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# Young \* Friends' \* Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VII.

LONDON, ONT., FIRST MONTH, 1892.

NO.

## A NEW YEAR'S WISH.

"A bright new year, a glad new year,  
May this just entered be.  
A happy, plentiful, peaceful year  
Be granted thine and thee.  
May joys be bright, and griefs be light,  
As onward speed the hours;  
Thy paths be paths of pleasantness,  
And strewn with life's best flowers.  
And may each day that speeds away  
Still leave thee as it goes,  
Fitter for joys that know no end,  
And years that see no close."

## THE GREATEST BOON THAT QUAKERISM HAS GIVEN TO THE WORLD.

As I consider this subject, the thoughts of so many blessings, which Quakerism has brought to the world, come crowding into my mind; it seems to me it would take a volume to do justice to even a part of them. As is well known the Quakers were the pioneers in prison reform, in emancipation of slaves, in securing liberty of speech, in the elevation of woman to the place in society which she was designed to fill, and in countless other reforms, any one of which, if followed out in detail, would disclose a vast amount of permanent good accomplished and suffering relieved. Amidst the corruptions and tyranny of his age, there was not an abuse of any kind against which George Fox did not raise his voice, and his example was followed by Friends at large. But, important and far reaching, as are the reforms thus brought about, I think that, by far, the greatest boon that Quakerism has given to the world is the doctrine taught and practiced of "*immediate revelation*." Perhaps I ought not to say *taught*, as it would be more correct to

say *brought to light*, as the great truth that God speaks to the soul of man, and will be his guide in all things if man will but be obedient, was not a new doctrine, but was taught by Jesus Christ and His apostles, and, as we learn by the Scriptures, it was believed in from the earliest ages. What boon could the Creator have given to man which would equal the priceless gift of His Divine Spirit, which will "guide into all truth" from the days of childhood to the time of old age; and when the last conflict comes, if we have obeyed our Guide, He will bring us heavenly comfort in that dread hour when all other helps are vain. After the rise of the Papacy Christ's doctrine, of an ever present Guide, became so obscured by the false teaching of ambitious ecclesiastics, aided by the superstition of ignorant people, that it was almost lost sight of entirely. In the middle of the sixteenth century a number of persons suffered martyrdom for teaching that God revealed His will to the soul of man. But when George Fox began to teach this doctrine in all its purity it seemed, to most of the people, to be something new and unheard of. It is not within the limits of this article to speak of the great numbers who embraced the truth as taught by George Fox or of the wonderful conversions and other remarkable incidents of that time, and indeed how could it have been otherwise when there were, as in all ages, multitudes who were seeking after light in religious matters and longing for an assurance that they could know and do God's will.

After the barriers were broken down, which man's ambition and ignorance had placed between the soul and its Creator, a flood of light burst forth and

illuminated places where all had been darkness before. Many persons who would have shrunk from any public act, as something altogether beyond their capabilities, after learning, by experience, the truth that God would indeed guide them in all things, were made willing to go at His command, and deliver messages which must cause them to be imprisoned if nothing more. And many faithful women in our history have crossed oceans to carry the message God gave them to a people or to some ruler high in power, and there are instances of their being wonderfully preserved from death in various forms; and again we know of some who did indeed receive the martyr's crown. It is beyond our power to estimate the blessing of an ever present Guide within our own hearts, that in every action of our lives we may hear the voice saying: "This is the way, walk ye in it." In the hours of deep trouble and sorrow, when human consolation is, after all, but a small comfort to us, what words can describe the sustaining power we receive from the "voice of the living God," who condescends to thus visit and strengthen our afflicted souls, and lovingly calls us His children and treats us as such. I believe it is this doctrine, in whatever form it may be preached, that will be most instrumental in promoting true religion and saving souls, for it is nothing less than the "power of God unto salvation." Does some one say they know nothing of such a power? They may say truly, as far as concerns themselves. The blind man knows naught of the sun by sight, but the promise is, "If any man will do His will he shall know of the doctrine, whether it be of God," and who dares to say that he or she knows not whether they do right or wrong? If, at times, we feel that we are left alone for a brief space (for it will be brief) we have no reason to despair, for even Jesus was permitted to feel that His Father had forsaken Him for a short time, and in this, as in other things, He was our example that

we may wait patiently, trustingly, until then: Father again reveals Himself to His child, as He surely will, for He says: "For a small moment have I forsaken thee, but with great mercies will I gather thee." "Fear not for I am with thee." "I will meet thee and will commune with thee." "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way which thou shouldst go." "I will never leave thee, nor forsake thee." "And, lo! I am with you always, even unto the end of the world."

LYDIA J. MOSHER.

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### PATIENCE.

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Essay read by Edgar M. Zavitz at the opening "Olio" of the 16th session, held at Elihu Marsh's, Coldstream, 12 mo. 4th, 1891:

Love is the one necessary and supreme quality in the Christian character. Perhaps the next in importance is patience. But this latter is so modest that we hear but little about it, and fail to appreciate it as we should. There is no element more essential to the success and perfection of any undertaking, great or small. When we are just finishing some work, if we lose our patience, even for a moment, it may spoil the thing and undo days of labor. The diamond is not shapely or brilliant when found in the earth. It is the patient cutting, and rubbing, and polishing that reveals the lustre and the sparkle. So it is with our lives, without patience they are dull and imperfect, but with patience they become as it were, more shapely and more luminous. Who could guess of the hidden beauties in the rude agate or amethyst till the polisher has labored patiently hour after hour to reveal them? Neither can we know of the virtues hidden in a mind until patience have done her perfect work

Patience is not only an advantage but is really indispensable to a truly Christian character. If we have not patience, or in other words, if we lose

our patience it is a fit of madness ; it is a getting angry, and where anger is love cannot be, neither can heaven be there, for heaven has nothing opposed to love. Add to love, the most powerful thing in the world, patience, the most enduring, and you will overcome all opposition and all difficulties.

