

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.

- 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

Additional comments: /  
Commentaires supplémentaires:

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

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

# Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IV.

LONDON, ONT., SECOND MONTH, 1889.

NO. 2

For the YOUNG FRIENDS' REVIEW.

## THE OLD YEAR AND THE NEW.

Hark ; the silence of the midnight hour,  
Is broken now by the sound of bells ;  
Ringing by a mystic unseen power,  
And out from the dome of each church tower,  
The joyous sound circles and swells ;  
From tongues in a thousand metal throats,  
In wild, sweet, echoing, notes,  
Over the cities where mankind dwells.

Listen ; the sounds now are dying away,  
In fainter tones on the midnight air,  
And as they vanish they seem to say,  
The old year soon yet longer would stay,  
Ere giving place to the New Year fair.  
But the notes of the bells are vanished and gone,  
The grey Old Year forever has flown,  
And is to us now a sweet breathings of prayer.

Pause ; do not hasten to turn from the past,  
Let its incense surround us yet for awhile,  
As it floats from the embers, now fading fast,  
Where the sweet spices of life we have cast,  
When joy illumined the face with its smile.  
Or where when burdened with cares and grief,  
In faith and love we sought relief,  
Through prayer, that brought us peace at last.

Remember ; all that was truest and best,  
In the Old Year will be helps to us now  
In the New Year, and will oft bring us rest  
And peace that hath power to soothe the opprest.  
And when many New Year have silvered  
the brow,  
And calmly we pass down life's decline,  
Heaven's light o'er our pathway will shine,  
Guiding us on to the home of the best.

'Tis promised ; doubt not words so grand,  
As those we read in Scripture's pages,  
Of the One who leads us by the hand,  
And by whose grace we may withstand  
The power of sin, of which death is the wages,  
Then with Christian zeal and humble heart,  
Oh, may we ever perform the part,  
That will bear us safe through Eternity's ages.

Yes ; after the Old Year, cometh the New,  
Alter the night are the beauties of morn ;  
Over the false will triumph the true,  
After clouds of the storm, the skies pure blue ;  
After doubtings cometh faith newly born,  
When duties are done, rewards will be given,  
Death opens the door to the beauties of heaven ;  
And God's love is with us our whole lives  
through.

SETH L. KINSEY.

## "YOUNG FRIENDS' ASSOCIATION."\*

### OBJECTS AND METHODS OF WORK.

The objects of the Young Friends' Association, as set forth in the Constitution recently adopted, are "the attainment of a thorough knowledge of the history and testimonies of the Religious Society of Friends, together with a closer acquaintance and association among those connected with it either by membership or community of interest," and further, as is also intimated in the same article, the awakening of "an active interest and participation in the affairs of the Society, and the intelligent promotion of its principles."

That these purposes may be better understood, a few words explanatory of the origin of the new organization seem to be in place. In the new interest in the affairs of our Religious Society which has been developing during the last few years, and which has found its best expression, perhaps, in First-day school work, there has been experienced by some, possibly by nearly all of those interested, a lack of thorough knowledge of the history and principles of the Society of Friends,—a knowledge which seems to be an essential qualification for accomplishing the best results in that work. At a meeting of a few members of our Society, (all of them I believe interested in First-day school work), it was found that this need of a more thorough knowledge was felt by all ; and it was also discovered that each Friend had formed the purpose to study as thorough a study as possible of our history and principles, and thus satisfy this need.

\* Paper read by Isaac Roberts, at the meeting First mo. 14, 1889, at 15th and Race Sts., Philadelphia.

When it was suggested that an organization to be formed for the systematic study by all of what each one desired to have a knowledge of, and through such combined effort allow each to profit by the labor and research of all the rest; and also as opportunity might be afforded, promote a like knowledge among those even outside of our membership—when this was suggested, the proposition was promptly approved, and has since met the cordial approval and support of other Friends. Meetings for the drafting of Constitution and By-Laws were held; that instrument was completed and adopted, and the new organization, under the name of the "Young Friends' Association," is about ready to begin active operations, and extends an invitation to all members of the Society of Friends, and all others interested in its objects, to join it and aid in its work.

From the foregoing it will be seen that the objects of the new organization are three-fold:

First: to attain from its members a thorough knowledge of the history and principles of the Religious Society of Friends.

Second: to disseminate such knowledge among others as way may open.

Third: to promote a closer acquaintance and association among those connected with our Religious Society either by membership or community of interest.

Lest there should arise in some minds a misapprehension as to the membership of the new association, based upon the name which has been selected, it seems right to say that that name, "The Young Friends' Association," is not intended to exclude any one from membership, and it is sincerely desired that it may not do so. It was thought that the objects of the new organization would at once meet the approval of the middle aged and elder Friends among us, and secure their hearty co-operation as members, —

and the name adopted was chosen chiefly that it might be a standing invitation to the other class of younger Friends, whom it is especially desired that we should reach and interest in our work. But we need both: we want our older Friends, because many of them have the knowledge we desire and can direct us to the proper original sources, and otherwise aid us; we want our young Friends, those inside the strict line of membership, both because they can aid us in our work, and because we hope as we believe that this work and study will do us all good.

The methods of work which have been adopted are similar to those of like organizations. The general direction of the affairs of the Association will be in charge of an Executive Committee of ten members including the five officers of the Association. This Committee will arrange for all public meetings, publish such articles as the association may direct, and in every way advance the work of the organization. The regular meetings will be held once a month—on the second Second day of each month (excepting Seventh and Eighth months) at such places as the Executive Committee may select. It has been thought that meetings of this Association if held in the various meeting-houses of our Society might in certain localities awaken the interest of old and young and thus tend to strengthen our religious body. The truths embodied in our principles and proclaimed to the world in our history, have still the power to reach the heart and convince the judgment of the honest seekers after truth, when properly presented to them.

Much of the practical work of the Association will be in charge of four Standing Committees, as follows:

- 1st. Committee on History of the Society of Friends.
- 2nd. Committee on Literature of the Society of Friends.

