it
whole,

"Still waters" where the weary find sweet
rest,

"Fountains of water" in the city blest,
Where the pure river runs a stream of life,
O'erflowing sin and sorrow, pain and strife!

God's choicest gift, for man's refreshment sent
To cleanse, restore, or yield him nourishment;
How cool in summer rising from the well,
Or dripping on the stones within the dell;
How temperate in its deaths it sheltered lies,
When frosts usurp the earth, and storms the
skies!

Who would not quench their thirst, and drink of
thee,

Thou Heaven sent type of grace and life and
purity?

England.

MARGARET FELLOWS.

THOUGHTS.

Please contribute to the "Thoughts"
column. We have made up our mind
to continue it, and are determined to
make it a success.—E.D.

The highest privilege of man is spirit
communion with God; it is the soul's
bread and wine, and therefore its life.

No faith that is not founded on the
Christ within will stand the proving.

The soul expands in proportion to
the difficulties it overcomes.

There are a great many Christians
among the heathen, and a great many
heathen among the Christians.

Morality without religion may be, but
religion without morality cannot. Z.

A life that runs too much in one rut
is apt to grow deformed. Some of its
faculties will become worn out by over-
work, while others remain undeveloped
for want of use. M. V.

"We are all placed here to do some,
thing. It is for *us* and not for *others*-
to find out what that something is, and
then with all the energy of which we
are capable, honestly and prayerfully to
be about our business."

LIFE.

How strange is life, with all its smiles and tears
with all

Its summer verdure and its winter's frost,

And yet we call this life—e'en

The death that comes with the hoary

Winter's chill is but the precedent

Of a newer, fresher life.

Who can doubt the motive power of growth,

When to behold the mighty stride

Which nature takes

Is but to feel that we are born anew.

God grant to all a sense of newness now

Like the flowers and budding trees

That just stepped forth from their long winter's
nap.

The purity of blossoms, like the

Purity of soul, springs from a

Creator's spotless hand,

And life—how full and lovely

Would it be, could we remember well

The source from which it came!

The feathered warblers of the spring,

How they do fill the scented air with music!

And such melodies as tune the

Soul to higher, sweeter life.

Living in this age of gladness,

When all is bursting forth afresh, and

When the past seems buried

'Neath hibernating snows,

Why not smile and call this

Life in earnest.

ELLA WEEKS.

FREE SCHOOLS.

In the YOUNG FRIENDS' REVIEW of
5th Month, S. P. Z. says the Free School
System is one of the best in the world,
and, apart from a moral training, he
knows of no other source by which our
children can better procure a thorough
education than from our common
schools. While I am not a prominent
educator, and consequently should not
speak on this question, I would like to
give my experience as a graduate of a
Public High School. I do not suppose
what I shall say shall apply to all Free
Schools, but I know my remarks will

apply to both town and country schools in this section. The bible is read every morning, but the practical application of its teaching by the scholars in their school life is, I fear, very limited.

I believe the remedy lies in not only reading the bible, but in studying it in a non-sectarian spirit, and in doing away with the present ranking system and its attendant temptation to cheat. It causes those who are ambitious to be at the head of their class to overwork themselves, if they are physically weak, or if they are morally weak, to pass by unfair means their honest competitor for first rank.

While I know Friends' schools that are not entirely free from the evils of which I have spoken, I think the average morality is better, and that efforts will be made to make them the very best. When Friend's children shall receive the proper systematic religious training at home, and become strong enough to resist the immoral influences of Public School associates, or are able to lead them into nobler ways, then, and not till then, can we afford to do without Friend's schools.

Most teachers think that there is very little cheating among their pupils, but I know from a ten year experience behind a scholar's desk that this is a mistake. The writer enjoyed a reputation for honesty, but I am sorry to admit that it was taken advantage of more than once. I hope all young people who are similarly situated will realize that treasure in Heaven is of far more importance than even the greatest worldly success, not to mention mere ranks at school. I hope Young Friends will be active in organizing White Cross Societies where they are needed, and that those in charge of schools will do away with the invidious individual marks and adopt the medium, good, and excellent system of making, or some other method that causes the pupils to think of the personal benefit to be derived from knowledge and intellectual training, and not mere marks.

