

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., SECOND MONTH 15TH, 1895.

NO. 4

From "THE TRIUMPH OF LOVE."

Blessed through love are the Gods;—through
love

Their bliss to ourselves is given,
Heavenlier through love is the heaven above,
And love makes the earth a heaven.

—Schiller.

"THE FRIEND AS A CITIZEN."

In YOUNG FRIEND'S REVIEW of the 15th ult. I was much impressed with the force of A. V. Robinson's remarks under the above title. The treatment is incisive, and has the ring of the right sort of metal. The truth is told with impressive and, I may say, with terrible clearness, and it well becomes Friends to read that article again, study our situation and endeavor to more fully realize our relation to a subject of so profound importance. In this matter we are too indifferent and apathetic; yet we belong to a Society the most democratic in principle and privilege, and there would appear to be no possible excuse for the inertia of so well disposed a people. It is a Society representing too in its origin the grandest moral struggle ever made in history for individual liberty. The sublime adherence to principle that lived in noisome prison cells, undismayed by savage torture, and triumphant in death, finally wrote upon the Statute books of England "Liberty of conscience;" and that spirit of toleration which plays so important a part in the genius of English politics, and which is the secret of England's governmental power over so many of the varied races of mankind, is largely and directly traceable to the heroic life and deathless influence of early Friends.

The Society was irresistible enough to secure from government exemp-

tion from oaths and military duty. It appealed to the consciences of men and secured to all classes the freedom of worship. Its early history was characterized by a constant thunderous knocking at the door of Government. That great and good man, Edward Burrough, a contemporary of George Fox, beheld in the Society an influence upon English Government that would extend to all parts of the earth to the peace and comfort of mankind. Under such a general inspiration no wonder that its Ambassadors visited the crowned heads of Europe with messages from God. Nor need we go beyond America for an "Holy Experiment," the finest example perhaps of the unity of religion and politics. Its impress shall be recognized on the crest of the ages. What have we at the forefront of the Declaration of Independence but a reminder of the halcyon days of Penn?

No Society has furnished brighter examples in all the world than Fox, Penn, Fry, Bright, Mott, and Whittier, who stood for liberty and against oppression the world over, but later as a Society, having secured for itself liberty and exemption, it has fallen away from a laudable activity in the interests of others.

Perhaps this condition is largely natural. The Greeks sunk the *individual* in the *State*—it was the good of the whole which was sought. A grand principle to work on, but following out the idea, the individual and his individuality was submerged rather than developed. On the other hand the great principle of Friends, the sufficiency of the "Inner Light," making every man a law unto himself, gives such a democratic prominence to the individual that in dwelling upon it as a