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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., FOURTH MONTH 1st, 1804.

NO. 7

LIFE'S SERVICES.

So, mayst thou still be strong,
To help the needy, and to right the wrong,
To lead with tender pity, those who stray,
Back to the paths of truth and chastity.
To dash the subtle cup from lips that quaff,
Giving instead, the sparkling "water" and
the "Bread of Life"
To lift the heavy lids from eyes, that they may
"look" and see,
And draw the deaf ears near the heavenly
symphony.
But,—sweetest work of all, to guide the tender
feet
Into the narrow path, pointing to the
"Gate."
Saying, "Enter there; go not in ways of sin,
though broad,
For straight, this path, trends up to Heaven
and God,
And all along the way even unto the end,
Shall walk with thee, in white, the children's
"Friend."
Thus, blessing others, shalt thou not be blest?
And shall not He, who notes the smallest
service,
Thy loving Master, speak to thee in tone,
Which shall be audible to thyself alone.
"Be not thou weary in well-doing, beloved,
For in due season, thou shalt reap, if faithful
proved."

Written for YOUNG FRIENDS' REVIEW.

QUAKERISM AN EXPERIMENTAL RELIGION.

Quakerism, as the writer has endeavored to portray it, takes religion out of the domain of metaphysics and retains it within the realm of experience. The great impediment to the progress of genuine religion, as he believes, has been the intricate system of theology that the church has fashioned and which it has taught as being the essential substance of religion.

In the Christian theology, the doctrines of the fall of man, the introduction of sin into the world as a consequence of the original transgression, the subsequent wrath of God, bringing the necessity of a redeemer, and the coming of Christ as the atoning sacrifice,

prefigured throughout all ages, who, by his death, prepared the way for the salvation of all who believed in this plan of redemption, are necessary articles of faith. This plan, or "scheme" under different forms, has impeded the development of the native religion, the recognition of God as a spirit, active in every human soul, and sufficient to lead out of all sin into a condition of absolute righteousness.

Mankind has thus been taught that true Christianity consists in believing in certain doctrines, as the Trinity, total depravity, vicarious atonement, supernatural conversion, and infallibility of the Scriptures as the alone guide to righteousness, and that not to accept these is to be unevangelical. *The essential features of religion are thus embodied in what is simply an intellectual conception, nothing that has ever been verified by experience or can be so verified.* The first demand is to believe the articles of faith prescribed by the Church, and to believe these or to disbelieve, constitutes the difference between the Christian and the non-Christian. The important matter, in this view, in the promulgation of religion is to teach sound doctrines, and by sound doctrines is meant the doctrines of the sects that claim to be the only evangelical Christians. And thus religion becomes "a scheme of salvation," not a specific relationship to God and a rule of life in obedience to His divine influence.

The salvation set forth by the Church was not for this life, but for another succeeding this, not from sinning but from the punishment of sin, and the method, primarily, not by right living, but by faith in the "scheme."

Thus morality and religion are separated, the two great commandments, linked into unity by the founder of Christianity, are dissevered. Love to

God is exemplified as acceptance of a creed, and love to man is assumed to be "mere morality," which the most popular evangelist of the present day has declared, "don't touch the question of salvation."

With this teaching Quakerism stands diametrically opposed. According to Quakerism, sin is disobedience to the law of God in the heart, disregard of the prompting of the Spirit; salvation, is being saved from sinning (not from the consequences of sin), by obedience to this law; heaven and hell are conditions in life following obedience to, or disobeyal of the will of God as thus revealed. In other words, Quakerism is purely spiritual in character, dependent upon one condition only, obedience to revealed requirements. It, therefore, requires no learned clergy to explain the mysteries of the doctrine, no metaphysical philosophy to enable the human soul to know the Infinite, no understanding of theological dogmas to bring the human into direct intercourse with the Divine Spirit. Quakerism erects no altars to the unknown God, for God is recognized in the revelation in the soul that enables man to know the right, to eschew the evil, and to achieve the good, in that inward motive which inspires the soul to seek to know the truth and to do it. This abiding spirit in the human heart, teaches righteousness unto all mankind regardless of forms of belief, but most, indeed, to those who put themselves directly under its heavenly influence.

Regardless of creeds, irrespective of nationality or race, this is the only power that lifts the soul to God, the only medium of communication between God and man. Men become sons of God by doing the will of God. Observation and reflection upon the effect of God's spirit upon human character throughout all ages, ennobles and strengthens our trust in God, but 'to put the right emphasis in our lives we must also walk with God' as the righteous have ever walked with God, obedient to His revealed will.

He, therefore, who appreciates the fundamental principle of Quakerism, will not desire to appear "evangelical" in the sense in which the word is generally understood. Whatever may be his mental attitude toward the "articles of faith," however he may estimate the importance of recognizing the validity of the essential doctrines of "orthodoxy," every true Friend must hold the dogmas of the "evangelical" faith as of secondary importance. For all metaphysical problems, beyond that of a faith in the Divine indwelling, Quakerism gives to its adherents liberty, either of belief or disbelief, but to none of them does it give supremacy over it. It asks not a uniformity of belief on all points of doctrine, it imperatively demands a unity of belief on one. The Quaker "must have an inward personal conviction, a faith which goes below all language, which is like that of a child who simply holds his father's hand, and so feels safe."

WM. M. JACKSON.

New York City.

JAMES PARNELL, THE YOUNG FRIEND MARTYR.

I.