R. H.

WESTBURY QUARTERLY MEETING, HELD IN BROOKLYN, NEW YORK.

Another year has brought the Spring Session of Westbury Quarterly Meeting to Brooklyn. It was held Fourth month, 28th, 1888, and proved a happy opportunity for religious and social mingling.

The religious meeting was very fully attended, and many speakers were present. Those who favored us verbally were—Dr. Child, of Philadelphia, Pa.; Isaac Hicks, of Westbury, L. I.; Chas. C. Cocks, of Cornwall, N. Y., and Elias H. Underhill, of New York city.

The thread of the discourse was carried from one to the other, and the burden seemed to be a desire to call all to a full development of the soul by attendance to the guidance of the "voice within," not devotion to forms or sect.

"It is truth, we want," said one, and to bring ourselves into that capacity where we can receive truth. That many were crying for rest and the true bread of life, but that this longing could only be satisfied by the streams from the divine fountain, and the soul ever breathing the inspiration from God, as the atmosphere, and growing and developing it so as to make ourselves useful to ourselves and those around us.

Another said that this craving for more was often felt by those who were not willing to break the kernel for themselves. That we all should be willing to work in the vineyard ourselves and learn to know what the Lord will show us is eternal truth.

Another further thought, that it was attention to these things that made us grow and develop so as to be able to labor and make ourselves useful to our own brethren. That it profitted us little to stand doubting our power, saying, "the well is deep, but we have nothing to draw with." But rather draw others around us to come and see where we stand by our own experience, and what it is that brought us there.

The business meeting was interesting. The usual business carried on, and reports on various subjects read.

After the meetings were concluded, a beautiful feature of the day was witnessed. In the bright cheerful room down stairs, were spread tables for the accommodation of Friends who found it most convenient to dine there, although hospitable invitations to the homes of Friends were given and accepted.

Some energy had been spent to make the dinner at the meeting-house as pleasant as possible, and the snowy linen and dainty china, together with the bright happy faces of the Young Friends who acted as waitresses, made a scene that did the heart good. H.

For Young Friends' Review.

Owing to the time of holding Purchase Quarterly Meeting, I am aware a number of weeks will elapse before an account of it can be had through this medium; yet, feeling that a brief extract may be of interest to some of its readers, prompts me to write. The meeting for ministers and elders was held on third day, the 1st of 5th mo., at 2 o'clock, p. m., at Amawalk. Although small in numbers, yet we were privileged to have some with us who labored for the cause of righteousness for many years, and are still pressing forward, leaning upon the staff of dedication to the requirements of duty.

On 4th day, the second of the month, the meeting was quite well attended, considering the inability of a number being prevented by sickness and infirmities incident to old age; and a larger number than usual having been taken from their work to reap the rewards of their labors. Isaac Eyre and wife, and John C. Stringham and wife were acceptably in attendance with us. The former from Buck's Quarterly Meeting, Pa., the latter from Locust Valley, L. I. In the business meeting the eleven queries were answered from our three monthly meetings, the substance of which were

directed to the yearly meeting. According to the reports there had been First-day Schools at Purchase, Chapqua, Mt. Kisco, and Amawalk, under the care of committees. Fifth-day the public meeting was quite large. Testimonies were borne to "mind the light," which shines as brightly to-day upon our understandings, as it did upon the minds of any in preceding generations, and will direct us to do our work as we are willing to admit its rays to shine upon our hearts, and be led by the unerring guide which ever did, and ever will lead us to the heaven of rest. This post we want to reach daily, knowing of having on board our little craft the Captain of our soul's salvation. When this is our condition He will pilot us safely through the waves of time, and should we be called in an unexpected manner, we will know of being safely anchored into the harbor of rest. The meeting adjourned under a feeling sense of our many blessings, notwithstanding a pang of sorrow remembering our dear friends who have been called to their final resting place since our last meeting of like character.

