

men encouraged the women to do the same. This was the chivalry for which the world has waited. Do not let us assume that it was, even then, wholly new in thought, for it was as old as Plato's Republic. But here were the first men who stood for it. In the United States the women's business meetings date back to 1683. It was very natural for women thus nurtured to reason that if there were equality and liberty in the higher walks of life it must extend down through all the minor ways of progress, and we therefore should never have been surprised to find these women among the most advanced in asserting it to be the unmistakable birthright of women to do anything which God gave them power to do in any field to which they were called by the voice in their own souls. What wonder that they came down from the mountains to labor in the valleys; that Elizabeth Fry went into the horrors of Newgate prison; that Abby Kelley Foster pleaded for the "cruelly outraged slave woman," and that Lucretia Mott went to that London Convention which barred her out. It was this fervency of spirit, relieved from suppression; this abandonment of soul to the great cause of freedom for the slave, that gave another impetus for the good that was to come into the world through womanly hands and womanly hearts, and through which all women were henceforth to be drawn toward a higher plane of thought and action. It was the seed of a movement fraught with world-wide significance, for in estimating the civilization of every nation there to-day exists no truer test than the status of its women. The men who committed the terrible Armenian massacres were the sons of mothers in Turkish harems, but while it is true that nations who do not accept light remain in bewildering darkness, it is as surely true that those who receive and follow must stand upon the grains of gold refined and garnered by those who have gone before to have their best increase. The new struggles on

with the old, and in the rubbing of one with the other the dross disappears. In this friction are laid the solid foundations of generally accepted truths. Time warns us that we may no longer tarry among the pleasant and beloved memories of a departing generation, but we may turn from them with a feeling of devout thankfulness for the blessedness that lingers about the simple name of the Society of Friends.

MARRIAGE AND DIVORCE.

The evils resulting from hasty marriages, as well as from equally hasty divorces, have induced many to query whether "Marriage is not indeed a failure," and in reflecting upon this subject I am led to the conclusion that there is as great need in this day that the testimony of the Society of Friends, in regard to this subject, should be held up with clearness before the people, as it is one of the few religious organizations that look upon marriage as a religious obligation, the assumption of which should only be after great deliberation, but which once assumed the ties thereof can only be severed by death. I have, therefore, thought that a resumé of the testimony, as it was held in the first rise of the Society, would be of interest as well as profit, and for this purpose I quote from the writings of Thomas Clarkson, himself a member of the Church of England, yet endued with the highest veneration for the principles and practices of Friends. In his portraiture of Quakerism he uses this language: "The Quakers differ from others in many of their regulations concerning this custom (marriage). They differ also in the manner of the celebration of it, and as they differ in these respects, so they experience generally a different result. The Quakers as a married, may be said to be a happy people, hence the details of scandal have rarely had it in their power to promulgate a Quaker adultery. Nor have the lawyers had an opportunity, in our public courts, of proclaim-