It is midwinter in the ancient town of Carlisle, in A. D. 1653. A youth of sixteen years walks slowly down the street, his eyes bent upon the ground. Past the ancient castle and tower; past the red stone cathedral, whose doors stood open for the people, who are beginning to gather for worship. At length the youth quickens his pace as the walls of a dungeon appears in the distance; at its massive door he seeks and obtains entrance. Through a dark passageway, past cells whose open doors emit a sickening odor the jailor at length pauses and fitting a key to the lock throws open a door, from which the boy recoils, so noxious is the air which rushes out. Only an instant does he hesitate, then, quickly entering he glances eagerly

around, and as his eyes accustom themselves to the partial darkness he sees the object of his search.

By the small opening which above admits light and air, stands a man, he is above medium height and of imposing figure, dressed in a plain suit of gray, his hair which is quite long, falls upon his shoulders in a wavy curl. A very pleasing countenance is turned toward the young man, who feels as their glances meet, that the penetrating gray eyes of the man before him are reading his very soul. The jailor being called away leaves, without fear, the door open, and the two are left alone.

We know not the conversation which took place at this meeting between George Fox and James Parnell, but the latter entered those prison doors a boy, he came out a man.

II.

One year passes. Behold a youthful minister speaking to a crowd of people; very young is he but brave and fearless, and in the large, dark eyes is a look which lights up his whole countenance with a beauty not of earth. The people listen closely as he tells them of the love of God and of their own sinfulness, but when, at last, he bids them look to God alone for guidance, and tells them if they obey His voice in their hearts, they may understand the scriptures for themselves and learn to worship rightly, he is rudely denounced by a priest, and forbidden to speak more. Encouraged by the priest's words, one standing by, strikes him with a heavy staff, saying, "There, take that for Christ's sake!" to which he humbly answers, "Friend, I do receive it for Jesus Christ's sake." But many were convinced of the truth by the Young Friend's preaching that day, and long after the youthful voice was silenced, his works did, indeed, follow him, through the countless ones who were led to Christ through his ministry.

III.

Another year passes. In the ruins of an ancient Roman castle, we find

the faithful young Christian, James Parnell, most cruelly treated by the jailor, who would allow him none of the comforts sent by his friends; still more cruelly treated by the jailor's wife who, striking him with her own hands, swears she will have his blood, and finally refuses him even the cold, damp stones to lie upon, compelling him to sleep in a hole in the wall. At last, too weak to climb the ladder to his sleeping place he falls heavily, severely injured. But there is no mercy in the hearts of his keepers, and they place him in a lower hole, shutting the door, refusing him even the poor air of the prison. Friends are not wanting to aid this child of God, and they even offer to lie and suffer in his place that he may be removed to the house of a friend and returned to prison when recovered from his sickness. But the jailor will allow nothing to be done for his comfort, and one of the coldest winter nights he passes in the yard, shut out from even prison shelter.

Nearly a year this fearful treatment continues when, worn out with suffering, we see our hero dying. The glory of God's presence fills the beautiful eyes and lights up the thin, pale face, as turning to the friends who gently support him in their arms, he says: "I have seen great things; hold me not, but let me go." Turning to her whose tears fell upon his face as she tenderly holds his head, he says, "This death I must die, will you hold me?" "No, dear heart, we will not hold thee," she answers, and, bending lower she catches the words "Now I go." A seraphic smile lights up the wan face and the heroic soul which has been, indeed, "faithful unto death," has gone to receive the "crown of life."

Oh, dear, young Friends, may the true story of James Parnell encourage you to be ever faithful to the Guide he so closely followed. You have not to suffer for your faith to-day, unless it be from the scornful taunts the young Christian must ever meet with from those who know not God nor love him.

But, if you take a firm stand for the right to-day; to-morrow's duties will be easier, and as you continue in well-doing you will experience such happiness as is never known by those who seek nothing higher than the pleasures of this world and when this short life is over you will be fitted to join those who throughout eternity enjoy the things which "Eye hath not seen nor ear heard, neither have entered into the heart of man," but "which God hath prepared for them that love Him."

LYDIA J. MOSHER.

THE SUPREMACY OF CONSCIENCE.

An article in the *YOUNG FRIENDS' REVIEW* for 3rd mo. 1st on "The Supremacy of Conscience" has suggested some thoughts calling for expression, but, in a spirit of inquiry, rather than of controversy,—an inquiry that we may attain a full assurance of the true guiding principle of man's actions. We who profess to be believers in the power and control of the Divine Indwelling Spirit, have no higher duty than to give all heed to a searching examination of the relation or identity of conscience and the light within. That conscience plays a most important part and office, and rightly so, in directing our moral movements, few will question. That it should rank above every other principle or power within us is a proposition, not clear to some, whose understanding would make a distinction between the direct revelations of God in the souls of His children and the faculty that we term conscience.

We unite with the writer in the view that "any impression of the understanding has its weight in shaping one's belief, and consequently his conscience; so that the moral faculty is largely a deduction of the understanding from the aggregate past experiences of the individual, resulting in the formation of a rule of right." This view explains to our satisfaction the vari-

ations in the actions of men of different nationalities, and under different religious beliefs. It accounts for the excusable differences in the actions of individuals professing the same faith, and, indeed of the same individuals coming under different influences at successive periods of their experiences. By the sum of the cumulative surroundings we must pass through, we grow in the light and knowledge of the everlasting truth. But we still see 'as through a glass darkly,' and, limited as we must ever be, in our earthly existence, to a view, only of the relative truth, we must look to the Omniscient Father for the revelations in His time of the eternal, absolute right. And, truly "the conscience thus fixes itself in the constitution of each person, and there stands as law, to be subsequently repealed or amended, as the understanding enlarges."

But, if this explanation of conscience as a faculty of the human mind be a correct one, does it not imply and admit the fallibility of its guidance, if left solely to the environments of our earthly careers. The garnering of experience goes on continually; and, reading the lessons of these honestly, we must as incessantly modify our conceptions of right and wrong. And, if this be true, is it absolutely safe to say, that "while it remains as the statute, he must either obey it or pay the penalty of" remorse? Paul tells his accusers that he was taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

"And I persecuted this way unto the death, binding and delivering into prisons both men and women."