Besides being a necessity to a Christian life, patience is expedient to success in the undertakings of temporal life.

How many years of patient study, and of repeated refusals from one crowned head after another did Columbus witness before his undaunted patience won a hearing, and an outfit, and then how many anxious days and nights of weary, patient watching passed before the new world burst upon his sight ?

Have you ever read the story of Cyrus W. Field, how he was baffled by stupendous difficulties when attempting to lay the first Atlantic cable, and see the glorious result, news flashed from continent to continent in a few moments. Columbus and patience brought to light the new world ; patience and Cyrus W. Field linked the new world with the old.

You may recall that patient march of Hannibal with his Carthaginian army over the rock and snow capped Alps during the dead of winter. It is said that he blasted the insurmountable rocks with fire and vinegar to make a road for his soldiers, and when spring came he was before the walls of Rome, and would have taken the city, the bitter rival of Carthage, had it not been for one Roman who possessed more patience even than Hannibal. This Roman is known to this day as Fabius Cunctator—Fabius, the Delayer, or the man of patience. Hannibal has the name of being the greater general ; but Fabius conquered nevertheless, and modest patience is for once crowned with the victor's laurels.

Let us turn to pleasanter themes, where patience is king, though uncrowned. The poetry of Wordsworth was not

appreciated by his contemporaries, but he continued to write after his high ideal and had patience to wait till long after his death for admirers.

It was the ten years of patient reading and revising that made Gray's "Elegy in a Country Church Yard," the masterpiece of perfect art that critics acknowledge it to be. Someone has said that *genius* is eternal patience. If it be so, would it not be wise to cultivate the habit of patience? It will repay us abundantly.

If any wrong us, let us not lose patience, and do evil back, but wait for an opportunity to return good. We may feel indignant at the time, but let us check this feeling before it ripens into act, let us call on patience to escort us to the council hall for advice, and ere we leave our envious feelings will give place to those of love and good will.

If any one speak evil of us through envy to blacken our character, let us bear it with patience, and live it down with good will and pure lives. You cannot bury a sunbeam. You cannot slander virtue, but patience will bring it to the light of day again.

If you have any undertaking on hand have patience, labor on, work on, toil on. Look to the result and faint not on the way. It is he that holds out to the end that wins the race. If you wish to row across the Niagara, keep your eye on the other shore, and vigorously, patiently, paddle on. If you lose patience and want to go faster, the stream will bear you rapidly along, but only to shoot you over the precipice. Many an undertaking, ah many a life, for lack of patience has ended thus.

If you are engaged in reform work, such as temperance, you cannot succeed without patience. How many many years ago the Society of Friends took the initiatory step in doing away with intoxicating drinks ! With persistent patience they first freed their own body, then with undaunted patience, having the end in view, they

went out to free the world. Other bodies and organizations have engaged in the good work, at first slowly, but now marshalling fast and thick, and sooner or later, if we hold on with patience the long sought, and long hoped for object will be accomplished.

We have a glorious example of the working of patience in the career of the "Olio." For sixteen winters, through mud and through glistening snow, in adversity and in success, between external and internal jealousies, it has patiently preserved the even tenor of its course. May it and all other good undertakings be kept in patience until the desired end is achieved, and above all let patience accomplish her perfect work in the moulding of your own individual characters.

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#### ON JOHN XIII., 1-35.

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In reading in class some weeks ago, the first 35 verses of John XIII., there were two things which struck my attention. The *first* was that there were some expressions or ideas which we can no longer accept, in their literal sense, as truth fit for our guidance; the *second* was that the passage contains, in a small space, much of the essence of Jesus' teaching, and that by thinking over the occurrence described in it, one can come nearer a realization of what a truly Christian spirit is.

The parts whose literal meanings have lost their significance to me were these: the second verse, and "the devil having already put into the heart of Judas . . . to betray him;" the 27th verse—"then entered Satan into him." These are traces of the beliefs which commonly prevailed at the time the Gospels were written, and are beliefs which, along with the idea of disease as possession by devils, have been rejected by the enlightenment of our times. The 18th verse says: ". . . that the Scripture may be fulfilled, [which says] he that eateth

my bread lifted up his heel against me.' Here I do not believe that in the conduct of Judas there was any literal fulfilment of a so-called prophecy of the Old Testament. In the four Gospels, most frequently in that of Matthew (who wrote particularly for the Jews) and in the other apostolic writings, occurs again and again the phrase—"that it might be fulfilled." The verses, or prophesies, quoted in these places are from various parts of the Old Testament, are sometimes taken from a Greek version and other times from a version in Hebrew; some seem to be quoted with the manuscript before the writer and others to be quoted from memory, as sometimes they are correct and sometimes not, the right sense being given, or (in one case) a directly opposite one. As it seems to me impossible for the human mind to predict, over so long a period of time, occurrences of the nature of that referred to in verse eighteen, I am led to look upon this and similar passages as due to a desire in the writer of them to connect the acts of Jesus with the Jewish scriptures, and thus to give the new religion the weight of the great reverence in which the Jews regarded their sacred books. The idea of present acts being the working out of ancient prophesies, was one which was congenial to the minds of the people of that time, whose belief in mysterious or supernatural things was much stronger than ours. The cases where happenings seemed to be the working out of the old prophesies, could not fail to have a strong effect upon those yet to be converted to the new church, particularly if they were Jews.

