

seen it he never will wish for it; if he has already become corrupted by it, he may continue corrupt; he may recover. To charge a young man to beware of entering a saloon may make him want to go in to see what he is to beware of; but if you abolish the thing that floats the saloon it doesn't exist, and has no attractions.

"To prohibit by law what the executive force of the Government may not be able to immediately and entirely stop, is bad, because it makes criminals of otherwise law-abiding citizens." That saying makes me tired. What shall we do then, reduce the number of criminals by repealing the laws most frequently broken? That would be making men moral by law with a vengeance. When the manufacturer and dispenser of any article is a nuisance because of the bad effect of that article upon the community, making his business unlawful, makes him a criminal if he continues in it. The only difference it makes to the community is that it can rid itself more easily of the nuisance. The thing he does is just as bad whether it is legal or illegal.

"Half a loaf is better than no bread," but I do get woefully tired of the misapplication of this truth. We hear this from the infatuated follower of the high license Will-o'-the-wisp. Overhaul your current history and see if you can find one instance in which high license—even the Omaha \$1,000 fee—has made any permanent reduction in the quantity of liquor made and consumed. Sometimes certain prohibitive features accompany the high license and do a little good. But any measure that receives the support of brewers and distillers should be looked upon askance by good temperance people. All such you will find ready to accept greedily any crumbs, even of bread, that may be offered. But we ask for bread and you give us a stone, and complain because we do not swallow it with thanks.

"Prohibition is all right as an ideal, but it isn't practicable, and therefore I'll none of it," is another. Nothing

is ever practicable until some one makes it so. I may sit down and wait for the time to ripen, or I may stir round and help to make it ripe. If every one sits down the time will never come. Fortunately, some won't sit down, and so, after years of waiting and hanging back, the time comes for us to rush in at the finish, throw up our hats and shout, not seeing that if all who were eagerly or patiently waiting the end, had rushed in earlier in the day the end would have come just that much sooner.

But the thing that takes the starch out of me most of all is the assertion that extremists do a cause more harm than good. The ante-bellum abolitionists were of that sort. William Lloyd Garrison, when he said, "I will be as harsh as truth, and as uncompromising as justice. I will not retract, I will not equivocate, I will not retreat a single inch, and *I will be heard*," was preaching immediate abolition, and was doing his cause incalculable harm—wasn't he?

The only way to conquer the devil is to force him to open fight. You can't wear him out, you can't outwit him, and the sooner you can provoke him to battle, the sooner will come the victory. And when the opportunity of closing with him comes, don't stand off with a long double-jointed spear, and *poke*, but get as near to the foe as possible, and *strike to kill*.

EDWARD B. RAWSON.

ORIGIN OF THE DRESS WORN BY EARLY FRIENDS.

Prepared by Hannah M. Worley, for the Media, Pa. Friends' Association.

No peculiarity of dress has ever been prescribed by the Society of Friends. The first members of our Society wore the dress then common among serious and religious people of England, but much more simple than that worn in fashionable circles, and when in the reign of Charles II. the nation became infected with a passion