

We are, in my own view, shut up to the two courses of ceasing to write to any, or of writing to all. The former is the easier and the more cautious plan; but, if the latter can be agreed upon, it is clearly the pleasanter and more friendly. This involves an entire change of policy from that under which we have sent out deputations, and then decided for the "Fast" Friends. But what I would earnestly plead is that *there is no need for us to make every American difference our own.*

It is a tendency of American religious bodies to split up into independent organizations, and to prefer unrestricted freedom to the embarrassments and compromises of a partial unity. There are about thirty kinds of Presbyterians, and the same of Methodists, and even the Roman Church and the Salvation Army have split. What wonder that there are three main types of Friends?

Our race over there has lived through two centuries of hot summers; and as a result they are Englishmen who have in some respects acquired Southern characteristics to day. Philadelphia is in a more southern latitude than Naples or Madrid. The charming vivacity of American intercourse we all recognize. And, for love or for offence, their emotions are roused more quickly than ours. Their engaging enthusiasm, and warm-hearted friendship, so precious to those who are privileged to enjoy it, has its inevitable companion in like readiness of response, when the emotion is reversed. Things which English stolidity passes with a good humored shrug, and a trust in the healing effect of time, more easily become causes of quick resentment in America. Friends there told me they wondered at the plain spoken way we said things in London Yearly Meeting,—even in that so decorous an assembly,—and yet remained good friends. The Americans are a nervous people; their hot summer time, and lack of our long evening

twilight, have prevented the athletic life coming so easy and natural to them as it does to our boys and girls, whose nerves it assists to peace.

Everything has tended to make them strongly individual. The vast possibilities open to their enterprise, their eager forward look to conquests ever new over the earth and its products, their brave pioneer life, has developed self-reliance, and the unhesitating assertion of a man's own thoughts and ways.

All these matters may seem to be a far cry from Quaker separations; but they are thus elaborated in order to emphasize the fact that we shall do wisely to cease to feel bound to adopt one side as right and the other as wrong in any American dispute, past or present, but shall do well to continue, by recognizing both, to form yet one surviving link between them. A letter to all, clearly explaining our changed attitude, and accompanied by an offer to appoint correspondents, would be very generally responded to by those who bear the name of Friends. The reception of members by certificate, and of the credentials of ministers, might perhaps be left for each individual case to be decided on its merits. This is already done in the case of ministers from the Yearly Meetings we now write to, none of whom is necessarily endorsed by the Meeting for Sufferings. Removals from America, except of returning English Friends, are rare, and could easily be dealt with as they occurred. No course could, so clearly as this would, free us from any responsibility for decision on points of doctrine or practice on which differences have arisen. On the other hand partial treatment, by leaving out any, gives a stamp of approval to the others, which carries with it an onerous responsibility which we really cannot discharge. Our right position is to be responsible for nobody, but friendly to all.

In concluding this series of papers,