3rd. Committee on Discipline of the Society of Friends: and

4th. Committee on Current Topics of Interest to the Society of Friends.

The work of the first three of the Committees (as outlined in the By-Laws) seems very important. The Committee on History is to "take into consideration, with a view to eventually completing a consecutive and accurate outline of all matters pertaining primarily to an historical knowledge of the Society of Friends." The Committee on Literature is to "take into consideration all matters pertaining to the Literature of the Society of Friends, with the view of completing an accurate history thereof;" and the Committee on Discipline is to compare a "complete history of the formation of the Discipline of the Society of Friends; the modifications and changes made there from time to time, and a comparison of the various codes of Discipline now in use." The work of these Committees as thus outlined seems so great as to be almost impossible of accomplishment by busy people burdened with other duties and interested in other pursuits. But we should remember that it is not expected that these Committees will accomplish their great work in a day or in a year, but that they can take time to accomplish it, (as indeed they must), and that much of the best work they can do may be accomplished with the expenditure of comparatively little effort at the monthly meetings of the Association.

These standing Committees have not yet been chosen, nor is their work for the immediate future yet marked out in detail. It has been intimated by the present Executive Committee that suggestions as to this part of their work would be welcomed, and might be of aid to them. The suggestions given here are therefore only offered as such, and are the expression of the hope of what may be accomplished by the new Association.

To all of these standing Committees

questions relating to their several departments of research may be presented, and by them will be assigned to individual members for investigation and answer. It will at once be seen how interesting a meeting of our Association may be made by carefully prepared answers to questions relating to the history, principles, testimonies, literature or biography of the Society of Friends. As these questions occur to our minds let us write them down and present them for answer to the proper Committee. Subjects relating to the various departments of work may also be assigned by these Committees to individual members, and valuable papers which may be of great aid to the future historians or students among us may be the result.

As these Standing Committees pursue the work outlined for them in the Constitution, they will doubtless report from time to time the progress they are making. This should especially be done when anything of particular interest claims their attention and this will be frequently the case. If they could adopt some definite plan of work and report it to the Association, they might be greatly aided in their work by members of the Association desiring to follow their plan of research. For instance, if the Committee on History should decide to study the history of the Society by short epochs, and would report its plans, many members might adopt it and study with it; and so, also, with the Committees on Literature and Discipline.

Another feature of our work for which provision has not yet been made, but which would doubtless accomplish good results, and which can readily be arranged for, is the systematic reading of valuable works relating to the history and principles of the Society of Friends. If the Executive Committee would select some standard work, and suggest some plan of reading to our members, many of them, perhaps all, would be glad to adopt such a plan. Then

additional interest might be awakened in such readings by having two or three short reviews, or summaries, or criticisms of the portion last read presented at the monthly meetings of the Association by members who have been appointed to prepare such papers. In this way the members of our Association might read and become thoroughly familiar with such works as "Barclay's Apology," Tanney's "History of the Society of Friends," George Fox's "Journal," and other standard works which have, or should have, an enduring interest for members of the Society. It would be of especial value to our members, I believe, if the former work, "Barclay's Apology," should be selected and read slowly, and in small monthly portions, and discussed in papers at our meetings. We could spend a year on such a work with great profit and interest. Succeeding that, we might take up that late work written by Three English Friends entitled "A Reasonable Faith," which John G. Whittier says "is Quakerism pure and undefiled." We could see then for ourselves how near the Society of Friends of to-day is to the truths from which it started.

The second object of our Association—"the dissemination of the views of Friends"—can be accomplished in many ways: by public meetings, by publication of papers approved by the Association, and by the distribution of literature. If we are really in earnest in our efforts to attain this object we will probably be surprised by two facts; first, that there is a broad field of labor here; second, that the principles of our Religious Society will meet with a ready acceptance. And if we should hesitate about such missionary work in some directions, there is at least one in which it seems to be a plain duty; that is in the direction of our First-day schools. The scholars in those schools ought to know all we can teach them (and we ought to be able to teach them a great deal) of the prin-

ciples of our Religious Society: they should know what it stands for now, and what it has done for the world in the past. We neglect a part of our plain duty if we do not teach them these things,—and also, if having the opportunity to become better acquainted with them, we neglect it.

In conclusion, there are two thoughts which we should carry with us as we go forward in our proposed work. The first is the debt which we individually owe the Society of Friends for what it has done for us. We all have a right to be proud of membership in this religious body; not arrogantly proud, as of something of which we may boast, but rather gratefully proud as of something for which we should be sincerely thankful. If we enjoy and prize the blessings of civil and religious liberty to day, we should remember that these have been made possible for us largely through the fidelity and sufferings of the early members of the Society of Friends. One of our American poets has said that "Thought which great hearts once broke for, we breathe cheaply in the common air," and it is true that we are too apt to forget the debts we owe the noble souls of the past, who have left for us rich legacies of freedom of thought, and action. We can best show our appreciation of their work for us by using rightly and prizing highly that which they have bequeathed us, by imitating their virtues, and by sharing with other whatever in their example and teaching is helpful to us.

The other thought is that of a charitable consideration for others. In our meetings it is not at all likely that we will all think alike on all subjects. There is no rule of the universe that we should. It is necessary therefore that we bear constantly in mind that a view differing from our own may be just as sincerely held as is ours. The right rule would seem to be to accord to others the same right to the frank and friendly expression of honest

thought as we each claim for ourselves; remembering that such expression of views adverse to our own may be just as much a duty to the one holding them as is like expression of our views a duty to us. We have nothing to fear from the courteous, yet free, comparison of differing opinions, while there is danger in harsh and unfriendly criticism of them. The Society of Friends has learned from experience the necessity of tolerance and charity as guiding principles in its treatment of widely divergent opinions. Let us remember Whittier's words referring to the early history of our Society, and try to make them apply to us :

"There was freedom in that wakening time  
Of tender souls ; to differ was not crime ;  
The ringing bells made up the perfect chime."  
First mo., 12, 1889.

