

Indians have been toward others who have treated them with bad faith, they have always been kindly and trustworthy toward Friends, whom they have recognized as their friends. While human history is read by men, the record of the exceptional, fraternal relation maintained by Friends with the Indians will be a most suggestive, honorable, and praiseworthy tradition.

PRISON REFORM.

In prison reform and in the humane movement for the abolition of the death penalty, Friends have also been pioneers and most influential helpers. George Fox, William Penn, and many of the early Friends were so often imprisoned, sometimes passing long periods in jail, for conscience sake, that they often became only too painfully familiar with the filthy and unwholesome condition of the prisons in which they were incarcerated, and which they made known to the authorities and to the general public.

The labors of Elizabeth Fry wrought a revolution in English prison management, and were influential throughout Europe in directing public attention to the urgent need of reform in prison administration. Her beneficent influence helped greatly to promote the thought that the true function of the prison is reformatory, as well as a punitive. Friends have been in earnest and constant in their opposition to the death penalty. Their labors in this direction have helped greatly in England and in this country to lessen the number of capital offences.

PEACE AND ARBITRATION.

Friends, from the beginning, have been actively identified with peace and arbitration and opposed to the war method of settling difficulties. Among themselves, when differences have arisen, care has been taken speedily to end them, rather by arbitration than by recourse to litigation or force. Thus have they, historically, led the way for the more modern movement indicative

of the growth of a higher civilization, in favor of arbitration, local, State, national, and international. By much suffering in times past Friends have attested their faith in the peace principle.

TEMPERANCE.

In connection with another of the world's great evils, in temperance, Friends have rendered signal service. As in the case of slavery, so with reference to intoxicants, much patient labor was required to overcome the force of traditional social drinking usages, and the love of gain which in some instances bound Friends to the evil drink traffic. While even now Friends are not always and everywhere clear all complicity with the still widely prevalent drink evil, it may be fairly assumed that they are much more nearly so than most other religious bodies. An intemperate Quaker or a Quaker rum-seller is, indeed, rarely known. As with the overthrow of slavery, so also in connection with the temperance reform Friends have been largely influential and helpful by their example and teaching with others beyond the limits of their own membership.

OATHS.

One of the severest contests Friends were called upon to undergo, to secure a recognition of the rights of conscience, was in connection with the disuse of oaths. The right of simple affirmation, which all Friends and others conscientiously opposed to the oath now enjoy, was secured through great individual suffering, persecution and loss.

OTHER CHARACTERISTICS.

Consonant with their view of the spirituality of religion, Friends have borne valuable testimony against a superstitious reverence for days, pompous ceremonies, titles, and titled offices, as at enmity with the simple truth, and derogatory to healthful self-respect in the individual. In simplicity, economy, and general thrift; in the recognized equality of women in