It is more important to dwell upon the lesson which this passage contains on the Christian spirit. After bathing the feet of the disciples, in spite of their remonstrances, Jesus asks them: "Do you know or understand what it is that I have done to you? You call me Master, but if a master does such humble service to those under him, how much more should they so serve

each other? My little children, I am with you but a little time; I give you a new commandment—that you love one another in the way I have loved you."

Here was adopted, as Jesus did so often, the object lesson—a very convincing way of putting a spiritual meaning by appeal to touch and sight. I am certain that if Jesus were here to-day, he might do some such service for each of us to show us, as he did Peter and the rest, the manner of love we should have for each other. Not blind and impulsive desire to do good to others, but intelligent love that cannot mistake and which brings, after it has done its work, a sense that we have indeed acted worthily of ourselves.

It would be of benefit to anyone to try to realize the spirit of the act of Jesus and the spirit of that new commandment. We realize their spirit in different degrees according to our experience and our habits of mind, and we are able to carry it out in practice to degrees which vary according to our strength to live by the light within. It is not for us to say or to think—"ir-possible ideal," for the story in the 13th chapter of John shows that it is an ideal which can be made real, and I would like to add in closing what James Martineau says about *the reality of the ideal*. He says: "Even if it (the human soul) turns its gaze within instead of without, and, conscious of its littleness, forms the preconception of more knowledge, of purer beauty, of larger and deeper goodness, still, though it looks up to these, it is but as possibilities for itself, and not as the eternal realities of the universe, the law of its laws, the light of its loveliness, the pledge of its ends; and amid all the sickly talk about ideals which has become the commonplace of our age, it is well to remember that so long as they are dreams of future possibility, and not *faiths in present realities*, . . . they have no more solidity or steadiness than floating air-bubbles . . . you do not so much as

touch the threshold of religion so long as you are detained by the phantoms of your thought; the very gate of entrance to it, the moment of its new birth, is the discovery that your gleaming ideal is the everlasting real . . . the abiding presence of the soul of souls: short of this there is no object given you."—("A Study of Religion," introduction, page 13.) T. A. J.

WHY WILL YE DIE.

O, why will ye perish when close at your side  
The pure life-giving fountain is flowing,  
Why refuse to partake of the soul-healing tide  
Which the Lord is so freely bestowing?

Why hew ye out cisterns from metal so base,  
Soon broken, no water containing;  
Why famish with hunger, refusing to taste  
The bread that alone is sustaining?

Go, wash and be cleansed, that thou mayest be whole,  
Tho' now leprous and suffering from sinning,  
Yield the pride of thy heart to Christ's gracious control,  
Whose love is so true and so winning.

Why turn from His grace that so tenderly falls,  
Like small rain on the herbage and fallows,  
As dew on the mown grass or showers on the corn  
And on lilies that grow in the shallows?

Why turn to the perishing pleasures of earth  
Whilst rejecting the Spirit revealing?  
Why degrade ye your talents by folly and mirth  
Not awaiting the holy unsealing?

Why turn to philosophies idle and crude,  
As frail as the foam of the ocean,  
Till the mind filled with fancy, with error imbued,  
Falls astray in its restless commotion?

Return to simplicity, why will ye die  
Not believing the touching "Old Story?"  
Learn the depths of Christ's Gospel and haste to draw nigh  
And partake of its truths and its glory.

The words that He speaks they are spirit and life,  
And from sin and from death will deliver.  
Bringing peace to the soul and end of all strife  
For each sincere hearted believer.

—M. FELLOWS.

England.

## SILENT COMMUNION.

O ye golden moments of silence,  
How much may be gathered in  
As we sit within thy portals,  
Away from life's tumult and din.

For mingling there, sweet communion  
Holds sway in that silent realm,  
Reflection, forethought and wisdom,  
Have access direct to the Helm.

And lo ! I seemed to question  
Who is this, that communes within me ?  
And the voice then answered: "The Master,  
Let Him enter and sup with thee."

Then I felt that my house was a hovel;  
Could it be He would enter there ?  
But I opened the door, and made ready,  
My heart for his spirit to share.

And that hovel He transformed to a mansion,  
At least so it seemed unto me,  
For the air that I breathed it seemed purer,  
And my heart like a captive set free.

And firm on the Rock of Wisdom,  
I felt that my mansion stood;  
While Folly's walls had crumbled  
As the Master said they would.

There were struggles and heavy conflicts,  
That I may not tell to thee,  
Ere my mansion house was fitted  
By this Light revealed to me.

For that Rock was "God, the Fountain  
Of all that is pure and good,"  
The Wisdom, and Light, and Love,  
That make all one brotherhood.

E. E.

## THE PEACE CONGRESS.

Extract from Printed Summary.

The opening session was by invitation of the Syndic of Rome held in the council chamber of the capitol. Strange to say, we peace people passed between two rows of very military-looking police with their drawn swords in their hands ! The large hall was decorated with the flags of all the European nations. The substantial seats of the council, each provided with a little desk, were appropriated to the delegates of the congress, while several more delegates stood in the two corners at each side of the semi-circular table, where Signor Bonacci, one of the Assessors (Aldermen) of Rome presided in place of the Syndic,

who was prevented by indisposition. At his right hand sat Signor Bonghi, the president of the peace congress, much respected in Italy for his literary and political services. Signor Biancheri, the president of the Italian parliament, was also present.

Signor Bonacci, speaking in Italian, in eloquent words gave the congress a welcome to Rome. Signor Bonghi then addressed the congress for three-quarters of an hour. After referring to the ends of the friends of peace he said : " Allow me to remind you of a Christian conception of a great and profound mysticism which all Christian sects accept—they affirm that humanity is the very body of Christ. All men—all nations are his members. Therefore every war between Christian nations has with good reason been called a civil war. And there is no friend or advocate of war who does not consider civil war horrible and accursed. The Christian priest is by himself a messenger of peace For if it happens, or has sometimes happened, that they do not do this—this very fact in itself is a sign that they have been Christians only in name."

