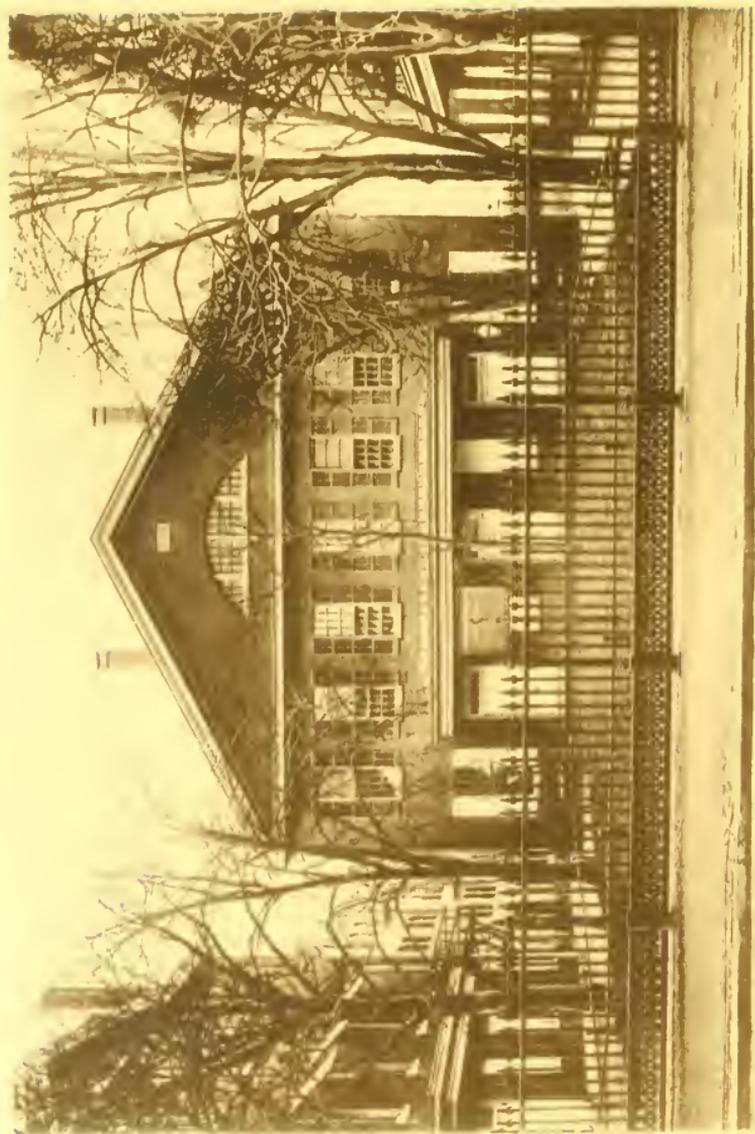


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PENN AND RELIGIOUS LIBERTY

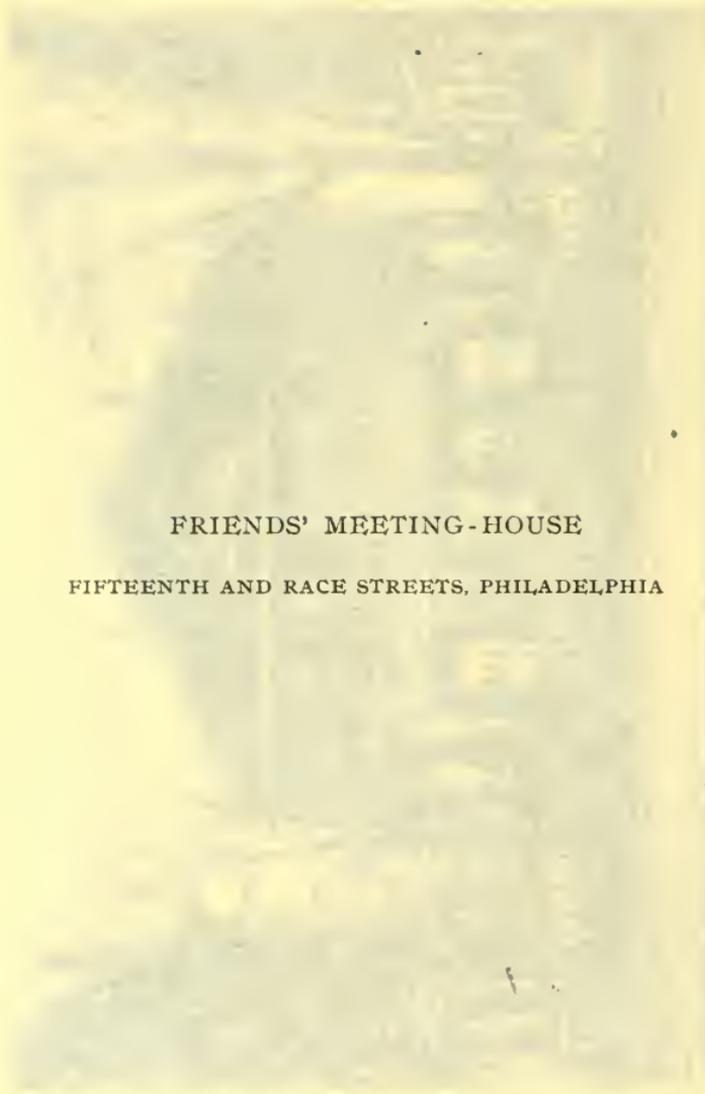


PENN AND RELIGIOUS LIBERTY

THE UNIVERSITY OF PENNSYLVANIA

PHILADELPHIA

FRIENDS, METHODISTS, QUAKERS
FIFTEENTH AND RACE STREETS, PHILADELPHIA



FRIENDS' MEETING-HOUSE

FIFTEENTH AND RACE STREETS, PHILADELPHIA

PENN AND RELIGIOUS LIBERTY

INTERPRETED BY

REPRESENTATIVES OF SIXTEEN
DENOMINATIONS

FOUNDERS' WEEK

PHILADELPHIA, OCTOBER SIXTH

1908

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UNIVERSALIST
 DR. SWEETSER
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 HENRY W. WILBUR
 COLORED CHURCHES
 BISHOP COPPIN
 PRESBYTERIAN
 DR. ROBERTS
 BAPTIST
 DR. CONWELL
 EPISCOPALIAN
 DR. TOMKINS
 CATHOLIC
 MONSIGNOR KIERAN

 THE CHAIRMAN

 HEBREW
 RABBI KRAUSKOPF
 LUTHERAN
 DR. DELK
 CONGREGATIONAL
 DR. RICE
 FRIENDS
 DR. BARTON
 REFORMED
 DR. MUSSER
 METHODIST
 BISHOP F. M. BRISTOL
 UNITARIAN
 DR. ST. JOHN
 DISCIPLES
 DR. BATMAN

The order in which the Sixteen Representatives of the Religious Organizations
 were seated in the Meeting Houses

THE SPEAKERS

PREFACE.

