

leader of men. He taught and led more by his example than by anything else. Only God could have made an organization out of a scattered people held together by no outward bonds of rule and regulation." Our author then passes in review the persecutions of Friends in New England and other places, from which we quote: "The casual reader might imagine that New England and her Puritans would have extended a hearty welcome to the Quakers, but alas for the reality. It was but the working out of the old axiom, 'The letter killeth, the Spirit alone maketh alive.' There is no more relentless crushing juggernaut than a firmly held creed, out of which the Spirit had departed, and which maintains its rights by sole virtue of the letter. Into such a machine had the once persecuted Pilgrim Fathers and their descendants degenerated, and so the unfortunate Quakers found to their bitter cost. The year 1662 was a troublous one for the Quakers, owing to the declensions of John Perrot and his followers; the legality of Quaker marriages also came up. The Quakers had been in the habit of performing a simple ceremony among themselves, always keeping a full and accurate register. This question was fought out at length in court, and the verdict was in favor of the Quakers, the validity of whose marriages was then established forever.

The following reference to a characteristic incident is properly in this place: "An officer came and brought George before the magistrates, who accused him of denying God, the Church, and the Faith, and after much fruitless cross questioning they fell back on their never-failing argument, and offered him the oath. Again George explained his reasons for refusing to swear. How tired he must have got eternally explaining why he did and wouldn't do certain things; in this case he might as well have been talking to the walls for all the good it

did. He was allowed to return to Swarthmore Hall upon promising that he would appear at the forthcoming sessions. The inconsistency of this act does not appear to have struck the worthy Justices. Here was a man they had badgered for hours to try and get to take an oath that they well knew was not considered sacred by nine-tenths of those who glibly swore it, and then upon his simple word dismissed him without bail, in the fullest confidence that he would turn up at the appointed moment and attend his unjust trial and serve his unjust sentence. Yet so it was. A Quaker's word was as good as his bond any day, and well the people knew it." George was imprisoned at this time for more than a year, during which he occupied himself in building up and strengthening the faith of his fellow comrades by letters of warning and advice. It was never his idea to form a new sect or organize a religious body of workers. It formed itself, and once formed he was naturally looked up to as a leader, and forced into that position, so that when shut up in prison he had time and leisure to take a broad realizing view of society as a whole, and shortly after his release he was engaged in the establishment of Quarterly and Monthly Meetings for business, and how the men's and women's meetings for business should be ordered, and to see that their children were properly educated. It was at this time that he believed it was right for him to engage in marriage with Margaret Fell, and being laid before various Friends, both publicly and privately, as well as before all of her children, and as it was generally agreed that it was the Lord's will the wedding took place accordingly; Margaret being about fifty and George ten years her junior. We next find him engaged in a journey to the West Indies and the American colonies, in which service he was absent for two years. His missionary journey as a whole was a successful one. He