

these shall ye do because I go to my father," and I know we are inclined to take him at his word, as George Fox did. We can then crave for ourselves and for o hers the widest recognition of human possibilities. We want to put away every cramping, cowardly, exclusive thought, and bring into our lives, the mighty force of ideals of health, freedom and opulence, which are in accordance with my conception of God's ideal for the world.

FERRIS A. MITCHELL.

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EMERSON AS A QUAKER IDEAL.

Emerson's son says of him that "Spirit, and not form, was what he had been striving for in public worship, and the simple worship of the more liberal Quakers pleased him much." His cousin, the Rev. David Green Haskins, tells that, when asked by him to define his religious position, Mr Emerson said very slowly, "I believe I am more of a Quaker than anything else; I believe in the 'still, small voice,' and that voice is the Christ within us." This expression of Emerson's sympathy with us seems ample justification for this little study of his work and character—a field capable of yielding rich harvests of encouragement and strength.

A portion of Chauncy street, Boston, is now in the heart of city traffic, and is surrounded by tall warehouses. In 1808 it was called Summer street, and here stood the parish house of the First Church, the gambrel-roofed, wooden dwelling, well back from the street, amidst orchards and gardens, where Emerson was born. In 1811 his father died, leaving the mother with six children, and an income so inadequate for even the daily sustenance that there seemed no hope for the attainment of an education—the heritage to which they were born, as their eccentric Aunt Mary asserted.

Her vigorous intellect supplemented the brave heart of the widow, and financial help was not long delayed. The First Church, of which her husband had been the honored pastor, granted a pension, and the four boys began the "walking of those straitened lines toward manhood, responding nobly to the appeals of love and pride for plain living and high thinking," and working as a unit, "each for all." William the oldest, after working his own way through Harvard, was ready to do more than his share for the younger ones. Ralph Waldo was glad indeed when his appointment as President's freshman, and as waiter at Commons, materially reduced his tuition bills, and therefore brought corresponding relief to the home circle. Mr. Cabot records his disappointment when he learned that his \$30 Boylston prize, which he had carried to his mother, hoping that it would buy her a shawl or some other needed comfort, had gone to pay the baker's bill.

Emerson early looked forward to the ministry as his future profession.

He was graduated in 1821, but it was not until 1829 that he was installed in the Second Church as associate pastor of Mr. Ware. The intervening years had been full of the discipline of trial. His health was delicate, and an affection of the eyes at one time interrupted his studies at the Divinity School. The winter and spring after his graduation, 1826-27, was spent in the South in the hope that a threatened lung trouble might be averted. The trip was beneficial, but the gain was slow. In February, 1828, he writes: "It is a long battle, this of mine betwixt life and death." He improved steadily; in January, 1829, he was comparatively well, and two months later he began his duties as Mr. Ware's colleague, from which position he soon rose to that of sole incumbent, Mr. Ware having accepted a Divinity School professorship.

He very quickly won the hearts of