FOUNDERS' WEEK was ushered in October 4, 1908. In the midst of the days of celebration, with their spectacular features, in which the progress of industry and commerce, and the epochs of our history were portrayed, the still waters of religious progress sought deeper and more significant expression.

On the evening of the sixth of the month, by invitation of the Religious Committee of Founders' Week, representatives of sixteen of Philadelphia's religious denominations came together in the two Friends' meeting-houses on Race and Cherry Streets, west of Fifteenth Street, freely granted by Friends for the purpose, and considered unitedly the topic, "Penn's Contribution to Religious Liberty." Nearly three thousand persons filled the two meeting-houses and listened with deep interest to the tributes paid to the great Founder of Philadelphia, and observed the exhibition of friendship and fellowship in religious association with a delight that will remain an inspiring and enduring memory.

To make the event fully understood by those who were not present, it should be said that two meetings were in progress at the same time, the addresses in the Race Street meeting being repeated in the Cherry Street house. Isaac H. Clothier presided at the Race Street meeting, and Joseph Swain, President of Swarthmore College, in the Cherry Street house. Both meetings were

called to order and each chairman introduced by Nathaniel Richardson, of Byberry, a member of the Religious Committee of the General Founders' Week Committee.

The event had no sooner become a thing of the past, than its unique and important character began to make a still deeper impression upon those who were privileged to be present, and also a much larger company, who were only able to share the uplift of the occasion by the narration of others, or by reading the published accounts. A demand has since arisen from many quarters that the words spoken at the meeting might be preserved as a permanent memorial of the occasion, and serve as a legacy to posterity and a guide to those in the future who may be called to write the history of the progress of religious liberty in our country.

With the kind co-operation of the sixteen participants in the meeting, this volume has been prepared, containing the words spoken on the memorable occasion, with other matter relating thereto.

Wherever men and women dream of and struggle toward a spiritual fellowship approaching the broadness of the universal brotherhood, we trust the story of this meeting may be a sign of promise, and may become a semblance of a hope, that inasmuch as for one evening brethren of widely different denominations and faiths came together in unity, so may that experience be repeated as the years go on, and become increasingly the realization of the children of a common Father the wide world over.

RELIGIOUS BODIES HONOR PENN.

[From the Friends' Intelligencer, Tenth month 10, 1908.]

Unique meetings were held in both the Race and Cherry Street meeting-houses, on Third-day evening, the sixth inst., under the auspices of the Religious Committee of the City of Philadelphia's Founders' Week Committee. Nathaniel Richardson, of Byberry, representing the Religious Committee, called both meetings to order, and introduced Isaac H. Clothier as Chairman of the Race Street meeting, and President Joseph Swain, of Swarthmore College, as Chairman in the Cherry Street house. Sixteen representatives of as many religious organizations briefly considered "William Penn's Contribution to Religious Liberty," each speaker appearing in both meeting-houses. Both places of worship were filled with representatives of various religious denominations. On taking the chair in the Race Street house, Isaac H. Clothier said: "This is not a Friends' meeting, but as it is held in a meeting-house of the Friends, I ask for a brief period of entire silence." After the silence, the Chairman opened the meeting with the following remarks:—

"Friends (I use the term in no denominational sense, but as including every person present, and especially the members of the sixteen churches):

"In the anniversary celebrations now going on, it is natural that the popular taste should incline to military and other spectacular demonstrations illustrating the power and progress of the State; but as the founding of this Commonwealth was of a strictly religious character, it is proper that at least some of the exercises of the week should be of deeper significance, as illustrating the things which are not merely temporal but eternal. Recognizing

this fact, it has been thought especially fitting that the different religious denominations of our city should come together in one body in recognition of the high and enduring character of the work of the great founder and his memorable contribution to religious liberty.

“It has also been deemed fitting by members of the committee entirely outside the Society of Friends, that as the founder of the city and his associates were members of the religious organization called Friends, or Quakers, and the city has ever since been styled The Quaker City, that this gathering of the representatives of the different denominations should be held in a meeting-house of the Friends.

“Thus have we met this evening, and on behalf of the inheritors of the testimonies of George Fox, of Robert Barclay, and of William Penn, I extend a warm welcome to every representative and every interested individual present.

“While all denominations could not be included, sixteen of the most prominent and historic church organizations are represented in this assembly. It is most proper that all the representatives of the sixteen churches should be heard from, and it is therefore obvious that each address must necessarily be very brief. The committee has arranged that the time of each shall be limited to six minutes. I call your attention to the fact, that under the unique—perhaps unprecedented—conditions, the chairman of this meeting occupies a responsible and most delicate position. The representation is an imposing one, and the participants are among the most eminent and scholarly churchmen of the period. There is perhaps not one among them to whom all of us would not esteem it a privilege to listen for an entire evening. It will, nevertheless, be the hard duty of the Chairman, under his instructions and out of respect to all and the necessities

of the occasion, to restrict each address to the short time named. At the expiration of five minutes he will therefore give notice, 'One minute more,' and when the six minutes have passed, the gavel will fall.

"As economy of time is the order of the evening, unnecessary speech, especially by the Chairman, should be avoided, and therefore all formal introductions will be omitted, and a simple announcement made of each church organization in alphabetical order through its representative.

"This room is not nearly large enough to contain all who desire to be present, and therefore an overflow meeting has been arranged, to which each speaker will pass after delivering his address here, and repeat it to another audience almost equally large."

PENN'S CONTRIBUTION TO RELIGIOUS LIBERTY.

AS PRESENTED BY MINISTERS OF MANY RELIGIOUS DENOMINATIONS.

[From the Friends' Intelligencer, Tenth month 17, 1908.]