E. H. BARNES.

Purchase, 5th mo., 10th, 1888.

"Our greatest work is not that which at the time seems great, and the epochs of our lives are not always heralded by a signal flag on the turret outlook of our anticipations; nor are they always marked by a red-letter in the calendar of our memories. The opportunities of doing an obviously great thing are rare; but the opportunities of doing *our simple duty*, which may have infinite consequences of good or evil, are *at every moment* of our lives wherever we find ourselves. A single sentence of counsel, an approving word, or a hearty hand-clasp to a weary friend, may be just the means of stimulus and cheer to him in his need, which shall enable him to do a work for others over which he and we shall rejoice together when the books are opened."

“PUNDITA” RAMABAI.

THE EXTRAORDINARY WOMAN WHO
DEFIED THE TRADITIONS OF
HER COUNTRY.

Probably no one woman on this continent has received more notice during the past year than has Pundita Ramabai, the high caste Hindu woman who has devoted her life to the work of relieving the sad lot of the millions of suffering child-widows throughout her country, and who is to visit Montreal this week, and not without the very best reason, as the barest sketch of her life proves.

Her father was a Marathi priest, who traced his Brahman ancestry back a thousand years. Such was his love of learning that he began to teach his child-wife at a time when such an act was looked upon by his fellows as little less than insanity, and considered just about as sensible as to try to teach their cows to read. But he was well repaid in her devotion to their little daughter. In her mother's arms little Ramabai learned the Sanskrit language, and from her also, as a few years later they walked thousands of miles on pilgrimages to sacred shrines, she learned twenty thousand verses from the poets and sayings of the philosophers.

At the age of sixteen she was left an orphan, and after this travelled several years with her brother, who proved himself a worthy successor to his noble father. Even at this early age she had devoted herself to the work of elevating her unfortunate countrywomen. It was in Calcutta, during a visit to the wife and daughter of Keshub Chunder Sen, that she first learned anything of Christianity. He, with even more liberality than her father had shown—who had taught her that no woman must read their sacred books—gave her a volume of selections from the sacred books of all nations, and in it she found our Saviour's Sermon on the Mount. After this she broke her caste, regardless of the anathemas of her people. Soon after her brother died, but with

undaunted bearing she went forth, now alone, more determined than ever to carry out her beloved scheme. She travelled, lectured, wrote for the cause, gained the sympathy and help of the resident English, when she urged that the Hindu women should be trained as physicians and educated to teach, and before very long she had succeeded in forming a society among the leading Brahmin ladies of Poonah which had resulted in the establishment in that city of not only primary schools there for girls but high schools as well, with several high schools in Bombay, and the “Victoria” school in Calcutta which prepares girls for the university. In this latter city she received from the Pundits of the university the degree of Saravati and was the first woman upon whom such an honor had ever been conferred.

Soon after she married of her own free choice, another act almost without precedent among her people. Her husband was a Bengalese lawyer, but of different caste, by which act, with the fact that she called him by his first name, she again went directly against all the traditions of her country. After only two years of married life her husband died of cholera, and she was left at the age of twenty-four, with a little eight months old daughter, that despised thing in her country, a widow with no son. The life of a widow in India is one extremely hard for any one outside of the country to understand. She is regarded as being punished for horrible crimes which she committed in some former existence, and receives the hatred and abuse of the whole community as “the greatest criminal upon whom heaven's judgment has been pronounced.” Her hair is shaved every fortnight, she is only allowed to wear a single coarse garment, must eat but one meal a day, must never take part in any of the family feasts, is held to bring ill-luck on the person whose eyes rest upon her first in the morning, is closely confined to the house, forbidden to associate even with female friends, is

unable to read and forbidden to do so if she could, and is constantly subject to the abuse of her husband's relations, who look upon her as the direct cause of their friend's death; and all this while she may be yet a child, because there has died, perhaps a man, perhaps only a little boy, to whom she was betrothed maybe while still in her cradle and whom she may have never seen. From all this the only avenues of escape open to her (for she may not marry again) are death—maybe by suicide—or worse, a life of infamy.