There were present representatives from Germany, France, England, Austria, Belgium, Denmark, Spain, Hungary, Italy, Norway, Sweden, Switzerland, Roumania, Portugal, Servia, and the United States.

Delegates from about 80 different societies and committees, scattered throughout these countries, were present—numbering some 200 persons, 50 or 60 of whom were English. The congress was hospitably accommodated for the remainder of its business at the Palazzo Nazionale delle Arte.

Rome was the proper city in which to assemble. On the one hand we were reminded, as we passed up the steps which led to the capitol and saw a kennel where a living wolf commemorates the way in which it is said Romulus and Remus were saved from early death that great events work from

small beginnings, while the great statues of Castor and Pollux standing on these steps, each holding his horse, remind us that minorities may become victorious.

On the other hand, hard by the capitol stand the ruins of the Roman forum and of the Cæsars and their great attempt to found an empire, which would hold the world in a profound peace, based on a central military power, warns us not to repeat such a vain effort. We must rather look in the direction which, strange to say, one of the delegates, though announcing himself as *libre penseur*, commended to his comrades if they wanted to reach the peasants of South Italy, which was "to teach peace in the name of the Christ man, who sealed His religion with His blood."

The following indicate some of the subjects considered, with the conclusions arrived at :

The subjects of Arbitration and Disarmament were considered. A proposal to advise the substitution of a national militia for that of the permanent army was defeated—such a suggestion manifestly favoring the continuance of the reign of brute force, instead of the calm arbitrament of justice and law. With the fresh evidence of the favor with which arbitration as a substitute for war is regarded in Parliamentary circles, the Congress deemed it expedient to advise that in all countries an agitation in favor of arbitration should be renewed by the friends of peace.

It was remarked that Europe is retrogressing rather than advancing in respect to disarmament. The Congress advises that a public opinion should be created in favor of a Council of Plenipotentiaries of European Governments being summoned to consider how best to bring about a proportionate and simultaneous disarmament.

The best means of influencing the press was considered. The difficulty of getting genuine information as to the origin of international disputes,

and the tendency of the press to circulate rumors prior to their investigation, were points that needed help from those who desired to maintain peace. Men of wealth and influence were invited to establish an international journal in the interests of peace; but many thought that more could be done by bringing influence to bear upon existing journals if they were properly supplied with accurate information.

It was concluded to commend to the attention of the various Governments the following subjects as being indirectly connected with peace :

The more equitable distribution of the products of labor.

The diminution of custom tariffs.

The promotion of arbitration in social disputes, whether between employers and employed or between working men only.

Finally the Congress voted with acclamation the following principles as forming the base of *International Public Law* :

No person has the right to declare the law in his own cause. No State has the right to declare war against another.

Every dispute between nations ought to be adjudged by judicial inquiry.

All nations are in solidarity one with another, and possess the same as individuals the right of legitimate defence.

The right of conquest does not exist.

Nations have the inalienable and imprescriptible right of managing their own affairs.

The autonomy of every nation is inviolable.

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"Human reason is fallible; but the less it is used the more fallible it becomes."—[The Non-Sectarian.

Sympathies, if not supported by close realities, fall in upon themselves like the walls of a ruined house.—[James Lane Allen.



# Young Friends' Review

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

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.

**1892.**—We stand upon the threshold of another year. Although one moment of time is just like another, yet the period we term New Year's Day is weighted with thoughts and things above the ordinary. It is the time we take a retrospective survey, and add up the records of the past to see how we stand in God's favor, whether we have advanced or retrograded, and how far. It is the time, too, for laying plans and making promises to ourselves for the coming year. The future is always vast, infinitely vast in possibilities. May each one of the REVIEW readers realize, as far as it is to their positive good, their brightest hopes. This is our greeting to you,

The greatest need of the Society of Friends, to day, is ability to present our principles clearly and convincingly before the world. We have principles and religious truth that are worthy of the richest settings the English language can give. But alas, how weak are we in that respect! Are we doing our duty to a religion that is capable of such vast possibilities? If Quakerism is the most spiritual, it is also the most poetic, and the most scientific, of all modern religions. These facts need but be clearly demonstrated to be accepted by every honest, earnest and unbiased thinker. These are statements we leave with the reader, for the present, to ponder over. In the meantime we intend to make the REVIEW do the little that is in its power, in this line, to entice the young people into the habit of closer and deeper thinking, and of more frequent and careful writing. While thus greatly benefitting our Society, we hope to make the REVIEW more in accordance with its first design, more complete in execution, and more generally interesting to its readers. Our plan is this—we will give prizes for original articles as follows:

\$4.00 and four yearly subscriptions to the REVIEW for best report of a Yearly Meeting in 1892.

\$2.00 and two yearly subscriptions to the REVIEW for second best report of a Yearly Meeting in 1892.

Two yearly subscriptions to the REVIEW for third best report of a Yearly Meeting in 1892.

\$4.00 and four yearly subscriptions to the REVIEW for best article on any of the following subjects:

1. The Greatest Boon that Quakerism Has Given to the World.
2. The Greatest Need of Our Society at the Present Time.
3. The Present Tendency of Orthodoxy.

4. How best may we present and apply the principles of Friends to the needs of the western people.
5. Science and Religion.
6. Quakerism and Poetry.

\$2.00 and two yearly subscriptions to REVIEW for second best article on any of the above subjects.