Is it possible that Paul, when once under the influence of the Divine Illumination, could review the acts of the past done in "all good conscience," as he assures us, and feel no remorse that he had lived zealously up to the teachings of his early life and surroundings? Here the conscience, which is a product of his environments—the

aggregate of all the ethical influences that have followed him up to the period of his conversion, becomes suddenly the servant of an all convincing light, and, henceforth the conscience of reason and temporal experience in Paul recognizes and bows to the revelations of the Divine within him.

And this, we have been impressed to believe, is ever the relation of this faculty. It can be an absolute and infallible guide to right action only as it is secondary to that power and wisdom which comes direct to each individual soul from the source of all truth. Robert Barclay has most clearly expressed the condition in the following distinction: "To the Light of Christ, then, in the conscience, and not to man's natural conscience, it is that we continually commend men." The principle of the Divine Immanence,—the corner stone of the faith of Friends, as we have been taught to believe, has no foundation if made to yield to a faculty in man that is nothing more than a product of reason and experience. We need, therefore, to keep clearly the distinction between these two important forces—that the power and influence of conscious knowledge may be molded ever by the highest principles of love and moral rectitude—and that this natural conscience may be awake to the possibility of the intuition of new ideals of truth, which must take precedence, even to a complete reversal of the life heretofore lived in "all good conscience." B

FOR YOUNG FRIENDS' REVIEW.

THE TRIALS OF CONSERVATIVE FRIENDS.

Those of our members who are on the descending plane of life, and who, by early association, became attached to the ways of Friends, are, many of them, greatly distressed at the present tendency to the removal of old landmarks.

These aged and elderly ones were blessed with parents who took pains to

instruct them in the usages of the Society, before they were old enough to understand the deep things pertaining to doctrine; and as they were taught both by example and precept to respect age, and to reverence sacred things—without questioning *why* they should do so—they grew up in the faith that the Society of Friends was the best of all religious societies, that they were greatly favored to be members of it, and that it was a high privilege to have the opportunity of listening to a free gospel ministry.

The "Rules of Discipline" were much respected, and the good counsel handed forth in our business meetings had a tendency to increase the respect for the excellent code, and to emphasize the importance of keeping within its limits. True, it was then, as it is now, that the exuberance of youthful spirits would sometimes rise above the prescribed mark so that parental restraint would have to be exercised to repress it. Momentarily we (for here the writer may use the first person), might feel a little restive under this repression, but affection for our parents was so strong that we desired not to grieve them, and confidence in their judgment produced a ready acquiescence therein. The next time the queries were answered in our hearing, we would feel much interest in listening for the particular point at which we had come so near sliding off; and, possibly, some concerned Friend would feel moved to extend a word of caution or encouragement in that very particular. It might have been a matter of dress, of amusement, of reading a novel, or of missing a mid-week meeting. But, whatever it was, the subsequent reward so far exceeded the temporary cross, that we would feel deeply grateful for the favor of having wise and faithful parents who were capable of guiding our inexperienced feet in the pathway that would lead to peace.

Having been reared under such discipline, and surrounded by such influences, is it not to be expected that we

should be deeply rooted in our attachment to the good old ways by which our parents and their parents set so much store. As a sequence to this early environment should we not desire to pass on to posterity these usages, as well as our principles, in their pristine purity, when we feel that by so doing, we are giving to those who are to follow us, that which will help to preserve their integrity and, in after years, add much to the sum of their happiness? Those that are able to enter into sympathy with us who are old, and who turn to our beloved Society for strength and comfort, may appreciate our distress on account of the *modern innovations* which may be termed the "Trials of Conservative Friends."

It might seem tedious to enumerate *all* of these new departures, so I will, in the present article, limit the number to six, and these are, probably, the most serious that we now have to lament.

(1) The disposition to treat lightly the non-attendance of our mid-week meetings. In many places these meetings have been discontinued, while those on First-days are still held, and, what is still more discouraging, the members who habitually neglect them are appointed to some of the most important services in the Yearly Meeting.

(2) The tendency to argument rather than to weighty deliberation in our business meetings. This argumentative spirit is alarmingly on the increase; and some of the speeches are so light that they might be called frivolous, or perhaps witty, if delivered in a lyceum.

(3) The desire on the part of some of our members to be altering and revising the Discipline. The experience that some of our Yearly Meetings have passed through, in this particular, ought to serve as a warning to the others, and to teach all that it is dangerous business to tamper with the only code of law that governs us as a body, and that the more we alter it, the less our members—especially the young—will be likely to respect it.

(4) The disposition to hunt work outside of the Society rather than to keep all things in proper order in our own household. There are many dangers lurking beneath the surface idea of activity in "philanthropic" (it might better be called *beneficent*) work. It is cumulative in its tendency, conducive to vanity in the workers, and likely to lead into much worldly mixture. We may have a duty to perform, as well as an inclination to gratify, in extending a helping hand to a fellow-being who is in affliction or degradation; but when we allow the organizations formed for the purpose of giving such relief, to encroach upon our religious meetings, and to prevent us from "getting into the quiet," we give to the auxiliary association a place that was not intended for it to occupy when the Yearly Meeting acknowledged it as a part of the body, and thereby became responsible for its proceedings.

(5) A disposition to call in question, and even to deny the doctrinal tenets promulgated by the early Friends, and to substitute in lieu thereof the sentiments of the modern Rationalists. To say that the Friends in this day are more enlightened than were Fox, Penn, Pennington, Barclay and Woolman: that the light of *to-day* is the one for us to follow, even though it may seem to be more intellectual than religious. The snares lying in this path are all the more dangerous because hidden; the natural man, unable to detect them, views the path complacently, and pronounces it to be both safe and pleasant.