It is to the relief of this class of her countrywomen, numbered by millions, that *Ramabai* has devoted her life.

Even in the midst of this added sorrow she did not despair. She sold her little home, paid off all debts, and sixteen months after her husband's death she was on her way to England, her expenses met by the proceeds of a book she had written in her own language on the woman question in India. In England she was most kindly received. Professor Max Muller and other noted men took up her cause, and she was appointed professor of Sanscrit in Cheltenham College. This post she retained until 1886, when she came over to Philadelphia to see her gifted cousin, Dr. Joshee, graduate in the Woman's Medical College, Philadelphia, and to study educational methods on this side of the water. Since then she has written a book, pronounced on all sides to be remarkable, on "The High Caste Hindu Woman," with an introduction by Dr. Rachel Bodley, Dean of the Woman's Medical College, Philadelphia. It contains, apart from its main purpose of describing graphically the miseries suffered by millions of women in India, a sketch of her own life, and portraits of herself and her cousin, Dr. Joshee, whose death so soon after her return to India has been such a severe blow to the cause.

Ramabai publicly avowed her acceptance of Christianity while in England, and was baptized in the Church of

England, but subscribes to no articles but the Apostles' Creed, calling herself only a Christian whose rule of life is the New Testament.

As to her present personal appearance, Miss Willard describes her as a young woman of medium height, and only ninety-eight pounds in weight, not thin, but small-boned, muscular and lithe, straight as an arrow, with action quick and graceful. Her dress is a simple grey silk, and her wrap native white "chuddar." A glance at her face shows dark grey eyes, straight nose, high cheek bones, mobile lips and perfect teeth, the whole surmounted with close-cut blue-black hair. She is a strict vegetarian, has never tasted wine except at the Christian communion service, and is described as impervious to praise and only to be won by genuine affection.

The end towards which she is now working is the raising of \$25,000 to found and sustain a school and a home where widows may be cared for and trained, and to assist her in this an association has been formed, among the officers of which are the Rev. E. E. Hale, D. D., Rev. Phillips Brooks, D. D., Miss Willard, Dean Rachel Bodley, M. D., and Miss A. P. Granger, Canandaigua, N. Y., the corresponding Secretary, "*Ramabai Circles*," too, are being formed all over the country, the members of which are pledged to give one dollar a year for ten years to the work. A fee of ten dollars makes one a life member. The limit is fixed at ten years, because *Ramabai* believes that in that time, through the development of public sentiment in India itself, the cause will have become self-supporting. It is distinctly stated that this is a purely educational work, not a missionary movement as we understand the term, as that, *Ramabai* fears, in the present state of Hindu prejudice, would be fatal to its progress.

If each letter in the Bible be taken for a person, it will take eighty Bibles to represent the population of China.

PUNDITA RAMABAI.

From the Witness of 5 mo., 12.

At a crowded meeting in Queen's Hall, at which Sir William Dawson presided, that gentleman, in introducing the lady lecturer, said:— His Excellency the Governor-General, on the occasion of his recent visit to this city, remarked, in answer to a reference in an address to his approaching assumption of the Government of India, that he hoped it might lead to an additional interest in Indian affairs and to greater mutual community of feelings in these widely separated portions of the Empire. In this connection he referred especially to the progress of education in India, and in particular to that of women. He farther intimated that Lady Landsdowne was preparing to take up the noble work begun by Lady Dufferin, and which I have been informed by my son, Dr. R. Dawson, who was in India last month, and visited some of the large hospitals, has taken so deep root that it will surely go on and extend under the fostering influence of her noble and kindly successor. It is a singular coincidence that on this occasion so large and representative an audience meets here to welcome a lady who has devoted herself to the promotion of this great object. That mighty empire of which it is our privilege to be subjects extends its fostering care over nations in all parts of the world and of all races of men. Like the Christian faith which it professes, its subjects are a great multitude of all nations and peoples and tongues, bound together by the common enjoyment of safety and freedom, and among whom no distinction is known except those which proceed from their own inherited beliefs and customs, or voluntary choice. In such an aggregate, whether as Christians or as British subjects, every individual and every separate people should be willing to aid in the advancement and elevation of all, and this without any undue interference with the peculiar ways of any. We have much to learn

