

marriage, and in order to comply with this formula Friends were accustomed to declare their intentions publicly in three consecutive Monthly Meetings, and after the legality of their marriages were fully established by the authority of law, this was continued until it became burdensome, when it was modified from time to time until the present practice has obtained, of leaving it optional for parties to declare their intentions publicly, in person or by paper, to the Meeting to which the woman belongs, but one time. The further enquiries in regard to clearness, and the proceedings thereunder, remain very much as at the first rise of the Society. In the matter of divorces but little need be said, as the pledge "until death shall separate us" precludes any necessity for rules governing this matter, though at least one of our disciplines makes this abatement "in extreme cases of persistent cruelty, rendering life insecure or the fulfillment of marriage vows by the injured party improper, legal separation without divorce is permitted."

GEO. S. TRUMAN.

Genoa, Neb., 5th mo. 27th, 1895.

1695—FLUSHING, L. I.—1895.

WHAT FRIENDS HAVE DONE FOR THE
WORLD.

Aaron M. Powell read a paper upon "What Friends Have Done for the World," of which the following is an abstract:

RELIGIOUS LIBERTY.

Their first great service was to achieve, for themselves and others, a larger measure of religious liberty. They were ostracised and persecuted alike by representatives of Church and State. Of the sufferings and hardships of this early martyr period this generation of Friends can have little conception. The persecution was perhaps more wholesale in England, but if possible, more violent in New England. There were upward of 4,200 Quakers,

both men and women, crowded in the English prisons, many of them indescribably filthy and loathsome, at one time. There were ear-croppings, burnings, and all imaginable means of torture, and hundreds of deaths in consequence. In this astonishing record of cruelty and persecution New England had a bad preëminence. Even Bostonians were extensively engaged in imprisoning, whipping, starving, and hanging innocent, devout women and men. Edward Wharton was, by order of Gov. Endicott, arrested, led to the market place, stripped, and bound to a cart wheel and punished with thirty lashes, so cruelly inflicted that "peas could lie in the holes that the knots of the whip had made in the flesh of his back and arms;" and Mary Dyer, a true and noble woman, whose only offence was pleading the cause of religious liberty, was hanged by order of the Governor. Such was Puritan Boston a little more than two centuries ago. Our present religious freedom was, indeed, purchased at great cost.

APPLIED CHRISTIANITY.

Friends, from the earliest period in their history, have been distinguished for their varied and largely useful labors in the sphere of what we know in modern phrase as "applied Christianity." Friends recognized the Divine presence in the human soul, and that all men were brethren.

ABOLITION OF SLAVERY.

It was this inward principle which led George Fox very early in his ministry, in 1671, to oppose slavery. It was Elizabeth Heyrick, an English Quaker woman, who, at a later period, enunciated the doctrine of immediate and unconditional emancipation. The slaveholders of Barbadoes, as early as 1676, were so much alarmed by the preaching of Fox and others as to make a law to prevent the attendance of negroes at their meetings. Clarkson, in speaking of his preaching against negro slavery in the West Indies, says: "Thus was George Fox