(6) Last, not least, is the growing inclination to use our meetings for worship (?) as opportunities for the delivery of popular lectures. Oh! the weakness that this practice has brought upon us as a Society, and the distress that it has occasioned in the minds of conservative Friends. Our ideal—certainly our profession—of gospel ministry is a very high one; and whenever a man or a woman breaks the silence in one of our meetings for worship, it should be

with a grave sense of the responsibility assumed, and of the danger of burdening the living members. If the instrument be not clothed with gospel authority, the communication will be likely to bring death over the assembly, even though it may afford entertainment to the worldly portion of it.

If those who are so favorable to changes, and who are so zealous in advocating agitation, could have a realizing sense of the suffering they are imposing on the burden bearers, they would probably halt in their activity long enough to inquire seriously within themselves, whether or not it is *just* to force new things upon those who have so decided a preference for the old, and who feel that they cannot perform true worship, neither can they get into the quiet in a meeting for Discipline, in the midst of so much confusion. The voice is still and small, and we must be *quiet* before we can hear it; such, at least, is the conviction of conservative Friends.

H.

Philadelphia, Pa., 2 mo. 5, 1894.

LABOR ON.

*"Cumbered with much serving,"
"Troubled about many things."*

Our Saviour asks no service hard,
Which leaves no time for prayer;
For sitting lowly at His feet,
And waiting for Him there.

Our Saviour asks our willing ear,
Attention closely given;
A mind that holds the lesson dear
He teaches us of Heaven.

Our Saviour gives the silence deep,
Which stills earth's Babel noise;
He doth that soul in quiet keep
Who loves serener joys.

'Tis then our hearts with His can meet
In fellowship, unknown
Except by watchers at His feet
Who worship Him alone.

Who know Him as their truest Friend,
Their Counsellor and Guide,
Esteeming ever what He saith
Worth more than all beside.

To some He saith, "Arise and fight
The wrongs that men endure."
His Spirit will endure with might
And keep the motive pure.

Self must be slain, in all we do
God's glory, not our own
Be sought; and all the merit too
Be given to Him alone.

To some He saith, "Sit lonely here
And suffer and be still,
Nor question thou My wisdom child,
Since 'tis My Holy Will."

We question not the Saviour's love,
His purposes unfold
From our life's tangled troubled web
In threads of purest gold.

An active life, a busy mind,
Christ's blessing doth receive,
If dedicated unto God,
By those who Him believe.

Our callings and our varied gifts,
If taken from His hand,
And used as talents for His praise,
Approved of Him will stand.

Yet it is well, the better part,
Like Mary, oft to choose
The perfect trust, the loving heart,
Christ never will refuse.

And careful be for nothing here,
Let all our wants be known
With thanks, with praise, and by prayer,
Christ makes our grief His own.

Now, gently soothe our murmurings, Lord!
Calm thou each troubled breast,
Teach Thy tired children to repose,
And lean on Thee for Rest.

MARGARET FELLOWS, England.

IN THE SPRING FIELDS.

There dwells a spirit in the budding year—
As motherhood doth beautify the face—
That even lends these barren glebes a grace
And fills grey hours with beauty that were drear

And bleak when the loud, storming March was here;

A glamour that the thrilled heart dimly traces
In swelling boughs and soft wet windy spaces,
And sunlands where the chattering birds make cheer.

I tread the uplands where the wind's footfalls
Stir leaves in gusty hollows, autumn's urns.
Seaward the river's shining breast ex-wards,
High in the windy pines a lone crow calls,
And far below some patient ploughman turns
His great black furrow over steaming lands.

—W. W. CAMPBELL, Ontario.

Young Friends' Review

A SEMI-MONTHLY,

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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TERMS—Per Year, 75c. Single Numbers, 4c.

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

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 express order, drawn payable at London, Ont. 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. Money sent by mail will be at risk of sender, unless registered.

We do not object to publishing the communication, "The Trials of Conservative Friends," which appears in this number. Not that we agree with all that it contains, for we often differ with views expressed in the REVIEW, but because we love freedom of expression, and the liberty of holding diverse views without the imputation of insincerity. Continual progress is manifestly the law of the universe, but that progress must necessarily be gradual. The conservatism that can brook no changes and the radicalism that would overturn all, (and these views may be held in all sincerity), are alike detrimental to true progress. We are

too apt to question the sincerity and honesty of those who differ with us, especially in religious matters, in which we *should* certainly show the greatest love and charity. Each individual's highest and truest guide is the light of divine truth, and this adapts itself to man's changing conditions. If we are to be the children of the Light, we believe we must recognize that above and superior to the scriptures was and is the Holy Spirit, that above and superior to the man, Jesus Christ, was God the Father, and that above and superior to George Fox and our Discipline is the Light of Divine Truth to each individual soul of to-day. All who dwell in this Light dwell in unity and in true fellowship, and *progress* will be made along the lines of God's purposes. We rejoice in many of the signs of progress in our Society and plead for unity, harmony and tolerance in our efforts upward and onward. We cannot believe that all conservatism is a hindrance in our development, nor that all changes are away from the Truth. Many of our burdens are unnecessarily carried.

While the subject of "The Conscience" is claiming the attention of the readers of the REVIEW, we might add our own impressions regarding it, and thus, perchance, help some to a clearer and truer conception of the term. Some years ago I read an admirable lecture, by Joseph Cook, entitled "Is Conscience Infallible?" Admirable if I were to make the term "Conscience" synonymous with "Inner Light." But this I cannot persuade myself to do. Joseph Cook answered the question in the affirmative. I remember that he said, "An erring conscience is a chimerica." Now, this is a confounding of *Conscience* with the *Inner Light*. Infallibility is a characteristic of the latter, but not necessarily, as I understand it, of conscience. If conscience were infallible how could we use, as the Bible does, such adjectives qualifying it as, seared, evil, defiled, etc. Surely they cannot be associated with anything in-

fallible. It were absurd to connect them with the Inner Light.

