

passing from the earth, but as a sympathetic observer let him visit one of these meetings and he may see an epitomized history of a religious body which, more than any other, has identified itself with American history, from the time when the donning of their plain uniform of universal peace meant deadly peril to the wearer, to the present day whose liberal influence is sweeping away the characteristic features stamped upon the Society by persecution; from the time when he was noted for being most unlike the rest of Society to the time when he is losing individuality largely by Societies having adopted many of his original peculiarities. Take the matter of dress for instance; compare that of to-day with that worn when the disciples of Fox first protested against the ostentatious display of the period. We are all Quakers to-day contrasted with our ancestors of Charles II's time. In exchanging the fantastic gewgaws of to-day, we may have lost in pomp and glitter, but it seems to have been the mission of the Friends to show the world the difference between truth, worth and tinsel. Who thinks to-day of the magnificence of war compared with the misery and stagnation left behind it! Arbitration seems the first thought of nations and it is to Friends we owe the idea of arbitration; other contemporary reformers, however they might on other points, all agreed on the necessity of plunging the sword into any and all different views.

See that elderly Friend who wears his hat through meeting and at table: he lived nearer to the time when William Penn risked expulsion from his father's roof rather than remove his hat before his sovereign or sire, so great in that day was felt the necessity of protesting against the slavish spirit of the time, that would make a divinity of a king; that old-fashioned Friend lived nearer the time also when both puritan and churchman slavishly bowed to the tenets of their respective religions, the one voluptuous the other ascetic, but

both denying individual independence. Then, thank God! the Quaker put his hat on and kept it on, that we to-day might stand erect before church and state. The divinity of kings is a long dead superstition and the church no longer interferes with individual independence. The Friends' silent but sturdy protest has done its work and but few Friends nowadays wear their hats in meeting.

As the Friend's dress was a rebuke to vain display, and his custom of wearing his hat before all, howsoever high above him in the social scale, was a protest against servility, so his speech was aimed at the arrogance of the rich and powerful, who used a different form of speech in addressing inferiors. The Quaker's thee and thou, courageously used, however high the estate of the person addressed produced its effects. There is now no such distinction as existed when Penn, addressing a justice in court as thou was met by the enraged magistrate with, "Thou me! Thou my dog! I'll thou thy teeth down thy throat!"

The Friends' plain language of to-day is mainly a form of family familiarity.

To all those—and who is not of them?—who believe in equal rights for man and woman, the two rooms for business meetings found at all Friend's meeting houses speak of a time when woman had nothing to say on her own behalf and when it was left to a despised and obscure sect to place her on a level with the men of the society. It may not seem necessary to-day that the women should have a separate room in which to transact their share of the business of the society lest they should be overawed by the men, but this is another of the Friendly customs which stand as milestones marking the progress of society beyond a time when such measures were necessary. That the Friends' faith in women was fully justified by results need hardly be declared when we think of their illustrious women preachers, or go to-day