## MOTHER AND POET.

ELIZABETH BARRETT BROWNING.

Dead ! one of them shot by the sea in the east,  
And one of them shot in the west by the sea ;  
Dead ! both my boys ! when you sit at the feast  
And are wanting a great song for Italy, free,  
Let none look at me !

Yet I was a poetess only last year,  
And good at my art, for a woman, men said ;  
But this woman, this, — who is agonized here, —  
The east sea and west sea rhyme on in her  
head,  
Forever, instead !

What's art for a woman? to hold on her knees  
Both darlings ! to feel all their arms round  
her throat,  
Cling, strangle a little ! to sew by degrees,  
And broider the long clothes, and neat little  
coat,  
To dream and to dote !

To teach them — it stings there ! I made them,  
indeed,  
Speak plain the word "country !" I taught  
them, no doubt,  
That a counry's a thing men should die for at  
eed !  
I prated of liberty, rights, and about  
The vrant cast out !

And when their eyes flashed, — Oh, my beautiful eyes ! —  
I exulted ! nay, let them go forth at the  
wheels  
Of the guns and denied not. But then the  
surprise,  
When one sits quite alone ! then one weeps,  
then one kneels, —  
God ! how the house feels !

And first happy news came, in gay letters  
moiled  
With my kisses, of camp-life and glory, and  
how  
They both loved me ; and soon, coming home  
to be spoiled,  
In return would fan off every fly from my  
Brow  
With their green laral bough.

Then was triumph at Turin ; Ancora was free !  
And some one came out of the cheers in the  
street,  
With a face pale as stone, to say something to  
me.  
My Guido was dead ! I fell down at his feet,  
While they cheered in the street.

I bore it ! friends soothed me ; my grief looked  
sublime  
As the ransom of Italy ! one boy remained  
To be leant on and walked with, recalling the  
time  
When the first grew immortal ; while both of  
us strained  
To the height he had gained.

And letters still came, shorter, sadder, more  
strong,  
Writ now but in one hand, — "I was not to  
faint.  
One loved me for two, would be with me ere  
long ;  
And 'Viva le'Italia' he died for ; our saint !  
Who forbids our complaint."

My Naomi would add, — "He was safe, and  
aware  
Of a presence that kept off the balls ; was  
imprest  
It was Guido himself, who knew what I could  
bear ;  
And how 'twas impossible, quite dispossessed,  
To live on for the rest."

On which, without pause, up the telegraph line,  
Swept smoothly, the next news from Gaeta —  
"Shot ! tell his mother !" Ah ! ah ! 'his,'  
'their,' mother, not 'mine' —  
No voice says 'my mother !' again to me !  
what,  
You think Guido forgot ?

Are souls straight so happy that, dizzy with  
 heaven,  
 They drop earth's affections, conceive not of  
 w<sup>h</sup>at?  
 I think not! themselves were too lately for-  
 given,  
 Through that love and that sorrow which  
 reconcile so  
 The Above and Below.

Both boys dead! but that's out of nature! we  
 all  
 Have been patriots, yet each house must  
 always keep one;  
 Twere imbecile hewing out roads to a wall.  
 And when Italy's made, to what end is it  
 done,  
 If we have not a son?

When Venice and Rome keep their new jubilee,  
 When your flag takes all heaven for its white,  
 green, and red,  
 When you have your country, from mountain  
 to sea,  
 When King Victor has Italy's crown on his  
 head,—  
 And I have my dead!—

What then? Do not mock me! Ah! ring your  
 bells low!  
 And burn your lights faintly! my country is  
 there!—  
 Above that star pricked by the last peak of  
 snow—  
 My Italy's there! with my brave civic pair,  
 To disfranchise despair!

Dead! one of them shot by the sea in the east,  
 And one of them shot in the west by the sea,  
 Both! both my boys! If in keeping the  
 feast,  
 You want a great song for Italy free!  
 Let none look at me!

FOR YOUNG FRIENDS' REVIEW.

### QUALIFIED TEACHERS.

A large majority of bible-lessons taught by the different persuasions in their sabbath schools are simply historical, teaching the letter in the place of the celestial. Why is this? Because the bible is simply history; while it may point out the way of salvation under divine instruction by qualified teachers who have the unction—opening to view its beauties, put the light in the place of the letter—illuminating

the lesson in Wisdom's order; producing in the children conceptions of inspiration; because the teacher is under authority, receiving commission from the Head to whose business the servant is strictly adhering, far beyond historical attainment, consequently higher than man can confer.

While many claim they have not the higher appointment, yet know of this spiritual gift in seasons of retirement, and zealous for the cause feel they may instruct from their stand and offer words of truth; but these lacking the essential, which if endued with power from on high would flavor and sweeten the cup, fertilizing, life producing, flowing immediately from the Wine Press; partaking and handing forth genuine offering—bread and wine of the Kingdom. Hence the necessity of ordained First-day school teachers, that the divine germ in the children may be touched, when the identity in each recipient may be eclaircised and established; learning in the school of divinity a truth, that God teacheth his people himself. A kingdom set up and maintained in the children of men, whose supreme authority is found to be over all under His tuition.

H. G. M.

### DAILY BREAD.

“Why is it that we ask for daily bread, Why do we not entreat the Lord to send It weekly, monthly, or at twelve month's end? Tell me, sweet little one,” the lady said, And laid her hand upon its curly head. Angels do oft these innocents attend, And angel's thoughts with theirs do surely blend, And simple truth within them seems inbred. Out of the mouths of babes and sucklings, sweet Praise is perfected oft, and words may flow Which from their elders would not be unmeet. This little one replied: “lady we go To ask God every morning, with glad feet, Because we like to have it fresh you know.”

M. FELLOWS, England.

For the YOUNG FRIENDS' REVIEW.

A TRUTHFUL KNOWLEDGE OF  
SELF.