Two yearly subscriptions to REVIEW for third article on any of the above subjects.

Articles on the first three subjects must be in before 4th mo., 1892; on the last three before 12th mo., 1892. Reports of the Yearly Meetings immediately after the Yearly Meeting transpires. The report of Yearly Meeting not to contain less than 1,500 or more than 2,000 words. This is especially to encourage the young people. We therefore limit the contest to those under 40 years of age.

Subscriptions for YOUNG FRIENDS' REVIEW are coming in earlier this year than last and the clubs are larger; both of which is satisfactory; but it seems difficult to complete the lists by the end of the year, and many of our largest clubs have not yet reached us. The following workers for the REVIEW get the prizes offered for clubs received up to First mo. 2nd:

1. Howard Zavitz, Coldstream, Ont., 24 names.
2. Henry Dillingham, Granville, N. Y., 22 names.
3. Jane C. Washburn, Chappaqua, N. Y., 16 names.
4. Frank A. Schooley, Sparta, Ont., 15 names.
5. Sarah C. Fox, Short Creek Ohio.

These prizes will be sent as soon as possible.

The prize for the largest club sent in last month coming to a very near relative of the editors, he thought best to give \$4 of the five to the person sending the largest club to the REVIEW for this month; so here is another chance.

*For the largest club received for the Young Friends Review after 1st mo. 2nd, and before 2nd mo. 3rd, 1892, we offer a cash prize of \$4.*

The largest club raised for the REVIEW was in Lobo. It is satisfactory to know that the REVIEW is honored in its own country and in its own home. Nearly every family of Friends in Lobo takes it, and many send it to relatives and friends in distant parts.

There seems to be an increased interest in the welfare of the REVIEW. We ask our Friends everywhere to lend us a helping hand at this season of the year to increase its influence by extending its circulation. You probably cannot encourage the young people of our Society more in any other way.

We give no special rates to subscribers for 1892. Our terms are 50 cents per copy a year; 25 cents for six months. To club raisers we make the following offers: For each club of twelve (12) names (yearly subscribers) we will accept \$5, the Agent keeping the \$1.

We want all our *old subscribers* to RENEW, and, in addition, *one thousand NEW subscribers*. This will be an easy matter to accomplish if *each one does a little*. Many hands make easy work." Don't wait until the middle of next year to get up a club. Now is the time to begin. Let those who have been in the habit of sending us large clubs endeavor to make them still larger for 1892, and in neighborhoods where but one or two copies are taken it will be an easy matter to procure a good sized club. Remember the YOUNG FRIENDS' REVIEW *is but 50 cents per copy a year.*

No road is lonely when we have the beauties of nature around us, and pleasant thoughts within us.

'The moral of too many of the stories written for the young is not. "Be good and you will be happy," but "Be smart and you will get rich."

## OBITUARY.

MINARD.—Died Twelfth mo 26th, 1891, John Minard, of Yarmouth, Ont., in the 69th year of his age; an elder of Norwich month y meeting.

This Friend left home on Christmas Day to visit a sick daughter in Chicago; arriving in that city he took a cable car, in which he expired without a moment's warning. His body was brought to his late home on First-day afternoon. His funeral on Third-day was largely attended, when J. J. Cornell, of N. Y., delivered an impressive sermon. The deceased was laid beside his son, who had been called away just four months before.

"Be ye also ready for ye know not when the hour cometh."

FROST.—At her home, Somerset, N. Y., U. S., on 11th mo. 21. Anna H. Frost, wife of the late Solomon V. Frost, in the 96th year of her age. A member of Rochester Monthly Meeting.

With the longing of a little child to go home to father and mother, she fell asleep, while sons and daughters were watching by her bedside. She was born at Nine Partners, 11th mo. 23rd, 1795, and in 1813 was married to Solomon Frost, at Rensselaerville, Albany Co., under care of the Monthly Meeting there, and removed to Pittstown, Rens. Co. and for 22 years was a member of Troy Monthly Meeting. In 1835 she came to Somerset with her family, where for 56 years she lived a quiet home life. Her ancestry were Friends for two centuries back. Her eight children are all living, with thirteen grand-children 40 great grand-children, and one great great grand-child, most of whom were at the burial; six of the grand sons bore the casket containing the mortal grand mother.

During the summer of our lives we should store up spiritual comfort, that when age comes upon us we may not be left with naught to cheer the wintry days.

## BORN.

WAY.—At St. Thomas, Ont., 12th mo. 20th, 1891, to H. H. and T. P. Way, a son.

## DR. ABBOTT'S ORTHODOXY.

The Rev. Dr. Lyman Abbott, whose orthodoxy has been questioned because of misreports of a recent speech delivered by him in Boston, this morning at Plymouth Church, in the course of a sermon dealing with faith, made plain his belief as to the divinity of Christ. He said among other things:

"Do I say that Jesus Christ was a man like other men? No. But I do say in their essential natures man and God are equal. I do not say that Jesus Christ was a man like other men, but I do say that any man may become like Jesus Christ.

"I place a bulb beside a lily. Is the lily like the bulb? Or can it ever be? Yet turn God's sunlight on the bulb and will it not grow to the lily? Christ was the perfect manifestation of God, but the manifestation was only the beginning of what He came for. If His object was simply to show Himself and His ideal of man, His was the saddest message ever sent into the world.

"He came that we might have life, have it more abundantly, have eternal life. I marvel when I find Christian men denying that Christ is the type of the possibility of development in man. Every term of honor applied to Christ in the Bible is turned again and applied to man. Shall I ever be equal to Christ? No. But according to the measure of my own capacity I may reflect even here and know something of the Christ life, and it will be the real Christ life. I believe in the divinity of our Lord Jesus Christ, but I do not believe in the medieval formula that He was God and man mysteriously combined. He was God in man. That medieval notion would leave me without a man to follow, without a manifestation of God in the world."