from the old and long civilized populations of the East. They have much to learn from us. There is room for improvement on both sides, and this without obliterating harmless peculiarities or special national virtues. We can be mutually helpful under the banner of a broad and liberal Christianity and of British freedom; and it is in this spirit, I hope, that we shall listen this evening to our honored visitor, the Pundita Ramabai.

The Pundita, clad in a single white outer garment, with red and white roses on her breast, spoke for about an hour and-a-half with perfect self-possession, ease and fluency. She was humorous, indignant and pathetic, by turns, as these alterations of feeling best emphasized her subject. Her fine powers of sarcasm were hardly appreciated at their just merit, the display being scarcely palpable enough to reach a general audience. The lady described the life of the women of India, first as wives, and then as widows; the ignorance in which the former were purposely kept, their abject submission to their husbands, whom they were taught to regard as gods; the indignities heaped upon them by their mothers-in-law; their enforced seclusion, and the absence of affection in the marital relation, marriage being a religious act, performed solely for the purpose of saving the woman through the instrumentality of the man. Educated herself by an enlightened father, she early saw and felt for the woes of her countrywomen. She recognized that the first necessity was education upon a broad non-sectarian basis. She conceived the notion of a woman's college. It was in vain to appeal for help in her own country. The men were wise. If the women were educated they might no longer think them as gods. She went to England. She was cordially received there. She made many friends; but still she did not receive that amount of aid which she might have expected. Some very good people seemed afraid that because the school was to be of a non-sectarian

character, it would become irreligious. Her object was to establish the school upon a broad basis. The Bible would be placed in the hands of the women, but no distinctive creed would be taught; and this, she thought, was a wise decision. (Hear, hear.) She had come to this continent to get the money she wanted—\$75,000—and she believed she would get it before she left. She was now amongst her fellow subjects, and she wanted their aid. She did not want their advice—she wanted their money (laughter.) The speaker, referring to the action of the American Methodist Conference in excluding women from active participation in church affairs, expressed her regret at the course pursued, and concluded with an eloquent plea on behalf of the equality of women.

Gird yourself for the work of self-cultivation. Set a high price on your leisure moments. They are sands of precious gold. Properly expended, they will procure for you a stock of great thoughts, thoughts that will fill, stir, and invigorate and expand the soul

H. WISE.

JESUS' VIEW OF WORSHIP.

There is not a sincere worshiper under heaven who is not, by Christ's standard, a Christian worshiper. Now here is a point at which we may trace with peculiar distinctness the fitness of Christianity to be indestructible, and, in good time, universal. Not only the exterior, but the very spirit, of true devotion admits of a wide diversity of forms and characters. Not only are different rituals more or less prized by different ages, races and kinds of people, but it is hardly possible that the best of them should not be transient in their adaptation to the needs of the worshiper. Every temperament has its own type of devotional sentiment and feeling. There are the cold and phlegmatic, to whom rapt devotion, ecstasy,

or even moderate fervor, is impossible. There are the nervous, excitable and spasmodic, who can hardly be devout without an intense and contagious glow. Had Christ prescribed any form of worship or type of experience, His religion would of necessity have been exclusive. But we have from Him not a word as to the sacredness of one form over another, or of any form—"neither at Jerusalem nor on Gerizim.—*Christian Register*.

What a sublime doctrine it is that goodness cherished now is eternal life already entered on.—*W. E. Channing*.

A missionary in China says: "What the church in America needs is for the fact of heathenism to be brought vividly to its apprehension. There is not a Christian who would not be turned into a new man by a visit to this country."

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