Man never holds the mirror to his soul which he so cheerfully raises to his face. The true reflection of the soul lies in the thoughts and opinions of other minds. The public mirror, instead of acting as a partial guide, governs the sentiments of men so freely that they too often lose their individual standing in the world. If self-esteem is dead, man's power is buried in the grave with it. We may have our heroes and indulge a little in hero-worship, but our idolized hero must be clothed in the garments of our own individualities. One great man acts as a leader of the many. Martin Luther had his disciples, as well as his opponents. Luther was a sincere man, truthful to the utmost capacity in the human breast. We can not refrain from adoring sincerity; let it be in the hovel or in the castle.

All true greatness is the outgrowth of truth. We had better wound the feelings of men by too much bluntness, than wound the feelings of God by an effort to please the world. We are endowed with marked differences in our characteristics. Those characteristics should be permitted to develop under the influence of truth itself.

A real knowledge of self demands that we study our own individual aims, and so by launching on a truthful bark, we shall reach the desired Haven at last.

Oh Truth! Thou gentle goddess high,  
Whose pinions reach us from the sky;  
We beg thy homely face may shine  
Down on the human souls of time.

Thy plain and single garb may be  
But covering of real simplicity.  
We know beneath thy honest face  
The angels whisper truth and grace.

No falsity wilt thou endure  
Thy cry is always for the pure,  
Whose hearts lay open as the rose  
And all their faults God really knows.

But faults are few whose hearts are true  
And lips move on with gentle grace  
Whose every soul does mirror back  
The honest truthful face.

---

THOUGHTS.

---

May the little opportunites along our way, faithfully attended to, be like the garnering of handfulls of grain that go to make up the golden sheaves for the kingdom.

Our souls should be like shining mirrors reflecting abroad upon others the light of truth that shines into them.

No one has gained so high a hill,  
But there's a mountain loftier still;  
No height we've reached is so sublime,  
But up still higher we may climb.

However troubles waves may threat  
Our barks to overwhelm,  
We still may trust with cheerfulness  
Our Father at the helm.

M. V.

---

THY DUTY.

---

Let all the good thou doest to man  
A gift be, not a debt;  
And he will more remember thee  
The more thou dost forget.

Do it as one who knows it not,  
But rather like a vine,  
That year by year brings forth its grapes,  
And cares not for the wine!

A horse when he has run his race,  
A dog, when tracked the game,  
A bee when it has honey made—  
Do not their deeds proclaim.

Be silent then, and like the vine,  
Bring forth what is in thee;  
It is thy duty to be good,  
And man's to honor thee.

—[Selected.



# Young Friends' Review

A MONTHLY MAGAZINE,

*Published in the interest of the Society of  
Friends at*

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

## EDITORIAL STAFF:

S. P. ZAVITZ, Coldstream.

LIZZIE STOVER, M. E. L., Norwich.

EDGAR M. ZAVITZ, B. A., Coldstream.

ISAAC WILSON, Bloomfield.

SERENA MINARD, Sparta.

EDGAR M. ZAVITZ, *Managing Editor*.

S. P. ZAVITZ, *Treasurer and Business  
Correspondent*.

TERMS:—Per Year, 50c. Single Numbers 5c

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont., and should be in by the 1st of the month. 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.

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

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

Additional force has been added to our editorial staff. Our managing editor is away spending his honeymoon.

Pelham Half-Yearly Meeting meets in Lobe on the 16th and 17th of the present month. Monthly Meeting on the 15th.

We thank our friends, far and near, who have in our present campaign worked so faithfully with us for the extension of our field of usefulness. You have gained to us many new friends. We invite the few on our list of last year who have not yet renewed to do so now and save us the unpleasantness of crossing your name from our

books, as we must otherwise do before our next number is out. The subscription is but little to each individual, yet the concentration of these individual mites often makes it possible to do much good in many ways.

We wish to call the attention of our readers to the article elsewhere in this number concerning the "Young Friends' Association" now organized in Philadelphia. We rejoice at this sign of activity amongst our young Friends, and think it speaks well for the young life within our borders, and augurs well for the future of our Religious Order. We give every such move a hearty shake of the hand, and wish it success.

Our reduced price to Friends in the West has searched out many an isolated home to be furnished with a reminder of former associations and childhood's faiths. A kind word in season, an expression of sympathy may be the cause of retaining in name and aim with us many a lone family that might otherwise lose interest in the religion of their youth and drift away.

THE YOUNG FRIENDS' REVIEW enters upon its fourth volume with renewed hope and encouragement, and with a larger circulation than did any of its predecessors. We are, indeed, gratified with this. The kindly words, the heartfelt testimonies freely and generously given, and other substantial evidences of a deep-felt interest in our endeavor, together with the many evidences that our work has not been in vain; have repaid us for the time it has taken from the farm, and our endeavors there to earn our daily bread. Though financially the REVIEW has, as yet, brought us nothing, we are far from feeling that our time has been spent in vain. So far as we know it was the first, and is to-day the only periodical in any branch of the Society of Friends devoted specially to the encouragement of the young people.

We are fully satisfied that our Society has a great and noble work before it, and the REVIEW will play no unimportant part in that work if our Friends will more and more co-operate with us in making it still more worthy of its place. We do not believe that it is necessary for our Society to deviate from its principles in order to perpetuate itself. There is just as great a necessity for the spread of many of our principles as there ever was, and just so soon as we enter upon that work, *as a body*, with the same earnestness and enthusiasm, and with the same love for the Truth as did the founders of our Society, shall we advance in the good work and add to our strength. The nature of the near future of our organization—its character and its influence will depend upon the very ones whose cause we are now advocating, and we appeal to the older members in our meetings everywhere to give due encouragement to the young people of our Society in order that they may become interested in its maintenance and in its principles. We ask for no radical changes, except where, through long neglect, such changes are really necessary. We are well aware that many of our meetings are doing their duty in this direction, and wherever such is the case we know good results will follow.