The William Penn meeting in Race and Cherry Street meeting-houses on Third-day evening of Founders' Week, in Philadelphia, was felt by Friends and Churchmen to be in some respects the most wonderful religious meeting ever held. In a row on the highest seats of a house, built by a sect that was despised and persecuted 225 years ago, were seated prominent ministers of sixteen religious denominations. At the right of the Chairman, Isaac H. Clothier, sat a Catholic Monsignor, with red cap and sash and at his left a Jewish Rabbi; at one end sat a Unitarian and at the other a Universalist; and in between were white and colored Methodist bishops, and ministers representing the Baptist, Congregational, Episcopalian, Lutheran, Presbyterian and Reformed Churches, the Disciples, the Mennonites, and both branches of the Society of Friends. All these had come to give their individual answers to the question, "What is William Penn's contribution to religious liberty?"

This meeting had its origin in the Religious Committee appointed for Founders' Week by the city authorities. At first, the only Friend on this committee was Nathaniel Richardson, with whom the idea of the meeting originated; afterwards Henry W. Wilbur's name was added to the committee. The arrangements for the meeting were admirable. No more tickets were given out than there are seats in the two houses. The Race Street house

was filled before 7.30; at 7.45 those who had no tickets were admitted to the Cherry Street house, which was so full that many stood during the entire evening.

THE CHAIRMAN: In the alphabetical order

THE BAPTIST CHURCH

comes first, and as its representative, I present the Rev. Russell H. Conwell, D. D.

REMARKS OF DR. CONWELL.

Mr. Chairman:—Having taken upon myself, without due meditation, the duty of this hour, I must first apologize to the great body of Christians I am expected to represent and to the beneficent and influential body of Friends whose hospitality we all so gladly share.

But it is now too late to retreat. So let me say that the holy influence of William Penn, as the benefactor of our Baptist family of Christians, is too great and too subtle to be understood, and consequently too far-reaching and constant to be adequately appreciated. The example of bravery which William Penn gave to the world, when possessed with wealth, high birth, education and also the power given by intimate association with kings, when he obeyed his conscience and turned aside from all to be the friend of the lowly teacher, George Fox, will always suggest and inspire like brave deeds among all intelligent nations. When royal courts pressed on him their honors, and palaces invited him to their luxuries, he meekly followed his tender heart into the homes of the lowly. He, who could have been the orator in cathedrals and universities, became the sweet teacher of a sweeter gospel of love to the common people, the dome of whose place of worship was God's sky; and whose chandelier was the burning sun or the vicarious moon. Such an imitation of the Galilean teacher makes his debtors all who hear his story.

The Baptists came to this land abused and hunted strangers, seeking for some retreat where they could follow the leadings of the Spirit without danger to the lives of those they loved, and only two communities would receive them with a fraternal welcome, and they were founded by William Penn and Lord Baltimore. The Baptist conscientious belief that each individual should be permitted to choose his own manner of worship, undisturbed by the forces of the State, was the practical position of the Quakers when the Baptists came to Philadelphia. Toleration here was sincere, and the fraternal welcome was a new and sweet experience to our fathers. God help us all to follow their God-fearing example! Our debt! Who can compute it in speech or figures? Every stranger who comes to the Quaker City to find shelter for his family and employment for his hands or brain, soon feels the pressure of that brooding spirit of the Quakers, which is the Spirit of God. The Quaker homes are plain, unassuming, substantial, neighborly buildings. Within is cleanliness in food, purity of character, economy of means and clothing, and a loving state of devotion. Never in the history of all lands was there found homes which teach the holiness of motherhood, the honor of fatherhood, the reverent obedience of children, the restraint from folly and wickedness, the liberty to be and to do good, as have and do the Quaker homes of New Jersey and Pennsylvania. Feminine grace, beauty, intelligence and love found there their greatest protection and most consistent encouragement. Manhood's truth, strength, courage and self-control were brought nearest to perfection. Education which was useful to man, to better interpret the voices of God in their hearts, was strongly encouraged, and education for pride, show or folly were equally condemned.

We are all indebted alike to the moral, social and

religious life of the Friends, whose simplicity of worship, integrity of business dealings, perseverance and accuracy in industrial affairs have shaped beyond our tracing the sentiments and the commerce of our great country.

As a denomination, the Baptists are ever grateful to William Penn's father for his powerful friendship in the days when martyrdom was the possible death of any Baptist. We owe a debt of gratitude to William Penn's disciples for their willingness to die with our fathers in the prisons of Virginia during the persecutions of 1771. For the unbroken brotherhood of two hundred and twenty-five years in which we have worked together, reaping often in fields where the other had sown, believing in the same God, the same Saviour, the same Holy Scriptures, the same soul liberty, the same dependence on the Holy Spirit, and the same love and tolerance toward all other denominations, and all other races, we, as Baptists, here re-dedicate ourselves to the continuance of our sincere friendship through the centuries yet to come.

THE CHAIRMAN: C comes next to B in the alphabet, and the

CATHOLIC CHURCH

is next on the program. From the inception of the idea of this meeting, perhaps no-one has taken greater interest in it than the venerable and venerated Archbishop of Philadelphia. He has not been able to be with us in person this evening, but he has sent a letter which I have pleasure in reading.

Philadelphia, September 29, 1908.

My Dear Mr. Clothier:—I regret that I shall not be able to deliver the address on Tuesday next. I am confident, however,

that you and our friends will be pleased with the address of Right Rev. Monsignor Kieran.

The Catholic Church owes so much to Pennsylvania, and especially to its admirable founder, William Penn, and the Society of Friends, to which he belonged, by their advocacy of religious liberty at a time when it was but little appreciated in this country, I feel that the present occasion is opportune for the expression of our gratitude and our fidelity to the great principles, to which we owe, under God, our progress and our preservation.

I hope that the celebration shall prove worthy of the great occasion and help to perpetuate the basic principles of our institutions. I remain, dear Mr. Clothier,

Yours most faithfully,

P. J. RYAN.

As shown in the letter just read, Archbishop Ryan has selected an eminent representative of the Church to act in his stead, and I have pleasure to introduce to you the Right Rev. Monsignor William Kieran.

ADDRESS OF MONSIGNOR KIERAN.