[Chicago Inter-Ocean, Dec. 14. ...

## TO WHITTIER ON THE LAYING DOWN OF HIS PEN.

BY MILLER HAGEMAN.

They tell me, Whittier, that thy pen  
Hath been forever laid aside;  
That thou'rt no longer now as then  
The poet of New England's pride.

What wonder that the icy brook  
That stopped to stare at thee, as spring  
Beckons it onward at a look  
Should laugh out loud at such a thing.

Thou who has swept that wondrous harp  
Whose strings shall never cease to play,  
And caught from sea and mountain scarp  
The song that never dies away.

Not while the north wind curls the pine  
Around the edges of Oak-Knoll  
Shall sleep within that harp of thine  
The sweet æolian of thy soul.

The sculptor's hand may lose its art,  
The learned scholar may grow cold,  
But thou'rt too close to the great heart  
Of nature, ever to grow old.

## CRYSTALLIZED WORSHIP.

### I.

No wonder the Episcopalian loves the service in his prayer-book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple stately phrases move on like solemn music. Observe their orderly procession:—first, the heads bows in quiet confession, and then uplifts a bright and singing face; then follows reverent listening as to oracles, Bible oracles, broken by peals of praise; then the firm tread of the "Creed"; and last, the bowed head again in the long low responsive murmurs of the collects and the litany. Each part a beautiful detail, each richly varied from the next, yet all conspiring to unity. The service is a work of noble art.

And it is what public worship should be, a *communion* service. The book is truly called "the Book of Common Prayer." The people make together

that "General Confession" with which it opens; the people praise in choral psalms and glorias; the people read the psalms for the day in alternation with the priest; the people voice in unison their Credo; the people respond, petition by petition, in the litany, and take each of the Ten Commandments to themselves, and by *Amens* appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads his part alone, so closely do the people follow him. Many ages and experiences and moods can enter into this service, and each find that which is its own; the little child in its first church-going will recognize the "Our Father" he has learnt at home, and to the old in years and love of it, it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and wherever he can find his church, the traveller is a native and the stranger feels at home.

The service, too, is old, and links the generations in communion. It is a century old and more in its English form, while by many a phrase and formula it is related to Latin mass-books of the ancient Mother Church. The *Glorias* come resounding down from that early Christian church that even mothered Rome's. The *Venite* was the "invitatory" chant in Ambrose's time, and the great *Te Deum* was composed, tradition says, by Ambrose for use at Augustine's baptism. The longer Creed is like a phonogram of party cries heard in fourth and fifth century Church Councils. One prayer is caught from the "Gold Lips of Byzantium, and one from Jesus' lips, while the psalms are borrowed from the hymn-book of the Jewish Temple where Jesus may have heard them, and

the Ten Commandments broke, perhaps, the mountain silences of Sinai. Thus the upgathered worship of the ages reverberates in the service for those who listen deeply. What wonder that the Episcopalian loves his Book of Common Prayer!

But there is another side. Judging by the frequent failure of the reader, it is not easy to render the stately service stately. The hand-gallop of the ordinary clergyman pressing without pausing along its highways and its byways, seems by no means reverential to a listener not engaged in keeping up with him. Can the priest under such strain to reach his finish in due time, be really *thinking* as he prays? And so quaintly distant from the natural believing of to-day are some of the ideas and phrases, so graphic is the thought of God, of Christ, of Scripture, and of man's relation to all three, that a wonder rises. Does the priest quite *dare* to think as he reads on? Do these fine-faced, thoughtful, modern minded men feel no sense of unreality in what they are repeating? Even with high conscience they can answer, "None," there still remain the dangers that always cling, like shadow to its substance, to a crystallized, established ritual,—the risks of cherishing the form and show above the spirit of worship, of valuing the father's faith above the freshening truth, of holding uniformity as a more sacred thing than freedom; the risks of ecclesiastic immobility which makes the slightest change from wonted words and customs almost impossible without a church convulsion. Along with all this goes the danger of superciliousness in religion, that bigotry of daintiness, so frequent with Episcopalians, which corresponds to controversial bigotry in bodies of a coarser grain and a more earnest nature. The history of all Churches with old liturgies shows how real and great and unescapable these dangers are.

Not that Churches without liturgies entirely escape them. Simplest forms

of worship can be held as rigid as the richest, and a creed alone may crystallize religion more solidly than any forms of worship can. But certainly freedom and simplicity in worship tend to *lessen* all these risks, tend to make for freshness and sincerity. As a means of sharing *closest realities* of prayer, there can hardly be comparison between the liturgy and the free worship, so greatly has the latter the advantage. And even if less congregational, the latter is apt to be, and to be felt as more truly democratic; for ritual is in its essence aristocratic, and in some degree its subtle charm is due to its making the partaker one of the elect. As for grace and dignity, which are for chastened tastes imperilled by all voluntaries, at least it may be said that the freer type of worship has more of that grace that comes and goes with plastic elements. If it do not so often give the feeling of cathedral aisles, it oftener gives the sense of green fields and winds and morning in the sky. If in evanescent touches only, yet in such touches it exceeds in beauty and impressiveness almost any reach of liturgy.

—[W. C. G. in Unity.

#### A MARRIAGE LETTER.

Printed by Request.