Conscience is a stream of water, it may be as clear as crystal or it may become tainted. The Inner Light is a sunbeam; it is proof absolute against all defilement.

Conscience, as I understand the word, means the highest judgment concerning truth and right that man can arrive at by his natural powers, unaided by higher intelligence. Inner Light is this higher intelligence revealing in man the *absolute* truth, and never erring, for it is God's voice.

Conscience is the human, and, partakes of human fallibility. Inner Light is the divine, and partakes of the intallibility of God.

The judgments of conscience are true only so long as it is illumined by, and one with, the Inner Light.

Let us not say that our society is founded upon the shifting judgments of conscience, but upon the immovable rock of the Inner Light.

A petition for the abolition of the death penalty was presented to the Governor, the Senate and the Assembly of the State of New York, on the 10th of last month, from 17 out of 22 of the Monthly Meetings belonging to N. Y. Yearly Meeting, as follows:

ESTEEMED FRIENDS,—We believe the Death Penalty, as a punishment for crime, or as a protection to society from criminal acts, is unworthy of longer continuance in an enlightened and Christian nation, and totally inadequate for the purpose intended.

First,—Because a conscientious regard for the value of human life prevents many of our best citizens from serving on juries where human life is at stake in the penalty imposed, thus striking from our juries those best calculated to give the prisoner a fair and impartial trial, thus causing the person on trial for murder to have less chance of having his case fairly considered than where no death penalty is involved.

Second,—Because it is much more difficult and expensive to secure conviction where the death of the prisoner is involved than it is where the penalty is imprisonment.

Third,—Because investigation has abundantly proved that certainty of punishment is much more effectual in the restraint of the criminal than extreme severity with greater chances of securing escape from the results of criminal action.

Believing that we have no right to take that human life which we have no power to restore, either as individuals or as a collection of individuals in a governmental capacity, we respectfully, yet earnestly, petition your honorable body, "The Legislature of the State of New York," to make the crime of murder in the first degree punishable by imprisonment for life, instead of the penalty of death.

We have been asked by a Canadian Friend: "How is it that Friends in Canada are being so frequently appealed to for funds to aid in civilizing the Indians of the United States, or in educating their colored people? Is it not the duty of the Government to provide for these people in way of education, and in the protection of their rights? We in Canada, with but five millions of a population, are providing for one half as many Indians as there are in the United States, and are doing it satisfactorily, without asking aid from any one. Should not the United States do the same? We Canadians have a school system which is within the reach of all, and is largely free to all. Is it just to expect us to contribute for the education of the children of the States too?" Perhaps some American Friend can answer these questions better than we can.

BORN.

ZAVITZ.—At Coldstream, third mo. 15, 1894; to Edgar M. and Azina Zavitz, a daughter, who is named Mary Camilla.

DIED.

HOLLINGSHEAD.—At the residence of her parents, Farmington, N. Y., 2nd mo. 25th, 1894, Lizzie, only child of George B. and Mary A. P. Hollingshead, and granddaughter of Elizabeth K. Phillips, aged 16 years.

BARMORE.—At Lincoln, Neb., on 3rd mo. 10th, 1894, Philip Barmore, formerly of Dutchess county, New York, in the 72nd year of his age, an esteemed member of Genoa Monthly Meeting, Nebraska.

FOR THE YOUNG FRIENDS' REVIEW.

FROM MARIETTA, IOWA.

Our Monthly Meeting met 3rd mo. 10th.

The business seemed to be transacted in harmony. The Meeting is very small. Our friend, Thomas Hogue, from Webster City, Iowa, was with us at this time, and expressed a desire that we should love one another, and learn not to depend upon man, but upon our Heavenly Father for counsel and support in all times. He thought that human sympathy is a great help and comfort to us, but we must ever learn to depend upon our Heavenly Father alone.

Again, First-day morning, he favored us with words of comfort and cheer, his text being, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

A parlor meeting was held in the evening, at the home of Lewis Pyle, a goodly number being present. Thomas then delivered an address upon the portion of Scripture contained in 2nd Cor. 12th chapter, from 2nd to the 4th verses inclusive, showing, as he believed, the three heavens spoken of to be three stages of growth in our human experience.

I hope all Friends, who visit us from time to time, realize how we appreciate their labors of love in our little struggling Meetings.

Our Friends, Benjamin and Lauretta Nichols, with their fami'y, have moved from this Meeting to Huntington, Ind. We feel their loss very deeply, but trust that our loss may be others gain.

It seems to me that one of the important lessons that we all need to learn, is to ever strive to have and show a spirit of love and toleration for those who differ from us in their religious views as well as in other matters. I believe when people show by their lives that they are guided by the Divine light in the soul, it ever becomes a duty to try to understand the message they have to give to their fellow men, and, in this way, be able to make more rapid growth in the spiritual life, for it was said by one long ago: "It is by their fruits ye shall know them." We look about us and see the darkened condition of many of our fellow beings, and the question must come to each and every one of us, are we striving, by looking about us to learn all that we can, from those who have climbed higher up toward the mountain tops. For it seems to me we may learn, to a great extent, of those who have passed up and on in the religious life. They stir up our minds to a realization that to a degree we, too, are dwelling in darkness.

We need not always be going back eighteen hundred years for a pattern, nay verily, we may see them all around us in our present life, ever reaching out their hands to us, striving to help us up and on to a higher plane of Christian experience. O may we young people humble our hearts and be willing to follow the Divine promptings, and may it be the desire of all to pass from darkness into light. A. M. S.