Mr. Chairman.—On reading the life of William Penn, which should be read by every man who loves “justice and hates iniquity,” one is filled with admiration for the founder of this Commonwealth; but the subject this evening is limited to one view alone of his character—his noble defense of religious liberty for all men. In an age when the only cry for freedom of public worship was the groans and moans, heard through prison bars, from the victims of a cruel persecuting age, he began the struggle for religious tolerance in his youth and continued it during the best twenty years of his manhood. The whip of his father could not beat it out of him, cruel imprisonment only strengthened it, and the majesty of a king could not awe him to betray it.

It is remarkable that the zeal for religious freedom drew upon him the suspicion that he was a Papist, a seminary priest and even a Jesuit. And in his address to a committee of Parliament on January 22, 1678, while modestly denying the truth of these accusations, he boldly proclaimed: "I am far from thinking that Papists should be whipped for their conscience because I exclaim against the injustice of whipping Quakers for Papists. We must give the liberty we ask and cannot be false to our principles though it were to relieve ourselves, for we have good-will to all men and would have none to suffer for a truly sober and conscientious dissent." For these principles he suffered several imprisonments. It is no wonder then that he made tolerance in religion the fundamental principle of the new colony, and in a law prepared in England and passed in Chester, Pa., December 10, 1682, two months after his landing, he declared that "all persons living in this province shall in no way be molested or prejudiced in their religious persuasion or practice, or in matters of faith or worship;" and in an account of Pennsylvania, "We aim at duty to the king, the preservation of rights to all, the suppression of vice and encouragement of virtue and arts, with liberty to all people to worship Almighty God according to their faith and persuasion." In 1683, the year we now celebrate, he wrote to the Duke of Ormond: "It is not our will to vex men for their belief and modest practice of their faith with respect to the other world, into which province and sovereignty, temporal power reaches not from its very nature and end."

The year after, 1684, his agent in Rotterdam, Benjamin Furley, gave an explanation of the establishment of Pennsylvania: "In order that each may enjoy that liberty of conscience which is a natural right belonging to all men * * * it is established firmly that full

power is given to each to make freely, the public exercise of his, without meeting with any trouble or interference of any kind."

This tolerance was so well guaranteed during the lifetime of Penn and after, that Pennsylvania was the only land under the British flag where Catholics could publicly in the sight of all men worship God according to their conscience. Fifty years before Pennsylvania, Maryland had been founded on the same spirit of tolerance, but a triumphant majority had deprived many of her fellow-citizens of that right. They looked to Pennsylvania as a place of refuge where they could exercise their duties of religion according to their conscience. There is even a letter of Charles Carroll, father of Charles of Carrollton, in which he speaks of removing to Pennsylvania from Maryland in order to enjoy liberty of conscience which was denied to him at home. This tolerance to Catholics became one of the principal counts against Penn in the accusations sent by his enemies to the home government. Yet he never yielded by giving up his principle of religious liberty, but ever defended his Catholic friends and subjects against all their persecutors.

When, in 1688, William Popple, his friend, wrote to him a long letter to impress upon Penn the dangers he was exposing himself to by his frequent visits to the Catholic King James II.; that his enemies were calling him a Papist; believe him to be a priest and Jesuit, Penn answered him in a noble letter, in which are these words: "If the assertion of an impartial liberty of conscience; if doing to others as we would be done by, and an open avowing and a steady practicing of these things at all times and to all parties, will justly lay a man under the reflection of being a Jesuit or a Papist of any sort, I must not only submit to the character, but embrace it, too."

How flattering to every Catholic! What an answer to their accusers, to think that, in that cruel age, every man who defended religious freedom was hounded as a Papist and a Jesuit! Is it possible that in the time of Penn the conviction was common among the adversaries of the Catholic Church that she alone believed in and advocated the spirit of religious freedom and that Jesuits were the staunchest defenders and champions of that doctrine? The Catholic King James II., the friend of Penn, was the first King of England to proclaim the equality of all subjects in their religious rights; but, alas! his liberality cost him his throne.

Under this monarch 1400 Friends came out of their prisons. If there were Friends in hundreds then under restraint and to be liberated, how many thousands of Catholics must have been deprived of their freedom?

The example of the founder was followed by those who came after him and has continued until this day. It is the glory of Pennsylvania that during the 225 years of its existence no law has been passed and allowed to stand which would limit the rights of its people to the free and public exercise of their religion, and to William Penn, the noble founder, we owe this just and liberal spirit. We Catholics will ever hold his memory in deep reverence and benediction.

Just fifty years after the foundation of the Commonwealth, in 1733, the first Catholic church was erected in Philadelphia. A protest, however, was made, calling in question their right to have a place of public worship. In answer Father Greaton, the pastor, appealed against such a protest to the charter of Penn granting liberty to all, even the Catholic, and Lieutenant-Governor Patrick Gordon and his counsel tabled the protest and thus admitted that the charter of William Penn granting liberty of conscience was more powerful than the narrow-minded laws depriving men of such liberty.

The Friends and Catholics were so united that the old first chapel was next to the Friends' almshouse—one for the ills of the body, the other for the ills of the soul. On its site St. Joseph's church, Fourth and Willing's Alley, now stands, and at the entrance on Walnut Street to that church the Knights of Columbus last Sunday placed and dedicated a bronze tablet bearing this inscription :

St. Joseph's Church
1733.
In memory of the
Founders of the Faith
in
Philadelphia,
and in gratitude for the triumph of
Religious Liberty.
1908.

This is the first tablet proclaiming religious liberty ever erected so near a place of worship, and, strange to say, the church was erected and is still served by Jesuits.

The bronze of that tablet will in time rust into dust, but may the noble principle it recalls be engraved on the hearts of all men and be ever an inspiration and a stimulus to Christ-like deeds!

THE CHAIRMAN: It is most fitting that the various

COLORED CHURCHES

of the city should be heard from in this house, which long before the Civil War was a citadel of freedom for the race. I have the pleasure to introduce as their representative Bishop Levi J. Coppin.

REMARKS OF BISHOP COPPIN.

Mr. Chairman :—Viewed from any standpoint, William Penn must be considered one of the foremost men of his age, and a good example for men of every age.

Refusing to take the condition of his illustrious father, Admiral Penn, and follow the fortunes of war, he chose for himself an ideal that constantly appealed to the highest and best instincts of his nature, and with admirable courage, made that ideal the guiding star of his eventful life.

