

under these circumstances, whose integrity proved inflexible in great political turmoil. Hitherto, so much has been done in the name of the people for personal ends! The people have at times become tremendously agitated over matters of little importance, and hordes of political parasites, elected as servants, have become masters, flattered their electors and carried off the "spoils." In one sense it is creditable to Friends that they have not "mixed up" in the politics of the country—it is creditable to their moral feelings, but duty comes in and demands that the responsibility of society, through its individuals, rests upon all alike. It is time that political plunder, class legislation, and party politics, should receive a check; that a man in private life cannot be said to be the paragon of honesty and uprightness, when, in public life, he is no better than a thief; that cunning deceit, bribery, and party tactics should not be taken for statesmanship; that the substance of the people should not be used up in enriching public men and in baldedash debates on much that is of a personal and party character, and has little to do with vital issues of state.

Yes! here is a work of a political kind for young Friends to do. And just here I may say that if in the previous part of this article the impression was formed that insufficient importance was attached to "individual faithfulness," allow me to observe that it is the lack of this faithfulness which is most to be deplored; and further, that through it alone is it possible for conditions of a political nature to which reference has been made, to improve. "Individual faithfulness" is a duty, and it is an ability worthy of the highest cultivation and out of which arises those generous measures that promote "liberty and the pursuit of happiness." It is that out of which is evolved the individual and collective efforts of men for the amelioration of the race.

"Mind your own business," as commonly expressed, does not always correspond to "individual faithfulness." A person may be best attending to "individual faithfulness" when he is concerned in the welfare of others, when he makes their interests his interest and concern. It is not to labor all for self; to acquire a position of satisfaction with one's self, a contentment that is not disturbed by the uncon-

fort and distress that surround other people. We cannot, in a considerable measure, be good without learning how. We cannot learn how in the fullest sense, without doing good. That is, we learn virtue by practicing it—as the old philosopher said, "You learn to play on the harp by playing on the harp."

"What worthy examples of this faithfulness we have. Men and women have endured suffering and death from the great love they bore the oppressed ones of earth, and those craving the light. Men have attended to individual faithfulness before now in matters that affected more than themselves. And when it comes to the political condition of a people, Friends, whenever they have entered into service, have not sacrificed their faithfulness but have stood as landmarks of probity, laboring with unselfish zeal for the lights and happiness of men.

Closely connected with this political view is a problem that needs and shall have some kind of a solution; and the sooner we become acquainted with it, the sooner and the better will a satisfactory result be obtained. What is the meaning of all these "strikes?" What is this talk about labor and capital? Why do politicians ever espouse the cause of the working man? Why do they loudly declare themselves the workingman's friend? What would be the use of this appeal at election times, if he didn't need a friend? And why should HE need a friend more than anyone else? Something must be wrong. Now, what is it and how is it to be removed? These are questions Friends must study with the rest of mankind, and answer. One would suppose that the genius of our principles would have evolved these questions long ago, as it did of slavery, principles that teach the brotherhood and in many respects the equality of man, questions that effect the homes and the happiness of all.

There is something, surely, individually and collectively for us to do. Let us divest ourselves of prejudice, and seek, untrammelled by the love of party, and in connection with that party, if possible, that may be more devoted to the state than to itself, to work into history a more dignified political tone. Let us become more acquainted with the elements that constitute society, and what are the inalienable rights of man. Let us foster broad and liberal views; discern, so far as possible, the necessi-