AN ESSAY.

An essay on the text "Every plant which my Heavenly Father hath not planted shall be rooted out." Read by Louisa H. Woodman, at Wrightstown F. D. School, 11-5-1893

How carefully we prepare the soil for the seed we intend planting. How jealously we guard the tenderling else the growth of stronger and more vigorous plants will check it or smother its life entirely. Then, to insure proper growth the whole season, we stimulate our little plant with fertilizers;

that the tiny rootlets may derive proper nourishment from the soil, we keep it mellow by constant loosening up. Thus we leave it to mature when we harvest and house it for our future maintenance. The loom must be in perfect condition or else the cloth will be imperfectly woven. And the manufacturer carefully scans each piece, throwing those aside that are imperfect, before he places his goods on the market.

The ship must be pronounced seaworthy ere she can embark on her voyage. The locomotive is carefully inspected while undergoing construction that there be no flaws in its mechanism to cause the loss of life later.

We need only to note with what vigilance the Boards of Health of our cities have worked to keep all cholera germs rooted out. How every means is resorted to, to keep the fever from spreading throughout our southern States. Thus all the time we are rooting out such plants as are destructive to life, health and prosperity. Alas! too often in doing these we neglect the plants to which Jesus has reference when he says, "Every plant which my Heavenly Father hath not planted shall be rooted out." "It is not that which goeth into the mouth that defileth man, but that which cometh out; that which goeth into the mouth nourisheth the body, but that which cometh out, cometh from the heart." These are evil thoughts followed by evil actions. The plant known as "The Light" or "The Guiding Star" is small and tender, and we need to exert constant care and watchfulness over ourselves, else it becomes overgrown with plants that leadeth not to the Father. In our Discipline we are cautioned against tale-bearing and detraction. They remind me of those two persistent plants in our gardens, known as pursely and chickweed, when once rooted they keep on and on. We are too often ready to listen to something which detracts another in our estimation. We so often are ready to repeat and repeat, till like

those weeds, they have assumed wonderful proportions. Our text does not intend that we shall root out evil for ourselves alone, but we must help others to see the right. Help to raise a fallen brother, work to root out the temptations that are around him and teach him to find the path of righteousness. A plant called intemperance, resulting in excessive use of alcoholic stimulants is vigorous in its growth, and far reaching in its work of destruction. It forms a basis for many other plants of besetting sin. Murder, theft, and gambling, poverty and ruin, are only a few belonging to its family. Surely, this is no plant of our Father's planting? Then *root* it out. Make His garden an Eden.

PHILANTHROPIC STUDY IN LOBO F. D. SCHOOL.

The question, "How do you carry on your philanthropic study in connection with your F. D. School work?" has often been asked, and I have been requested to explain *how* through the REVIEW. Two years ago now, we organized for the purpose by dividing the work into four branches, under the four primary captions, viz., Temperance, Impure Literature, Peace and Arbitration, and Prison Reform. Connected with each of these were one or two as secondary subjects. We selected four secretaries to have charge, one of each division, whose duty it was to have prepared a proper programme for each meeting. The school was divided into four parts, each secretary choosing a part, and each division being responsible for its particular meeting. The meetings are held upon the last First-day of each quarter. As one hour is not sufficient, we meet in the afternoon on that day, and the time occupied is about two hours. The programme consists of sentiments, readings, recitations, essays or papers, addresses and discussions, all bearing upon those subjects of philanthropic work chosen for the day. These meetings have

been successfully carried on for two years here. They have been well attended, and considerable interest has been created in the subjects taken up. We are satisfied that such work can be successfully carried on in connection with our F. D. Schools. It adds variety, and it is said that "variety is the spice of life," and it is so largely with children. It promotes and perhaps creates in the child mind a love for and a knowledge of a branch of duty, which, in later years, should be useful, and beneficial to the individual and to mankind. S. P. Z.

LIFE THOUGHTS.

Is it not curious how some little things will put to flight some of our noblest and best thoughts? I have often, when on the point of transfixing some exquisite gems of the mind, had them dissipated and, perhaps, forever lost, by such trivial things as the ringing of the door bell, etc.

The comparison comes to me that it is very much like a beautiful landscape. Have you not noticed, sometimes, especially in the evening, when the shadows are lengthening over the land, and the setting sun is shedding an effulgent glow over the scene. Have you not observed how the beauty of the scene is continually shifting? One instant the sun strikes an arrow of light on some distant water, transforming it into a bar of silver apparently. Then its golden beams are flashed athwart some old ruins, daintily touching it here and there with a gilding that is Divine. The king of day gives a parting shot with a golden arrow at some gnarled old oak, and then sinks to rest, leaving a halo of glory behind him. And what magnificent sunsets! a foretaste of the glories that are to come. The beauty of it is indescribable. And then the twilight comes on, so softly that it rivals even the footsteps of a gentle maiden. I feel very humble, at times, when I realize that I am standing, merely on the threshold of

unbounded worlds of knowledge, and to know that this earth is only an atom in the universe and, that worlds without end are perhaps just as beautiful as ours and possibly more so, that a feeling of solemnity and awe comes over me that seems to swallow me up in the love of the Divine.

And so it is with my thoughts, they come flitting before me when I am about my daily business, linger for awhile, and then are gone; sometimes they can be coaxed back when I get paper and pencil ready, but the freshness and crispness is gone. At night our thoughts are unusually prolific and, oftentimes, clothed with a nobility of expression that is sublime. I think to myself I shall surely remember them well enough to write them down in the morning, but when the light of day comes, they usually vanish as with the morning dew. Our thoughts seem to be the children of our brain, and their birth requires instant attention if we would keep them with us.