Providentially, it would seem, it became his lot to tread a new path and do initiative work in a new field, instead of undertaking the very uncertain task of changing old conditions and customs in an old and long-established government.

It was fortunate for the new State which he was destined to found, that his religious bent was settled and fixed before he entered upon the perplexing work of its organization and developments.

The time was ripe for breaking away from old forms of government where privileged classes took the place of true democracy, and the leader of such an important movement must needs be one whose sense of religious obligation would enable him to withstand the almost irresistible tide of popular sentiment.

It sometimes happens, that a people who are themselves fleeing from political and religious oppression, will become forgetful of the golden rule when they themselves become dispensers of the law.

In the day when Penn launched his ship of state, the evil of human slavery had not only received the sanction of the potentates of the Old World, but had dragged its debauching form into the New.

A writer of those times speaks thus: "Queen Elizabeth had the honor of extending the commerce of England to the slave-pens of the gold coast, and long before her time, in continental countries, anything made in the image of God, in a black skin, was considered property." Continuing, he says: "Slaves were held in all the American

colonies, and if a man did not own slaves it was because he was too poor to buy them."

Here, then, was the soil into which William Penn must sow the seed of his ideal commonwealth and organize a government that must stand for religious liberty, civic righteousness, and the new doctrine proclaimed by the Friends, that "God has made men peers, and that setting up marks of separation was but dividing men without a cause, and trifling with the noblest work of God."

That the new venture would be sure to meet with numerous obstacles, must have been evident. How well it succeeded, the story of 225 years of effort must tell.

In 1688, at the Friends' meeting-house in Germantown, a protest was made against slavery, and although its success at first was not all that was hoped for, it was the "leaven in a measure of meal" that continued to work until the blight of slavery was finally banished forever from our fair land.

Thus it was that the city founded by Penn became the cradle of abolitionism, and the Society with which he had identified himself amid much persecution became a most potent force against the evil that has been fitly styled "the sum of all villainies."

But in answering the question: "William Penn's contribution to religious liberty," it will be well to ascertain who in his day was considered eligible to profess religion.

The status of a negro, as a moral being, was undecided. Indeed, it was generally agreed that he was but a higher order of the beast creation, and that his brain was minus the gray matter that would entitle him to a place among men in the realm of thought.

Be it said, to the everlasting credit of the Society of Friends, that after a mighty wrestling, like Jacob, with their conscience, they were the first to discover that the negro was nothing more nor less than a human being with an immortal soul.

Daniel Pastorious and others advised that Friends be careful not to encourage the bringing in of any more negroes, and that such as had them should be careful to bring them to meetings and to restrain them from loose living.

In the year 1700, William Penn introduced a bill in the Council to regulate the morals and marriages of the negroes, with this significant injunction: "Friends should be very careful in discharging a good conscience toward the negroes and Indians in all respects." Following this injunction, a meeting was appointed for them once a month, which marked an epoch in the religious life of the African in America.

This forward movement in the interest of God's sable children proved to be seed sown into good ground, and bore its first fruit in the city where it was set in motion.

The soul, once unfettered, began that growth and development that lifts a human being into his proper sphere.

The idea of religious liberty, that was all-pervading, found a response in these newly awakened souls and a change began to take place.

In 1787, a blacksmith shop became their meeting-house, and in the true spirit of William Penn they made an heroic struggle for religious independence.

Out of the smoke and ashes of that humble beginning grew an organization that now numbers nearly a million souls, and upon the very spot where stood the blacksmith shop, stands a spacious building, modern in all its appointments: a building, eloquently telling its own story of what a people may do when given an opportunity.

History bears testimony to the fact, that in every great movement in the unfolding of the divine plan for the betterment of society, God always finds a man whom He can rely upon as a leader.

Richard Allen, himself once a slave, became an apostle of the doctrine of religious liberty among his people, and

it was through him that they were led on from a handful to a great religious denomination.

When Philadelphia is compared with other great cities of the country for churches, and schools, and libraries, and hospitals, and organized charities, and institutions for the protection of dumb animals, and kindred societies, I think it will not suffer in comparison.

That the moral and religious forces set in action by the Founders of the city—and especially by its one great Founder—still have their influence upon the city's life, there can be no reasonable doubt.

The statue of William Penn upon the city's highest monument, visible to all, and overlooking all, is a constant declaration, that the principles for which he stood are the principles by which we hope still to be guided.

The inhabitants of the city find no good reason to change the name given it by its illustrious Founder.

The spirit of fair play and equal justice to all is still the dominant spirit.

Those who from afar visit the City of Brotherly Love during these series of celebrations, will do well to imbibe her spirit, and carry to the uttermost parts of America the doctrine of friendship and good-will ; of religious liberty and equal opportunity for all men of every nationality, color and creed.

THE CHAIRMAN : As representing the

CONGREGATIONAL CHURCH

I present the Rev. Edward Wilbur Rice, D. D.

REMARKS OF DR. RICE.

Mr. Chairman :—In the fullness of time, Heaven's great clock had struck the hour for liberty of the soul. After a long period of religious ferment within the civil-

ized nations of the world, America became an asylum for the oppressed. From five great families of peoples came those who were longing for freedom to get in right relations with God.

Liberty of conscience was to become a religious axiom. From his prison at Newgate, where Penn had been sent for preaching the gospel, he wrote the first of a series of vigorous tracts, declaring that whoever fettered the conscience, defeated God's work of grace. He demanded liberty in religion as an "Undoubted right by the law of God, of nature, and of his country."

In this demand, the great Founder of Philadelphia joined that galaxy of noble reformers, who for two generations had been persecuted and in prison for proclaiming the principle of religious liberty.

Puritan and Pilgrim (early Congregationalists) stoutly held to the belief; 1, that the revealed written Word of God was the final authority in religion; 2, that every soul had the right freely to follow the doctrines of that Word, in his worship of God, and in the conduct of his life.