We speak upon these matters from a degree of experience. The meeting to which we belong is noted for the fidelity of its young people to our principles, and for the valuable aid they are giving in all the departments of our church work. Our young members are thus ready and capable to fill any gaps which, naturally, as the years pass, must needs be left. This has been brought about by no excitement, nor by those popular methods pursued by most evangelical churches, but by placing *confidence* in our young members, and by giving them proper encouragement in attention to the affairs of the Society, and in the development of their intel-

lectual and moral faculties; and by methods simple, and reasonable and such as might be adopted in all Friend's neighborhoods. We advocate thorough intellectual training. We do not believe that *true* Quakerism and mental culture are antagonistic. On the contrary spiritual, and intellectual and physical development makes the perfect man; and *he* is a Friend the world over. Spiritual perfection—or the perfection of our spiritual natures—is attained only by communion with God and strict obedience to his laws as written on the fleshy tablet of the heart. This is the very foundation upon which Quakerism is built. But we have much to do in keeping the children "from the evil," and in giving a right trend to their moral growth. Every Religious Society *should* have much to do in training their young people to become qualified to rightly fill their various places in the church and in the world as they advance in years.

To promote this work is the mission of the YOUNG FRIENDS' REVIEW, and that it is accomplishing its object in a more or less marked degree, we have abundant evidence from very many quarters.

A subscriber in Maryland in sending us a number of names writes: I feel that the REVIEW is rapidly accomplishing its aim as the advocate of a more general recognition of the younger members of Society in all matters pertaining to the welfare of the body, of their freedom of speech and equal participation in our meeting affairs, believing it to be for the best interest of the church that parents and children be placed upon the same footing—the same platform. Realizing that the children of to-day will be the parents of to-morrow. Recognizing the REVIEW as the exponent of true Quakerism—of light and life, amongst us I wish it a long and prosperous futurity.'

A subscriber in Brooklyn, N. Y., writes: "As your little publication comes to hand, I feel the same spirit

breathe in its pages, as was felt when in social intercourse with you, and I find how deeply my sympathies and interests were awakened and enlisted in your efforts for the promotion of all that is elevating and ennobling."

We might fill much space with such kindly words received but these must suffice. We feel there is a broad field within our reach which we are now but partially covering, but our arms are extending, and we hope in time, with the aid of our friends, to embrace the whole.

NOTICE.—We have discovered that some of last month's copies of the REVIEW were sent from the printers wrongly bound. To what extent we do not know; but any of our subscribers receiving such, on notifying us of the fact will have them duplicated by perfect ones so long as we can supply them.

---

### MARRIED.

---

ZAVITZ-BROWN—At the home of David Brown, Pickering, Ont., 1st Mo., 24th, 1889, by Friends' ceremony and under the care of Pickering Executive Meeting; Edgar M. Zavitz, son of Daniel and Susan W. Zavitz, Coldstream, to Alzina, daughter of David and Phebe Brown.

---

### DIED.

---

In Bloomfield, Ont., on Second-day, 21st of First month, 1889, Walter H. Stickney, aged 83 years. He was father of Isaac and Ruth Wilson, and his pleasant countenance will be remembered by the many who have known of the hospitality of their home. A correspondent writes: "He was one who endeavored to fulfil the duties of life; was unassuming in manner and exemplary in actions. He leaves a family of six sons and two daughters to

mourn his loss. His funeral on Fifth-day was largely attended, when Jno. J. Cornell of New York State delivered an impressive sermon.'

---

### THE LATE GEORGE HUGHES.

---

In the death of George Hughes, Esq., J. P., which sad event occurred on Monday morning the 7th Jan., Newmarket loses an estimable citizen and North York one of its earliest settlers. He was the oldest son of Joseph and Elizabeth Hughes, natives of the State of Pennsylvania, who came to Canada in the year 1819, bringing with them a family of seven small children. The subject of this sketch was born at Catawissa in that State, on the 2nd of February, 1808, and was consequently nearly eighty-one years old at the time of his death. His grandmother on his father's side was a daughter of the celebrated Colonel Daniel Boone of Boonesborough, Ky., the discoverer and first settler of that State. When the family came to Canada in 1819 they first settled on a farm where Aurora now stands, remaining there six years. North York was at this time very sparsely settled, the greater part being an unbroken wilderness, and even Toronto, then called "Little Muddy York," was only a small frontier hamlet containing a few hundred inhabitants. In 1825 Joseph Hughes left Yonge Street and moved his family upon a farm in the 8th Con. of King, about two miles east of Lloydtown. George remained with him until he was twenty-one, when he "took up land," and commenced to hew out a home for himself. About this time (1829) he was united in marriage with Edith, daughter of the late John Watson, by whom he had nine children. His wife and three children, one son and two daughters, survive to mourn their loss.

He was a man of strong convictions on religious and moral questions and endeavored to put them into practice in his daily walk and conversation. He was always in sympathy with the Friends although it is only within the past three years that he identified himself with that body, of which at the time of his death he was an Elder. He was also an ardent promoter of the temperance cause.

Deceased was a kind and affectionate husband, an indulgent, loving father, a warm-hearted, generous friend, and a patriotic, upright citizen in every relation of life. Surrounded by sorrowing relatives and friends he peacefully passed away on the morning of the 7th Jan., full of years and honors and regretted by all who know him. After such a life, in which he lived more for others than himself, he could truthfully say, as he did to a member of his family the day before his death, "It is

peace without and peace within."—*New Market Era*.

(The above, George Hughes, was an esteemed member of our Society belonging to Yonge street M. M.—Eds.)