WM. W. COCKS.

Mendon Centre, N. Y., 3, 15, 1894.

THE SPIRITUAL GIFT.

The term "spiritual gift," like the term "inspiration," seems to carry to most minds something of mystery in its meaning. When we use it as applying to the ministry among Friends, we mean that those who possess it are chosen people through whom divine messages are sent to those not so gifted. I cannot think there is anything mysterious or supernatural about it, for, after all, the supernatural is only that which we in our shortsightedness fail to understand.

Hence, it seems to me, that the spiritual gift, by which I understand that power which gives one a keen perception of the feelings and needs of others, and enables him to administer advice and comfort, is no more rare or remarkable than other gifts. I should, however, call it greater than those, in that its influence for good is more far-reaching.

But is it more wonderful or mysterious than the gift of music, so strong in Beethoven, Mozart, Schumann; than the gift of song, so powerful in Jenny Lind and Patti; than "the breathing might of the immortal marble" possessed by Michael Angelo; the gift of poetry which made our own Whittier so dear to us; the power to hold thousands spell-bound by the fine delivery of noble words, as George William Curtis did; the talent for leading great armies that Napoleon had; or the gift of statesmanship of Webster and Clay?

Are they not all from the same great source, that uncreatable and indestructible force which we call God?

The spiritual gift is greater than these, because it may contain them or may work through them, but it is certainly not more strange, more mysterious.

They are all simply parts of the great vital and moral force, which is in everything—which is everything. It is the loving heart which speaks comfort to the troubled, and points to that higher life of unselfishness which alone can give rest to the world-tossed soul. It is the inspiring swell of the great organ in Grace Church, when it pours forth one of Beethoven's Sonatas or Mozart's Fantasia. It is the beautiful poem, breathed by our poet, when he said:

"O Love! O Life! Our faith and sight,
Thy presence maketh one;
As through transfigured clouds of white
We trace the noonday sun.

"So to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in thee, the fatherhood,
And heart of God revealed.

"We faintly hear, we dimly see,
In differing phrase we pray,
But dim or clear, we own to Thee,
The Light, the Truth, the Way."

It is the beautiful marble image shaped by the immortal Michael Angelo. And it is those hands of his which did the shaping.

It is all these and more. It is ourselves striving for strength to make our

days good days; to cultivate the gifts with which we are endowed—whatever they be.

Jesus possessed the spiritual gift to perfection. He understood the sorrows and troubles of those around him, and he said "Come unto me and I will give you rest." All possess the spiritual gifts who can speak comfort and lead to that higher life—the life that holds itself above trials, but not out of sympathy with them,—the life lived by Lucretia Mott which made it possible for her to bear the brunt of antagonisms with serenity during the anti-slavery times; the life of Fox and his followers who bore imprisonment and torture, and yet were happy.

This greatest gift can be cultivated, I believe, as those others can which I have mentioned. We can follow no regular course as the student of music does, but the methods are somewhat similar. The musician spends his days and months and years working to make himself better in this one thing. He makes every minute of practice mean something. He makes use of every opportunity to add to his musical education. The spiritual gifts increase under a similar treatment. If we keep ourselves alive to the needs of those around us, and use every opportunity to help them, to comfort them, day after day, year after year, our power for good will become greater and our gift—this greatest gift to mankind—will be increased.

MARIANNA S. RAWSON.
New York City.

Give me a positive character with a positive faith, positive opinions and positive actions, though frequently in error, rather than a negative character, with a doubting faith, wavering opinions, undecided actions and faintness of heart. Something is better than nothing.—*C. Simmons.*

No woman is educated who is not equal to the successful management of a family.—*Burnap.*

WED TO ART.

BY MRS M. L. RAYNE.

"I can never paint a picture ;"
 So she said,
 And she cut in twain the canvas
 She had spread ;
 Put her paints and brushes by,
 Had one little harmless cry,
 Still she said, "Resolved am I
 Art to wed."

"So I'll write a wondrous poem
 To the moon,
 When it shines in solemn splendor
 At night's noon.
 Though I paint not, I can write,
 Now my poem I'll indite,"
 And she rhymed the livelong night,
 "Moon—rune—spoon."

But she ne'er became a poet—
 Her young head
 Had sufficient sense to know it,
 So she said :
 "Since I've missed the muse of song,
 And to art may not belong,
 Would it then be very wrong,
 Jim to wed ?"

Now she makes her home a picture—
 Cunning art !
 Lives a tender poem daily,
 Fame apart.
 Better these than written rune,
 Rhymed harmoniously with spoon.
 Poems of love's honeymoon,
 Of the heart.
 —From *Detroit Free Press*.

CHICAGO NOTES.

"These hard times affect every line of business," said an undertaker with a large local patronage.

"How does it affect your business ?" was asked.

"The death-rate is always higher in good times. In dull times, people deny themselves of many things that do them injury. They remain at home and are not given to dissipation nearly so much in hard times."

"What of the cases of starvation during the present depression ?"

"There are none," was the reply.

The above contains food for thought, which I have never seen considered by any statistician, due to the varying conditions and lack of definite periods

to make comparison. There is, doubtless, much truth in the above. The present business depression should teach a valuable lesson on the importance of frugality and temperance. The progress made from one generation to another, in the slums, is hardly perceptible. All influence for good must come from without.

The mission kindergarten schools that are in operation, are giving very satisfactory reports. The children of poor parents must receive their education before they have a commercial value placed upon them, which is at a tender age.