From these two principles sprang the great cause of liberty to the individual. However widely Puritan and Pilgrim and Penn differed on other points of faith, they agreed in this—the authority of the Bible, and the right of private interpretation thereof. The Pilgrim carried the latter principle to its logical end in his church polity. From these principles, liberty of conscience was a necessary corollary. These principles made John Milton (an original Congregationalist) an apostle of liberty of the press. They made the Pilgrim, John Robinson, the apostle of liberty of conscience before Fox was born; they made the Puritans John Owen and John Howe apostles of freedom of faith; they forced the learned John Cotton and Increase Mather into exile—pilgrims to America—where they became the apostles of civic liberty and foremost advocates of personal freedom to worship

God as their consciences dictated, and as enlightened by God's Word and Spirit.

Out of these same seething conditions of religious unrest came the fervid spirit of George Fox, accounted like many other reformers as a fanatic, wrong-headed in a right direction. Later also came the sober, calm, educated Oxford man, William Penn. But both of these drew their creed, if not their inspiration, from the study of God's Word, and a personal interpretation of it, by the inward light of the Spirit.

Penn carried the principle of religious liberty a step farther than had the Pilgrim Fathers, demanding liberty of conscience and of worship not alone for himself, but the same liberty for every soul, provided that liberty did not run into license and lawlessness. His liberty of conscience had a narrow interpretation from our point of view, forbidding any soul to speak loosely, profanely or contemptuously of God, Christ, the Holy Scriptures or religion, on pain of forfeiting the protection in his liberty before the civil magistrate.

Puritan and Pilgrim regarded the extreme radical claim of Fox and his followers, "to wit," that they, though illiterate, were directly inspired of God, to reveal His will—as evidence of madness, or of being under the power of the devil. The then not very peaceful Quaker (so called) was irritable, if not warlike, in arrogating his claim, which, in the light of the Puritan, was subversive of all true liberty of conscience, and a menace to the safety of the colony. Hence, the Puritan commanded silence. When they refused to observe more than a Quaker silence, and were constantly "moved" to speak forth their claims of inward light as apparently superior to the written Word, the Puritan was moved to put them forth out of the colony for its safety. They exercised the same rights which every church still exercises for its own purity and life. Later, both parties came to a better

interpretation of their principles, as applied to conduct. From this belief, held in common by Congregationalists, and confessed by the Friends, to wit, the authority of and the right of personal interpretation of the Word of God, Penn deduced several rules—fundamental in character and of foremost value now as then. We have time to cite only these :—

1. Whoever is right, the persecutor must be wrong.
2. Liberty for the souls of men calls for freedom from bribery and corruption.

Penn declined an offer of 6000£ and 2½% from a syndicate for control of the Indian trade between the Delaware and Susquehanna rivers. Modern syndicates in this territory have not met the spirit of Penn ; more's the pity.

3. Punishment of criminals should not be merely to deter others, but, if possible, to reform the criminals themselves.

4. Education : physical, intellectual and spiritual ; by worship, by schools, by the printing press ; by every other lawful mode, is needful to perpetuate liberty, civic and spiritual, and for the safety of the State.

Congregationalists welcome with both hands Penn's contribution to the cause of liberty of conscience and freedom to worship God.

THE CHAIRMAN : I now present to the meeting the Rev. L. G. Batman, D.D., as representing

THE DISCIPLES OF CHRIST.

ADDRESS OF REV. L. G. BATMAN, D.D.

Mr. Chairman :—William Penn has long been at rest, but his work is going on. This evening, almost two centuries after his death, we have met in the city which he founded to review his work. As the geologist goes

forth with pick and shovel to dig in the earth among the rocks in search of the traces of some long-since vanished glacier, so we have come this evening to search in our religious institutions and life for the traces of Penn.

It is not always easy to follow a stream back through the fields, the valleys and among the hills, to the spring from which it bubbles forth. There are always so many contributing brooks ; so many springs in the hills, each sending forth its water to swell the stream, that it is difficult to find and know the fountain-source. So it is difficult to trace back through the centuries any phase of our religious life to its beginning. There are always so many persons working simultaneously, that it is hard to say that this or that man is the source. However difficult it may be to trace back any phase of our religious life to Penn, we may be sure that some of the ideas which predominated his thinking are common with us to-day.

The fundamental conception of Penn, out from which all others grew and radiated, was that of the capability of man to have direct divine communion with God. To the man who holds this conception the voice within is sovereign. He knows, in the matter of religion, no external authority—neither that of the State, nor that of the Church, nor that of the Book. He hears and obeys only the voice within as it is taught by the Church, the Book and his God. In the course of time he naturally casts off the shackles of State, of tradition, of creed, and of ecclesiastical organization which bind his soul. William Penn and the Society to which he belonged, in emphasizing this fundamental conception, have pointed men to the voice within which has helped to set them free.

In a tract published in 1668, the title of which is the "Sandy Foundation Shaken," Penn attacked some of the doctrines of the Church which have long been under discussion, and appealed for the restoration of the primitive

faith and worship. This appeal, with the simple faith, worship and organization of the Society of Friends, has helped men to free themselves from all external authority, and to find the satisfaction of their souls in the freedom of the fellowship of the Man of Galilee.

The bigotry of the age in which Penn lived, and the struggle of the Church to maintain its authority over the conscience of man, had resulted not only in strife and persecution, but also in war. Penn's soul, taught by direct divine communion with God, revolted against the war-spirit of the day and cried for peace, peace; first for the peace of God and then for peace among men. It was his desire to found a colony without the support of military power; a colony in which fair dealing, righteousness and love would bind men together in one great brotherhood. As this spirit of peace which predominated his life spread abroad it tempered men's lives, turned bigotry into charity, hatred into love, and gave men liberty.

As a representative of the Disciples of Christ, a Christian body which had its origin in America a century and a quarter after the founding of Philadelphia, I want to express my gratitude for the contribution which Penn made to religious liberty, and which we as a people have inherited.

In the eleventh chapter of the letter to the Hebrews we have a gallery of the heroes of religious faith. He who reads, there beholds the men of ages long since past who, under the most difficult circumstances, contributed to the world's faith in God. Some modern preacher and prophet should write another letter and give us a gallery of the heroes of religious liberty. The list of names which he would record would be a long and illustrious one. He who would walk and read therein would behold the name of William Penn, and out of the past would rise a vision of the founding of Philadelphia, the "City of Brotherly Love," for the sake of religious liberty.

THE CHAIRMAN: I now present to you as representing the

PROTESTANT EPISCOPAL CHURCH
the Rev. Floyd W. Tomkins, D. D.

REMARKS OF DR. TOMKINS.

