

away and the *individual sovereignty* of *man* be owned in the valleys of the world. As a natural consequence, toleration, the desire and necessity of peace, follow. Here is a sovereignty, a liberty restrained only by devotion and service to brotherhood which truly recognizes that great (if duly interpreted) statement of human rights in the Declaration of Independence, as its own.

"We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights Governments are instituted among men deriving their just powers from the consent of the governed; that whenever any form of Government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute new Government, laying its foundation in such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

It will recognize statutory law, but as the temporary expression of the people, and not always of the greatest good to the greatest number, and with the growth of the higher and fuller conception the necessity of statutory law will gradually diminish until the life responds through choice alone to the moral law written in the heart

It will see in militarism, as a discipline in citizenship, the very reverse of that which makes for progress. That training of implicit obedience and subordination, with its unreasoning respect for authority, the duty of which is summed up in that pathetic line of Tennyson's, "Their's not to reason why, their's but to do and die," will be recognized as a species of cultivated servility, perhaps necessary to war, but entirely out of harmony with enlightened and progressive citizenship which calls for the development of *individualism*, and which rather says, "Their's not to do and die, but their's to reason

why," which takes "truth for authority, not authority for truth," so often quoted by Lucretia Mott, or proclaims with Junius: "The subject which is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures."

It will insist upon the cultivation of a higher spirit than militarism in the school, the church, the state, as a preparation for progressive citizenship, and the maintenance of a government whose *virtue* shall be its security.

It will aim at brotherhood which calls out with Whittier:—

O, brother man! Hold to thyself thy brother;
Where pily dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each living life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger.
And in its ashes plant the tree of peace.

CONSIDERATION OF SIXTH QUERY OF THE ILLINOIS YEARLY MEETING.

CONTINUED.

Read at the Monthly Meeting at Benjaminville,
8th mo. 10th, 1895.

I.

"Do Friends bear a testimony against oppression, oaths, military services, clandestine trade, prize goods and lotteries?" Taking these as they come we will speak first of Oppression, which is defined as the imposition of unreasonable burdens on others. What means the expression, "bearing testimony against?" Is it simply to raise our voice against an evil; to decry it and those who practice it; or is it to combat it with the intention of overcoming or overthrowing it? If we do only the first the remark of James might well be applied to us, "Faith, if