DEAR COUSIN,—Herewith you will receive a present of a pair of woollen stockings, knit by my own hands, and be assured, dear coz., that my friendship for you is as warm as the material, active as the finger work, and generous as the donation. But I consider this present as peculiarly appropriate on the occasion of your marriage. You will remark, in the first place, that there are two individuals united in one pair, who are to walk side by side, guarding against coldness, and giving comfort as long as they last. The thread of their texture is mixed; and so, alas! is the thread of life. In these, however, the white predominates, expressing, by desire and confidence, that thus it will be

with the color of your existence. No black is used, for I believe your lives will be wholly free from the black passions of wrath and jealousy. The darkest color here is blue, which is excellent where we do not make it too blue.

Other appropriate thoughts rise to my mind regarding these stockings. The most indifferent subjects, when viewed by the mind in a suitable frame, may furnish instructive inferences, as saith the poet :

“ The iron dogs, the fuel and tongs,  
The bellows that have leathern lungs ;  
The firewood, ashes, and the smoke,  
Do all to righteousness provoke.”

But to the subject. You will perceive that the tops of these stockings (by which I suppose courtship to be represented) are seamed, and by means of seaming are drawn into a snarl, but afterwards comes a time when the whole is made plain, and continues so to the end and final toeing off. By this, I wish you to take occasion to congratulate yourself, that you are now through with seeming and have come to plain reality. Again, as the whole of these comely stockings were not made at once, but by the addition of one little stitch after another, put in with skill and discretion, until the whole presents the fair, equal piece of work which you see, so life does not consist of one great action but millions of little ones combined, and so may it be with you. No stitch dropped where duties are to be performed, no widening made where bad principles are to be reprov'd, or economy is to be preserved ; neither seaming nor narrowing where truth and generosity are in question. Thus, every stitch of life made right and set in the right place none either too large or too small too tight or too loose, thus may you keep on your smooth and even course, making existence one fair and consistent piece, until together, having passed the heel, you come to the very toe of life, and here, in the final narrowing off, and dropping the coil of this emblematical

pair of companions and comforting associates, nothing appears but white, the token of innocence and peace, of purity and light, may you, like these stockings, the final stitch being dropped, and the work being completed, go together from the place where you were formed, to a happier state of existence, a present from earth to heaven. Hoping that these stockings and admonitions may meet a cordial reception, I remain in the true blue friendship surely, yet without seeming, yours, from top to toe.

DOLLAR MAGAZINE.

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### THE INNER VOICE.

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I saw a little spotted turtle sunning himself in the shallow water. I lifted the stick in my hand to kill the harmless reptile : for though I had never killed any creature, yet I had seen other boys out of sport destroy birds, squirrels and the like, and I had the disposition to follow their wicked example but all at once something checked my little arm and a voice within me said, clear and loud, “ It is wrong.” I held my uplifted stick in wonder at the next emotions—the consciousness of an involuntary but inward check upon my actions—till the turtle had vanished from my sight.

I hastened home and told the tale to my mother, and asked what it was that told me it was wrong.

She wiped away a tear with her apron, and taking me in her arms, said, “ Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it then it will speak clearer and clearer and always guide you aright ; but if you turn a deaf ear, and disobey, then it will fade out little by little, and leave you all in the dark and without a guide. Your life depends on heeding this little voice.” THEODORE PARKER.

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Time spent in discussing our neighbors' short-comings could be better used in setting them a good example.

For our Cozy Corner.

### A NEW YEAR'S WISH.

FOR Y. F. H. B.

A Happy New Year, Hopeful Band,  
Is the wish I breathe for you;  
Though dwelling in this or that fair land,  
I hope you will all be true.  
Be true to right, where e'er it be,  
Never the wrong to do,  
True to the light the best you see,  
And then you will aye be true.

What do we mean by "The Light," my dears,  
Is it the outward sun,  
That, breaking the darkness, the great world  
cheers,  
When the day is just begun?  
Though the sun is bright to the outward sight,  
There are other lights to see,  
Than the moon and stars that shine by night,  
Or the sun that sets them free.

A German student, in years ago,  
Was trying, with all his skill,  
To make a problem, profound and long,  
Yield to his solving will;  
Yet no solution could he find,  
No opening could he see;  
'Twas dark, all dark to his searching mind,  
An unfathomed mystery.

Then suddenly a glowing smile  
Swept swiftly across his face,  
And the deep perplexity, meanwhile,  
To a look of joy gave place  
Like sunshine breaking through a cloud,  
It was visible to see;  
As quickly then he spake aloud,  
"I see a light!" said he.

What was it gave the joyous light  
Where all was dark before?  
He knocked, 'twas opened to his sight,  
As clear as well-known lore.  
And so, sometimes, young, Hopeful Band,  
Life's problems may be hard,  
But if you firmly take your stand,  
You'll find a due reward.

Yet bear in mind that, though the best  
Seems hidden away from sight,  
If you but search with a willing zest,  
You surely will "see a light."  
For He who lighteth the sun of noon,  
And the moon and stars of night,  
Knows too that light is a priceless boon,  
When found by the inward sight.

JULIA M. DUTTON.

Waterloo, N. Y., Dec 28 1891

Idleness is a great sin and the cause  
of many more.—[South.

### THE EARTHQUAKE IN JAPAN.

In a recent letter to the New York Tribune, Mr. Kairiyama, a Japanese resident of New York, states that he has received letters from Japan containing many particulars of the terrible earthquake in that country, which took place October 28. The section chiefly afflicted was the great island of Hondo, which is the main island of the Japanese empire, embracing many provinces. The surface of the ground at the time of the disturbances was terribly shaken. No person could stand. Houses were instantly thrown down, fire instantly raged, roasting the imprisoned victims. The shock took place at intervals during four days and varied from 100 to 600 in different localities. Relief funds are being subscribed in this and other countries.

