

martyrs. He became in early life the apprentice of a shoemaker who was also a land holder, and was set by his employer to watch sheep. He began preaching in 1647. The sect could only arise among the common people who had everything to gain by its success, and the least to hazard by its failure. "Poor mechanics," said William Penn, "are wont to be God's great ambassadors to mankind." It is the boast of Barclay that the sympathy of truth was restored by weak instruments. Every human being was embraced within the sphere of their benevolence. The Quaker has but one word—the *Inner Light*—the voice of God in the soul. That light is a reality, and therefore in its freedom the highest revelation of truth. Intellectual freedom, the supremacy of mind, universal enfranchisement—these three points include the whole of Quakerism, as far as it belongs to civil history.

Persecution on account of religious opinion drove the Puritans to seek a home in the woods of New England, and the spirit of persecution appeared in the greatest violence in their proceedings against the Friends or Quakers. They were hated by the Church and the Presbyterians, by the Peers and the King; and for wearisome years they were exposed to perpetual dangers and griefs; they were whipped, crowded into jails among felons, kept in dungeons foul and gloomy beyond imagination, fined, exiled, sold into colonial bondage. Imprisoned in winter without fire, they perished from frost. Some were victims to the barbarous cruelty of the jailer. Twice George Fox narrowly escaped death. The despised people braved every danger to continue their assemblies. When their meeting-houses were torn down they gathered openly on the ruins. They could not be dissolved by armed men, and when their opposers took shovels to throw rubbish on them, they stood close together, "willing to have been buried alive, witnessing for the Lord." William Penn, when about twenty-two years of

age, was in jail for the crime of listening to the voice of conscience, and his father in anger turned him penniless out of doors. A mother's fondness saved him from extreme indigence, but by his constancy he commanded the respect and recovered the favor of his father. In 1656 the first Friends or Quakers arrived at Boston, and under the leadership of William Penn they established one of the most successful of American colonies. Purchasing land of the Swedes, who had already bought it of the Indians, he laid out Philadelphia, the city of brotherly love, and in one year the number of houses increased from three or four to six hundred, and had a school and printing press at a time when the country was full of murderous Indians, but their hearts were touched by the kind and just words of Penn, and the treaty which they made with him under the great elm tree at Shackamaxon was the only Indian treaty never sworn to and never broken. General Grant recognizing the fact that the Quaker policy toward the Indians was the only one that had ever succeeded, committed all questions concerning them to a board consisting mainly of Friends, and Friends are still doing good work for poor "Lo."

In the days of slavery the Quakers were great abolitionists and used every means in their power to help the slave to freedom, and I presume there are persons in this town (Waynesville) who can point out a house or houses that once were known as stations of the underground railroad, and perhaps tell an experience as conductor on that same road.

I have tried to present to you a brief review of Friends or Quakers. And I ask, is it a wonder that they braved every danger for peace? Persecutions, and whips and dungeons could not eradicate that which they firmly believed true and right, and to-day we rejoice that we have among us good people who believe in the Inner Light.

MABEL BURNET.