---

## FIFTY YEARS OF MARRIED LIFE.

Mr. and Mrs. Samuel Haight, of South Yarmouth, celebrated their golden wedding yesterday. In accordance with their quiet habits it was an informal affair. A large number of relatives and friends called during the day to offer their congratulations, and listened with interest to the happy recital of that eventful day, the 17th of January, 1839, when the happy couple were married by Friends' ceremony, to which Society they have always belonged. Out of the twenty-nine signatures attached to the marriage certificate but seven are now living. Mr. and Mrs. Haight are now aged 79 and 71 respectively. Their adopted daughter, Mrs. J. V. Teetzel, of Hamilton, was with them, and presented them with a very suggestive oil painting from her own brush, which was greatly admired. They were also the recipients of beautiful hot-house flowers, particularly a bouquet of hot-house roses from a Hamilton friend.

Uncle Sammy and Aunt Phœbe Haight are among the best known residents of Yarmouth, where they have lived, near Sparta, almost all their lives. Of several children born to them none lived to maturity. Mrs. Haight was a daughter of Mr. Mills, one of the pioneers, who at one time owned a considerable portion of Sparta. She is of a gentle, kindly disposition, and is beloved by all who know her, as her husband is esteemed and respected. She has been an invalid for some time from paralysis, but her mind remains clear and active. The friends of the old couple hope they may live many years together.—*St. Thomas Home Journal*.

## SWARTHMORE NOTES.

John J. Cornell delivered an address at the college on the 8th inst. on the subject, "Religion as a Study."

The Eunomian Literary Society has been making an extensive change in the cataloguing system of its Library. The work is approaching completion.

Aaron M. Powel addressed the meeting on First-day, the 13th inst.

Our physical instructor, Dr. Shell, has organized a special team for trainers. It is his intention to prepare them for the coming spring sports.

A reception was given in the College reception halls on the 26th inst. It was largely attended by the students and the faculty and instructors were also well represented. The Glee Club gave several selections during the evening. The members of the Committee were as follows. Mary Kirk and H. E. Foreman, jr., '89; Sara Atkinson and William D. Lippincott, '90; Lucy S. Lippincott and James S. Coale, '91; Florence D. Reid and Henery B. Coles, '92.

George Masters, '89, delivered an illustrated lecture to the Senior Class in Geology on the 24th inst. His subject was "His travels in the Yellowstone National Park."

Supt. William J. Hall is pushing the construction of his new residence which will soon be ready for him.

A reception will be given in the early part of next month, by the class of '90 to their allies, '92.

Professor Ferris W. Price, who has been granted a leave of absence by the Board of Managers, will leave for Europe soon after commencement. His family will accompany him and they intend making their home at Leipsic, Germany, where he will pursue his studies. E. C. W.

---

In the world in which children have their existence, there is nothing so finely perceived and as finely felt as injustice.—*Charles Dickens*.

## SHE FORGOT HER WRONGS.

Yes, she forgot them !—angry words  
 That cut the heart like sharpest swords ;  
 Yes, she forgot them ! unjust deeds,  
 The wrong that envy surely breeds  
 In meaner natures : but no stir  
 Of baser passions marred in her  
 The conquering power of purer thought,  
 Ever remembering who had taught :  
 " Father they know not what they do ;  
 Forgive them !"—and she wished it so.  
 Wrongs she forgot them, one by one,

Though never yet a kindness done.  
 A generous act, a kindly speech,  
 Would seem her very soul to reach,  
 And there remain a lasting thought  
 To be with happy memories fraught ;  
 Unlike cold natures, proud and vain,  
 In gratitude she felt no pain,  
 But rather joy, which on her face  
 It's lines of light knew how to trace.  
 I wonder, did she long ago  
 Learn lessons of unfathomed woe,  
 That she forgets her wrongs alone,  
 But never once a kindness done !

—[Camilla Crosland, In Chamber's Journal.

The Purchase Literary Social, re-organized at J. A. Carpenter's, and held its first regular meeting at the residence of Robert Barnes, on the evening of the 3rd of 1st mo., 1889. There were thirty-six in attendance. The exercises consisted of an essay, two selected readings, a recitation and dialogue. At each meeting one is to be elected by ballot to produce at the next meeting an original essay, the topic of which, shall be an Author of his or her own choice. Phœbe H. Carpenter was the chosen one, and she produced and read the following article on the life of Washington Irving.

E. H. BARNES.

Purchase, 1st mo., 21st, 1889.

WASHINGTON IRVING.

Washington Irving, the youngest son of William and Sarah Irving, was born April 3, 1783, in a plain two story dwelling on William St., New York, between Fulton and John. This was about the close of very troublesome times in New York, and his parents were very benevolent in supplying

soldiers with food from their own board. The house in which he lived has long since disappeared. He was not different from the average boy, and at the age of fourteen, he was more noted for truth-telling than scholarship. His favorite books were, "Simbad the Sailor," "Robinson Crusoe" and other travels, which created in him a strong desire to go to sea, and by the time he left school, his desire almost ripened in to determination to run away from home and become a sailor. It led him, at any rate, to try to eat salt pork, which he abominated, and to lie on the hard floor which of course was distasteful to him. These preliminary hardships became too much for him, so the notion of being a sailor was abandoned. He spent a holiday in Westchester County in his fifteenth year, and explored the recesses of Sleepy Hollow. In his seventeenth year he sailed up the Hudson, the beauties of which (as Bryant has pointed out) he was the first to describe. He was very favorably impressed by the surrounding country especially the Kaatskill mountains. "Never shall I forget," he wrote, "the effect upon me of the first view of them, predominating over a wide extent of country, part wild, woody and rugged, and part softened away into all the graces of cultivation." At the age of twenty his health failed him, and he grew quite low spirited. On this account his brother sent him to Europe which was a great source of happiness to him. He returned well and strong, resumed his studies and gained admission to the bar. He entered the office of his brother on Wall St., and while waiting for clients who never came, turned his attention more to literature than ever before. He was editor of a magazine in Philadelphia, which he sold out and went to Europe as partner in a mercantile house, which his brothers had started. The business of the Irving brothers ended in failure, and the literary member turned his attention to the only business for which he was really fitted. "The Sketch