The London Daily Graphic says: "Twenty-six thousand five hundred people were killed and wounded, 90,000 houses destroyed, 200,000 people homeless. Not even the distance between them and us, which robs the facts of so much of their import, the figures of so much of their meaning, can deprive them of all. There are people starving too, and this is a tangible ill which one may attempt to lessen as well as to appreciate. An appeal has been made by the Japanese people to our charity. The disaster which has overtaken them it is not within the human power to foresee or prevent, but some of the consequences it is only human to attempt to alleviate.

The Steamer China, which recently arrived at San Francisco from Hong-Kong and Yokohama, reports that while the steamer was between Hong-Kong and Yokohama on the return trip to San Francisco an imposing sight was witnessed by the passengers and crew.

The great earthquake at Yokohama had taken place a short time previous, and many of the islands in the Yellow Sea were in a state of volcanic disturbances. About seven o'clock on the

evening of November 3, the China was passing the Aleutian Islands in Van Diemen's Straits, when suddenly the island of Sucoa seemed all ablaze, and flames and lava shot up to a distance of 800 feet in the air.

The steamer was twelve miles distant, and the spectacle, as seen from her deck, was grand. The night was dark and the eruptions from the crater of the volcano took place at intervals of about fifty seconds. They were accompanied by detonations which in the distance sounded like bombs exploding, and after each discharge of molten lava and flames the burning fragments descended like sparks from a gigantic Roman candle.

The American bark Hesper, also lately arrived at San Francisco from Kobe, Japan, after an excellent passage of twenty-seven days, reports a graphic account of an experience with a submarine volcano, hot sea water, and sulphurous gases.

Captain Sodergren states that about 6:45 a. m. on October 28, while lying at anchor in Kobe, the bark, received a sudden shock that caused the masts to strain and crack. Some of the standing rigging snapped like a piece of twine, and all hands were thrown from their feet. The vessel pitched heavily, and caused one of the crossrees to break from its fastenings and fall on deck. The waters became still an hour later, and the bark put to sea.

Early on the morning of October 30, when about seventy-five miles off the Japan coast, the bark was almost thrown on her beam ends by the sudden eruption of submarine volcano. The water became so hot that when a sea was shipped on deck, the crew took to the rigging. The heat became so intense that the pitch in the deck was melted and the seams opened.

"Great blasts of hot air with a strong sulphurous smell," said the captain, "would come up from the breaking surface of the ocean and almost suffocate us for the moment. Then the membrane of the nostrils became irri-

tated, causing us all to have a fit of sneezing. This phenomenon lasted for several hours. I have had all I want of the Japan side for some time to come."

Professor Horace Briggs, of Buffalo, who was in Japan at the time of the earthquake, says immense crevices from which hot mud and steam escaped were to be seen in all directions.—*Scientific American*.

### MERCHANT NAVIES OF THE WORLD.

The estimate of the Bureau Veritas with regard to the merchant navies of the world for the present year puts the total number of vessels at 43,514, of which 33,876 are sailing vessels of 10,549,051 tons, and 9,638 steamers of 12,825,709 tons gross and 8,286,747 tons net. The figures as regards the steamers stand as follows:

Nationality.	Number of Ships.	Gross Tonnage	Net Tonnage
English.....	5,312	8,043,872	5,106,581
German.....	689	930,754	656,182
French.....	471	805,983	484,990
American.....	419	533,333	375,950
Spanish.....	350	423,627	273,819
Italian.....	200	294,705	185,796
Norwegian...	371	245,052	176,419
Dutch.....	164	220,014	149,355
Russian.....	230	177,753	115,742
Swedish.....	403	172,013	126,612
Danish.....	197	154,497	103,578
Austrian.....	111	149,447	96,503
Japanese.....	147	123,279	76,412
Belgian.....	55	98,056	71,658
Brazilian.....	129	75,970	48,901
Greek.....	68	70,435	44,424
Portuguese...	41	49,364	29,564

*The Teacher*, published in New York, is one of our brightest educational journals. It is not so primary and practical as *The American Teacher* and *Popular Educator*, nor so advanced and philosophical as *The Academy*, but deals with the ordinary problems of the average school. The September number is given largely to what was said at the Toronto educational meeting. Those of us who are unfamiliar with Canada are surprised to learn from the



address of Hon. George W. Ross, Minister of Education in Ontario, what a complete system is in operation there, Minister Ross says, in substance: "Ontario begins with the kindergarten; the elementary school follows, then the high school, finally the university. Every part of the system is vitally connected with every other. The kindergarten looks up to the university and the university looks up to the kindergarten. The public school is somewhat rigid. Its curriculum consists of the three Rs, history, and drawing. The high school curriculum includes critical literature, practical science (not taught from books), higher mathematics, classics and modern languages. A uniform examination admits the high-school pupil to the university. Here, then, is still a higher regard for the old classical courses, marked by a recent increase of attention to the English classics, and scientific original investigation. Pupils of both sexes are admitted on equal terms. And some of the highest honors have been won by women.

"Teachers are required to pass two examinations, a non-professional and a professional. The professional examination is in methodology and the psychological principles of pedagogy. A one-year course in kindergarten is required for a kindergarten assistant, and a two year course for a kindergarten director. For the preparation of primary instructors, we have fifty-eight model schools. There is an additional training for high school masters in the Ontario School of Pedagogy. This institution admits undergraduates of the universities of two years' standing. Our school system might be called a limited monarchy. It is demo-

cratic, however, in that every ratepayer is an elector, and, whether man or woman, is eligible to trusteeship."—*The Student, Philadelphia.*

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A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English Education. This school will open Ninth month 6th, 1891. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address FREDERICK E. WILLITS, Secretary, Glen Cove, Long Island, N. Y.

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