Mr. Chairman:—Three words by way of introduction: First, I shall exercise my inherited religious liberty by speaking without notes. Secondly, I shall say nothing about the Episcopal Church; she speaks for herself. Thirdly, I am taking the place of Bishop Whitaker, and I know you sympathize with me. “*Nolo Episcopari.*”

When we speak of William Penn as advocating religious liberty, we must guard against exaggeration. Some people, when they mention religious liberty, mean “irreligious license;” but that was not what Penn stood for or urged upon his followers. Liberty must have a shape, a skeleton, a backbone; it cannot be all flesh, else its flabbiness would make it useless. Our founder was no weak man, nor did he show himself satisfied with those who lacked stability, character, and fixedness of opinion. Some folks have a very large wishbone and a very diminutive backbone. Not so William Penn. From his youth he had passed through many strenuous experiences; he spent more time in prison, because of his honest convictions, than any other religious Englishman, unless we except John Bunyan. He never receded from his original convictions. Such a man must have had some principles to govern, for without strong principles to shape it there can be no such thing as religious liberty. What were these principles? I name them as four—a kind of quadrilateral to enclose the boundaries of liberty and give it content.

First, William Penn urged to a belief in God, and he

had little regard for the man who was either atheist or agnostic. He agreed with the Psalmist, that only a fool could say in his heart, "There is no God." It is well for us to remember this, in an age when religion is confounded with esthetic morality, and when the human will is exalted to a place of too great supremacy, and God's will is easily ignored.

Secondly, William Penn emphasized the responsibility of the individual to both God and man. Excellent were his appeals to the sovereignty of the single man, but he always based them upon a clear duty, never to be disregarded, which he owes to his Maker and his brother. Man's personal sense of his being a son of God should make him strong not in any cheap disregard of the rights of others, but in the intelligent knowledge of his responsibility.

"Self-reverence, self-knowledge, self-control.

These three alone lead life to sovereign power."

We are not advocating religious liberty when we cry out for that so-called freedom which permits every man to do as he pleases. My "please" must be ruled by the "please" of God and of my fellows; and he only can enter into the fullness of liberty who hears and answers the claims of the Almighty and of his brethren.

Thirdly, William Penn made it clear that every man was bound to observe the laws of righteousness. No man can be free to live a bad life; no man can defy the laws of God regarding holiness without sinking into a slavery to vice which robs him of character and sovereignty. Our founder manifested this in many ways. His treatment of the Indians; his treatment of other religious bodies; his indignation at the idea of slavery, all testify to his strong conception of right. And he urged that conviction in the individual which should make his faith and his righteousness exactly his own. "I abhor," he wrote, "two

principles in religion and pity them that own them; the first is obedience upon authority without conviction; and the other, destroying them that differ from me for God's sake. Such a religion is without judgment, though not without teeth."

And, fourthly, Penn emphasized the duty of public service. He only is free who seeks to banish public wrong and establish public right. He is the meanest slave, and knows not the alphabet of liberty, who sits selfishly in the enjoyment of his own emoluments and cares not that sin and injustice and crime are sitting in high places. He only can be possessed of religious liberty who battles for public righteousness and seeks for the reign of holy law. Penn did not hesitate to castigate those who ruled the people as if they were children or slaves. His ideas of individual sovereignty were so lofty that he could not admit for a moment that one should sit supine and quiet under wrongs which ate the marrow out of the common life. Quaker though he was and opposed to conflict, he demanded of men the heroism which he himself manifested again and again in his deeds and writings—a heroism which should take such part in public affairs as the enforcement of law and the principles of morality demanded.

Whenever I think of William Penn I am reminded of those fine words written by J. G. Holland in 1851:—

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And down his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

At this stage of the proceedings Mayor Reyburn entered, and after being introduced to the meeting by the Chairman, made a few remarks of greeting to the great assembly of different church members, and then taking a seat to the right of the Chairman, listened to the remarks of Rabbi Krauskopf before leaving for the meeting in the Cherry Street end of the house.

THE CHAIRMAN : I have now to present a distinguished member of the

HEBREW CHURCH

whom in my representative capacity I am exceedingly happy to welcome this evening, Rabbi Joseph Krauskopf, D. D.

REMARKS OF RABBI KRAUSKOPF.

Mr. Chairman:—I have heard of great men tackling great subjects, and doing full justice to them within a very short time, but I have never yet heard of so small a man as myself tackling so great a personality as William Penn, and doing justice to it within the space of five minutes.

I shall scarcely be able to do more than to express to Mayor Reyburn and his committee my deep sense of gratitude for having instituted the celebration of this week. Not so much because of the festivities it affords, but because of the opportunity it presents to Philadelphians to become acquainted with themselves, and more especially because of the attention it calls to Religion's part in the founding of our city, State, and republic.

No-one can reflect upon the meaning of this week and not become deeply conscious of the fact that it was because of religion that the seekers of liberty of conscience forsook the Old World for the New ; that with the aid of

religion they formed their settlement ; that in religion they founded our Government, and that by it has it been maintained unto this day.

Oh, that we might every now and then have a celebration such as this so that the people might perceive more and more clearly that the foundations of our republic are imbedded in the rock of faith, and that only so long as that rock continues intact, so long will our Government continue secure.

I never appreciated this truth so clearly as I did this summer, when it was my privilege to behold the monument which our nation erected in honor of the Pilgrim Fathers, upon an eminence overlooking Plymouth Harbor. It is built of granite, of material typical of the men it commemorates. On its main pedestal stands an heroic figure, said to be the largest and finest piece of granite statuary in the world, as it well deserves to be. It is the figure of a woman and symbolizes Faith. In her left hand she holds a Bible ; her right hand uplifted, points to heaven. Upon each of the four smaller pedestals is a seated figure, emblematic of the four basic principles upon which our Commonwealth was founded—one represents Morality, the other Law, the third Education, the fourth Freedom. Great as is the art of that monument, yet greater to me is the thought which is sculptured into its enduring stone. In language far more eloquent than tongue can tell or pen can write, it tells of the rocks upon which our forefathers reared our mighty republic. For its chief support they chose the rock of *Faith*, and for its four cornerstones they chose *Morality, Education, Law and Freedom*. Upon these rocks our nation has rested securely from the day it was founded, and, in the light of recent happenings, we may well prophesy that only so long as our nation will continue to rest upon these rocks will it continue to be secure.