book' was soon published and became very popular. Rip Van Winkle being one of the most important sketches. This work brought him £400. He was our first favorite among the English writers of the age, and none the less so for being born in America. His "Life and voyages of Columbus" was published in 1828, and "Brace Bridge Hall," 1832. After seventeen years of English life, Irving returned to America, and was received by his friends with great cordiality who gave him a public dinner at the City Hotel. He traveled some time west and wrote a book entitled: "A Tour on the Prairies," which was published 1835. Not long after his return to the United States, Irving was applied to by John Jacob Astor to write about the settlement of Astoria at the mouth of the Columbia river. He declined, but recommended his nephew, Pierre Monroe Irving, as one who might aid him in preparing materials, in which case he would have no objections to putting the finishing touch to the work. The pair commenced their joint labors at the country house of John Jacob Astor, at Hell's Gate. They did well and in 1836 "Astoria" was published. In course of his home travels shortly after his return to America, Irving saw a rural site at Tarrytown on the Hudson which struck his fancy. It consisted of ten acres, when he purchased it in the summer of 1835, and contained a cottage about a century old, which he concluded to rebuild into a rookery in the old dutch style. He accordingly sent up an architect and workmen who built him a stone house of considerable cost, in which, surrounded by Christmas greens, he was settled with his brother in 1837. In this cosy mansion which he at first called, "Wolfort's Roost," and afterward "Sunny Side," he finished "The Adventures of Captain Bonneville." Two political honors were offered Irving in his fifty-fifth year; one being a nomination as Mayor of New York, the other the appointment of Secretary of the Navy,

from President Van Buren. He accepted neither, preferring the quiet peace of his cottage and the society of his friends and relatives. He was appointed Minister to Spain, and embarked for Europe for the third time, April 10, 1841. He met with the royalty and was cordially welcomed. He grew so tired of his duty he resigned his position and returned to America in 1846, and September 19, returned to Sunny Side. He wrote "The Life of Washington," and published it a few months before his death. The young lady to whom he was attached in his youth, died at the age of eighteen which darkened his life to a great extent. He died the 28th of Nov. 1859, and was buried in Sleepy Hollow cemetery, where the brook flows just fast enough, and murmurs loud enough to cause sweet sleep, and the birds rest among the branches of the trees, and sing over the grave of our much esteemed author.

Ohun Bryant says :

His youth was innocent ; his riper age

Marked with some act of goodness every day ;  
And watched by eyes that loved him, calm and  
sage,

Faded his late declining years away.  
Meekly he gave his being up, and went  
To share the holy rest that waits a life well  
spent.

---

## GREAT WRITERS AND THEIR ART.

---

Dogberry declared that to write and read comes by nature ; and if we but interpret him rightly, he was perfectly justified in his opinion. It will be remembered, however, that Pope thought somewhat differently. In one of his most celebrated couplets he has it that:

True ease in writing comes from art not chance,  
As those move easiest who have learned to  
dance.

At first, it might seem that the two

judgments can hardly consist with each other. But their self-contradiction is really only on the surface. Dogberry's remark very well expresses the fact that without an overpowering natural instinct to expression, no one can become a distinguished writer. On the other hand, the saying of Pope emphasizes the truth, which all literary history bears out, that mastery of language comes only of the most strenuous endeavor. It has often been remarked that writers of the very highest order are far more rare than musicians or painters of the same high rank in their respective arts. During the last two thousand years the world has seen only some half dozen poets of the first rank; whereas, even during the last two hundred the number of first rate musical composers is considerably larger than this. The usual explanation given of the fact seems entirely satisfactory. What forms the materials of the writer is clear and definite thought ranging over the whole field of human life, with language adequate to it; and a moment's consideration shows that to master such materials implies a vastly greater effort than is demanded of the painter or musical composer.

It is interesting to consider the various methods by which great writers have trained themselves to perfection in their art. The other day a contemporary took the world into his confidence, and gave us a curious history of the apprenticeship he served as a man of letters. The account of Mr. Louis Stevenson is doubly interesting, from the fact that it is specially in style, as distinct from matter, that he has won the praise of critics. The wonderful range of his vocabulary and his singular felicity in the choice of words arrested attention at the very outset of his literary career. In his case, therefore, the method he followed in attaining this perfection has a special interest.

From boyhood, he tells us, it was his habit to carry about with him a note-

book and pencil, and on every possible occasion to set himself to write a description of the objects around him. Such exclusive attention to mere expression for the subject, he tells us, was entirely indifferent to him—must, it is evident, bring with it its own drawbacks. The critics, as might have been expected, have not been slow to find in the work of Mr. Stevenson distinct evidence of this peculiar self-discipline. They have all along seen, they assert that his capital defect as a writer is that his expression much outruns his thinking; and they point to his early training as the evident cause of the disproportion.

It is curious, however, that a somewhat similar discipline was pursued by the most exquisite of American prose-writers, Nathaniel Hawthorne. Hawthorne, as is felt even by those who find little interest in his stories, is unapproachable in the art of saying the subtlest things in the simplest and most graceful way. His art in this respect is so consummate that it can be best described in Dogberry's words, as coming by nature. Yet so far is this from being the case, that all through life, Hawthorne had that habit which Mr. Stevenson practiced in his youth. Whenever circumstances would permit, he made a point of elaborately noting all the experiences of each day. At home, for example, he set himself to describe the minute changes of nature in his daily walks. His American notebooks are filled with trivial details, which can have interested him only as affording scope for practice in writing.

