

principle, without having perhaps too much of its actual presence, the Greek ideal has inversely dropped too far out of sight. It may be well for the Society to remember that the State or community should secure a benefit to the individual and all well-disposed individuals, and should exist too for the benefit, in its true sense, of evil men as well; and on the other hand that the individual owes something to the State; that really his best interests are served in serving the interests of others, not only individually but collectively as a community or State. It is incumbent, therefore, upon us as individuals of a Society, to support that condition of State which best serves the peace, comfort and culture of all.

Friends, according to the Discipline, are certainly not encouraged to engage in public affairs, but to observe a somewhat agreeable and passive attitude towards the "powers that be." This probably accounts for part of our inactivity, but to me it is quite inconsistent with a fuller appreciation of our principles. If it still serves as a hindrance to any Friend to become more active in those public duties which count so much, possibly, for good government, it may be remembered that early Friends in England could not very well hold office owing to the oath of allegiance, and through the abuse of law and judges became, to some extent, outcasts, and reconciled to the situation. The idea of law and authority was associated with the idea of a monarch more than now, and the democratic idea, though prevailing as regards divine government and spiritual things, did not at that time fully grasp the sovereignty of the individual in temporal affairs in relation to the community as a unit. The influence of this period is still felt through our Discipline. In America the real position, rights and duties of the masses, are only beginning to be appreciated.

A Friend cannot escape responsibility whether he will or no. The fact

of his existence in the community makes a vote whether recorded or not. If he does not record his vote and use his influence in favor of good government, but abstains—his abstainment is a sure vote for bad government.

The economic conditions of mankind must receive the earnest attention of our Society. To no other Society should men look with more hopefulness for the solution of those problems, the unsolution of which is a standing menace to Society at large. The simple, earnest, persistent spreading of our principles broadcast, would produce an influence upon government, and an ameliorating effect upon the condition of labor.

The Society has an enormous field in which to work, and never was there a time more opportune to adapt itself to the needs of the age. We have done much for the peace of the world, but never was there a time in the temper of men or a period, in which we might so effectually labor to this laudable end. We should petition the powers, advocate the cause, and convince people of the error of the military system. Our voice should be heard against the spirit of militarism in this country and the effort to make it a part of the public school curriculum; and we should vote. The standing armies of Europe are a disgrace to the Society of Friends. Yes; I would have it felt as a sad commentary upon our influence. Had the early zeal and pious care of Friends continued without intermission, the political and governmental complexion of the world might be to-day of a brighter hue.

The spirit of gambling is rife in the land. Selfish, grasping, over-reaching methods in business is bringing in a state of things looking towards anarchy, and it is a reflection upon our Society, for what have we done with our influence?

We may have in our individual lives been exemplary, which is not to be underestimated, but it is not enough to be a set of "living pictures," to be