We have read with interest, the advance made in favor of Prohibition in Canada. No one looks with a critic's eye upon the great tidal wave that has swept over our northern neighbor. We have no objection to Canada "bringing temperance into politics," but were the REVIEW published this side our northern boundary, it would have been severely criticized for making any comment upon this righteous movement. It is very clear that prejudice still predominates over reason. Were it otherwise, the two old parties would be compelled to lay aside that partizan hatred which has pitted race against race ; nationality against nationality, and vocation against vocation, to such a degree that religious organizations are powerless to act and equally guilty as the outside world. What is good for Canada is not too good for us. Those guilty of being connected with the iniquitous business are : the voter, legislator, manufacturer, dealer, and consumer. They are guilty in the order named. The voter instructs or makes the others possible to him ; the self-interest does not appeal so strongly, and the power to resist is greater. The dealer, who knows nothing else, and perhaps, generations before him were in the business, cannot be so susceptible of moral consciousness as the average voter. I trust the REVIEW will con-

tinue to be fearless and ever ready to encourage the young members to stand firm for what they believe to be right. Their voices should be heard in our business meetings and elsewhere in interest of every reform. C. E. L.

BE KIND.

It is by being kind that happiness is experienced and enjoyed. Then if we would be happy let us not be too selfish, but be willing to deny ourselves sometimes for the good of others, and thereby receive a blessing ourselves, "for it is more blessed to give than to receive," but, "by withholding more than is meet tendeth to poverty"; that is, our happiness is curtailed or not enjoyed so much as if we were more liberal.

Our great pattern and law-giver has given us a noble example on this subject, as he, whilst in the human form, preferred to lay down his natural life rather than join in with the selfishness of the wicked Jews, and to show to the world that "Greater love hath no man than this, that he give or lay down his life for his friends." Now love produces kindness, a trait in his character which he was continually endeavoring to inculcate in his disciples and listeners. A new commandment, says he, I give unto you "That ye love one another," out of which grow all the Heavenly virtues, such as "Doing unto others as ye would that they do unto you," "Do justly, love mercy, walk humbly," "Doing good for evil," etc., all of which will be obeyed if under the influence of the holy spirit of kindness or love; for the spirit of the blessed Jesus is the spirit of love and kindness one towards another. It is a holy spirit and known by that name, and corresponds to what is called the light in us some times, and as our physical bodies should be influenced to act as this power dictates we come under the direction, control or guidance of God's law and become heirs of God and joint heirs with Jesus Christ, because we are

then engrafted as a branch onto the main vine, and partake of the nature of the main vine, and produce the good fruit of kindness and love to those around us to the contentment and enjoyment of ourselves, whilst in this state of being and giving us also a consciousness of having done our Heavenly Father's will, who will meet or give to us according as what we have done in this life may entitle us unto. Happy, indeed, will we then be, if we may hear, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make the ruler over more." ANONYMOUS.
Terre Haute, Ind., 3rd mo. 5, 1894.

A PRINCE OF NEWFOUNDLAND.

The shower had ceased, but the city street
Was flooded still with drenching rain,
Though men and horses with hurrying feet
Swept on their busy ways again.

The gutter ran like a river deep ;
By the clean-washed pavement fast it rushed
As out of the spouts with a dash and a leap
The singing, sparkling water gushed.

A little kitten with ribbon blue
Crossed over the way to the gutter's brink ;
With many a wistful, plaintiff mew,
She seemed at the edge to shudder and shrink.

And there she stood while her piteous cries
Were all unheard by the heedless throng,
Looking across with such longing eyes ;
But the torrent was all too swift and strong.

Up the street, o'er the pavements wide,
Wandered our *Prince from Newfoundland*,
Stately and careless and dignified,
Gazing about him on either hand.

The sun shone out on his glossy coat,
And his beautiful eyes, soft and brown,
With quiet, observant glance took note
Of all that was passing him, up and down.

He heard the kitten that wailed and mewed,
Stopped to look and investigate,
The whole situation understood,
And went at once to the rescue straight.

Calmly out into the street walked he,
Up to the poor little trembling waif,
Lifted her gently and carefully,
And carried her over the water safe.

And set her down on the longed-for shore,
Licked her soft coat with a kind caress,
Left her and went on his way once more,
The picture of noble thoughtfulness.

Only a dog and cat, you say?
Could a human being understand
And be more kind in a human way
Than this fine old *Prince of Newfoundland*?

O children dear, 'tis a lesson sweet:
If a poor dumb dog so wise can be,
We should be gentle enough to treat
All creatures with kindness and courtesy.

For surely among us there is not one!
Who such an example could withstand;
Who would wish in goodness to be outdone
By a princely dog from Newfoundland?
—*Celia Thaxter, in Harper's Young People.*

The simple heart that freely asks in
love obtains.—*Whittier.*

NOTICE!

Genesee First-day School Association, at its meeting last year, appointed a large Committee, the members of which were to give encouragement to the First day School work in their own neighborhoods, or elsewhere, as way opened. We hope they will not be unmindful of the appointment. There seems to be room for some new schools within our limits, as well as need of encouragement to those already in existence. We hope to have all our schools fully reported to our next Association, which will be speedily followed by the General Conference. SAMUEL P. ZAVITZ } Clerks.
AUGUSTA SCHOOLEY. }

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GEORGE L. MARIS, PRINCIPAL.

SPECIAL NOTICE!

The Eighth Conference of Friends'
Union for Philanthropic Labor

WILL MEET AT THE

MOUNTAIN INSTITUTE, CHAPPAQUA, N.Y.

The 13th of 8th Month, 1894.

The Committee of Arrangements, desiring to have all the subjects presented in their various aspects, invite Friends to contribute papers on any phase of Philanthropic Labor, or make propositions or suggestions in regard to future work. No paper to exceed fifteen minutes in reading. All papers to be received by the undersigned not later than the 1st of 5th month.

J. W. HUTCHINSON, Chairman

650 Columbus Ave., New York.

3rd mo. 5th, 1894.

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