The method of acquiring a good style practiced last century—by Adam Smith, amongst others—was assiduous translation from great foreign writers. From this practice it was supposed that two good results must follow. In translating a sentence, we have a definite thought before us, for which we must find an exact equivalent in our own speech. Hence, it was supposed that the assiduous practice of translation must necessarily teach that prime

quality in all good writing—precision. Again, in translating a great writer, we are carried beyond our own range of thought and feeling, from which it should follow that the range of our vocabulary should necessarily be widened. This method has one advantage over the other—it is not so apt to lead to the use of words as mere counters, but keeps constantly before us the organic connection which should hold between thought and language. Yet few would now-a-day recommend this practice to one really desirous of acquiring the habit of clear and simple expression. The translator in time inevitably acquires something of the tones and idioms of the language from which he translates. Gibbon is an example of a writer who lost something of the simplicity of his native idiom by his constant use of French. It would seem, indeed, that an equal acquaintance with any two languages precludes the perfectly idiomatic use of either. Readers of Benjamin Franklin's autobiography will remember how diligently he strove to acquire a good English style. The method he chiefly practised was one which many great writers have followed. His practice was to read over a passage from some approved author, and then in his own words strive to give the same sense. By a comparison of his own composition with the original, he was taught by that most effective of all forms of instruction the contrast between a good and a bad model. It cannot be said that Franklin with all his industry ever attained to what is called distinction of style; he writes plainly and simply and in entire keeping with his subject, but the dryness of his manner is perhaps in some measure due to the excessive practice of this mechanical method in his youth. It is easy to see, indeed, that all these methods carried to excess must result in the loss of that spontaneity and individuality which should mark every man's writing not less than his speech

and demeanor. When thought and experience do not keep pace with power of expression, we may have brilliancy indeed, but never that highest grace or power which belongs only to language coming straight from the heart.

There is still another discipline, to the practice of which many distinguished prose-writers have attributed much of their skill in the use of language. This is the practice of verse-making in youth. Undoubtedly, of all modes of literary training this is the one most likely to lead to best results. In the first place these writers practised it not in the spirit of mere mechanical exercise, but in the inspiring delusion that poetry was their natural mode of expression. The exercise practised in this spirit can never become a mere forcing process. Though't, emotion and language have in this case free, natural play; and the whole man grows as nature meant. The delusion soon passes; but in the meantime the mind has passed through a training which for the purposes of literature is invaluable. The most practised poets bear testimony to the intense mental concentration required to produce even fairly good verse. Byron who had greater facility than most of his brethren declared that it was necessary to write every day for years even to rhyme well. Besides the exigence of rhyme and metre, which make their own difficulties, the tests in the choice and rejection of words are infinitely finer in verse than in prose. In the composition of a single couplet the number of words called up and rejected is truly surprising, as any one who tries his hand will find. A curious notion once prevailed that it was impossible in the nature of things to be at once a great poet, and a great prose-writer. In view of the history of literature, it is strange how this idea should have arisen. For magnificence of prose style no English writer has surpassed Milton. Edmund Burke took Dryden as his



model in the qualities of strength and precision. For grace and simplicity, the poets Gray, Cowper, and Goldsmith hold the first place in our literature. Sainte-Beuve, the greatest of French critics, is a conspicuous example of the value of such a discipline. In his youth he mistook the true bent of his genius, and cultivated poetry. He afterward discovered his mistake; but he was fully aware that he could not have chosen a better mode for preparing himself for the work he afterwards did.

The moral of all this is that Dogberry's remark, true enough so far as it goes, must undoubtedly be supplemented by the maxim of Pope. The stanza of the poets the paragraph of the prose-writer, where every word seems to find its place as by some inevitable law of nature, is in reality the consummate result of an apprenticeship the most stringent and exacting in the world. 'At length' exclaims Goethe - 'at length, after forty years, I have learned to write German.' It surprises us to learn how hard even the most original and spontaneous of poets have toiled at their art. Burns is supposed to have owed less to premeditation than almost any other poet. Yet we know that he was acquainted with all the great English poets, and that he read them in such a way that no academic training could have more successfully set all his faculties at work. Heine has the reputation of being the most spontaneous of lyrical poets; yet it was reported but the other day that one of his songs which had struck everyone as being as unforced as a bird's warble, was written and rewritten some half-dozen times, the poet's blurred manuscript revealing the mental struggle that had gone to its production. It may be an inadequate definition of genius to say that it is an 'infinite capacity of taking pains.' The words at all events express the inevitable conditions under which it can alone manifest itself - Chamber's Journal.

King Saul has been characterized as "a bad man who had occasional fits of piety," and King David as "a good man who occasionally committed acts of wickedness." The history of both fully justifies this characterization. The same may be truthfully said of a great many other men. - *Independent*.

---

## OUR QUAKER : ANCESTORS

AND THEIR DESCENDANTS.

Who, When, Where and What Have  
They Been ?

Data desired for use in a Genealogical and Biographical Album of the Brotherton, Fitzhendonph, Gardner, Greene, Hampton, Hartshorn, Hicks, Kester, King, Lai g, Luudy, Marsh Martin Moore Pound, Shotwell Taylor, Thorn, Vail, Watson, Webster and Wilson families of Colonial New Jersey, New York and Rhode Island, and their descendants.

For use in such a volume now being prepared for publication by Ambrose M. Shotwell, of Concord, Mich. All concerned are requested to furnish full information concerning the Marriages, Births, Deaths, Removals, Postoffice Addresses, Occupations and Chief Events in the lives of all representatives of these families, whether living or deceased, married, widowed or single, with references to other sources of such information. Address, A. M. SHOTWELL, Concord, Mich.

---

## SWARTHMORE COLLEGE.

Thirty minutes from Broad street station, Philadelphia. Under the care of Friends, but all others admitted. Full college course for both sexes; Classical, Scientific and Literary. Also a Manual Training and a Preparatory School. Healthful location, large grounds, new and extensive buildings and apparatus. For catalogue and full particulars, address EDWARD H. MAGILL, A. M., Pres., Swathmore, Pa.

---

## CHAPPAQUA MOUNTAIN INSTITUTE.

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements, excellent corps of instructors, broad course of study. Prepares for college. Healthfully and pleasantly located, near the Harlem R. R. One hour from New York City. For catalogue and particulars, address SAMUEL C. COLLINS, A. M., Prin., Chappaqua, N. Y.

---

*Printed at the office of A. Talbot & Co., 332  
Clarence-st., London, Canada.*