What was done there in the New England States was done in Pennsylvania. The spirit which the Pilgrim Fathers implanted there, the Friends implanted here.

Yea, they had *Faith*, these founders of our nation, and it was because of it they succeeded where others without it have failed. There was no suffering so great, no hardship so trying, but that they had their God before whom to lay their trouble and from whom to draw their help and hope. While establishing for themselves home and liberty, they felt that they were at the same time the instrument chosen by God to secure the same privileges for the homeless and oppressed of other nations. For that purpose had God guided Columbus to the New World ; for that same end had He guided the "Mayflower" into Plymouth Harbor and the "Welcome" into the Delaware river. They regarded themselves the *Chosen of God of the New World*, the people whom God had led out of a house of bondage, across the Atlantic, even as, in the days of yore, he had led the Children of Israel across the Red Sea to the Rock of Sinai. Had William Penn, the Friend, not landed here, we of the Jewish people could probably never have come to these shores, nor could I have spoken to you to-night.

You have heard to-night from representatives of other denominations of their sense of gratitude to William Penn. But what is their debt to the noble founder of our city compared with that which the Jews feel? We honor the name of William Penn as we reverence the names of our prophets of old, and we love his people as we love our own. Penn and his followers were people of the true faith, and because they had that faith did they establish the true freedom of conscience upon the soil of the New World, and did they spread it to the confines thereof. It was because of that faith that they wrote upon the bell, that was ultimately destined to ring out

liberty throughout the land, the words of the Old Testament, "Proclaim ye liberty throughout the land and unto all the inhabitants thereof." It was because they had the true faith of God within their hearts that their lips spake also to the Jew, "Come hither, and freely share our blessings with us." And this at a time when, throughout the Old World, the Jew was hounded and lashed from country to country, denied not only his human rights but even humane treatment, by people who called themselves *Christians*; by people who professed to worship the God whom the Jews gave them; to reverence the Bible which the Jews wrote; to follow the Commandments which the Jewish law-giver proclaimed, and to obey the precepts, "Love thy neighbor as thyself," "Do unto others as thou wouldst have others do unto thee," which Jewish masters taught.

To this day, the lessons which William Penn and his followers preached and practiced within this city, two hundred and twenty-five years ago, have not yet been learned in some such European lands as Russia and Roumania.

God grant that one of the results of the celebration of this week may be the spreading across the Atlantic the gospel of universal peace and mutual good-will preached within this city two and a quarter centuries ago, so that the spirit of "*Philadelphia*," of "*Brotherly Love*" may spread wider and wider, and embrace more and more of the human family into a universal brotherhood of men, under the Common Fatherhood of God.

THE CHAIRMAN: I greatly regret to have to announce to this assembly, that there are two branches of the Society of Friends. Perhaps no portion of the Christian world regrets the fact as much as the two divisions of the

Society, as in these days of Christian advance and religious fellowship such a separation as occurred eighty years ago would nowadays be most improbable if not, indeed, impossible. The great, though small, Society could be adequately represented by either of the representatives of the two Branches of the Society present. As representing one Branch of

THE SOCIETY OF FRIENDS

I have pleasure to welcome and present my friend, Dr. George A. Barton.

REMARKS OF DR. BARTON.

Mr. Chairman.—William Penn was one of the greatest religious statesmen that ever lived. Religious leaders are of three kinds—the prophet who inspires with new visions and hopes and leads multitudes to a higher spiritual and ethical life; the thinker who outlines a reasonable explanation of the new experience, becoming its theological leader, and the statesman who organizes a land in such a way and with such a religious purpose that the new life may express itself without fetters. Some men, like Calvin, have been both the theologian and the statesman of a religious movement. Of the great Quaker revival of the seventeenth century, George Fox was the prophet, Robert Barclay the theologian, and William Penn its statesman. William Penn not only created a new province in which the new faith should be free, but a province in which all other faiths should also be free. This tolerance, which grew so naturally out of the great doctrine of the Inner Light—i. e., the Quaker faith that God had revealed himself in a measure to the soul of every man—was in part the mainspring of Penn's treatment of the Indians—a treatment that reveals William Penn removed as far from race prejudice as he was from religious bigotry.

As this splendid assemblage, composed of representatives of many of the faiths which have flourished in the free air of Pennsylvania, gathers to celebrate the anniversary of the founding of Philadelphia, one of the most important events in the early history of the colony, the one fact of most importance to us all—which indeed should be uppermost in the minds of us all—is this great principle of liberty of conscience—of tolerance and the kind of life to which it should give rise.

As Pennsylvanians or as Quakers we may look with pride to the fact that the example of Penn was followed by the Framers of the National Constitution, and that by this act liberty of conscience has become the heritage of one of the greatest nations on earth.

Are there not, however, in the history of our city and our State some facts which go to prove that we have used our heritage of liberty too selfishly? Invited by the freedom which Penn instituted, the Welshman came, the German came, the Scotch-Irish came, each with at least one, and often with several new types of creed—each settled in a section of his own, enjoying not only his own creed but his own language, and keeping aloof from other sections not only in religious sympathy but in civic sympathy. It has thus come about that to this day there is no unified civic consciousness nor a unified civic conscience in Pennsylvania. Each faction has worked for itself, each has been an easy prey for demagogues, and politically the city and State of Penn is, to put it mildly, not regarded as a model by citizens of her sister commonwealths.

It was, perhaps, inevitable in the past that we should each appropriate the great boon of liberty somewhat selfishly, and that each faith should seek to build up itself, while looking on other forms of religion with such aloofness, if not suspicion, as to prevent the development of a

civic conscience. While this condition is not the fault of the Quaker alone, the Quakers must bear their portion of responsibility for it. We have manifested our fair share of the spirit of aloofness from our fellows.

In reality, the condition to which I am referring is the outcome of a grand principle applied to a human nature that did not fully appreciate its significance. Owing to human weakness, liberty of conscience has been made hitherto an occasion for exclusive denominationalism which has stifled the growth of a healthy civic sensitiveness; it should have been regarded as an opportunity for the development of a broad sense of Christian brotherhood, of mutual respect and love, of reciprocal trust and coöperation, which should have united all the religious forces of the Commonwealth in working for the overthrow of every form of evil, and the creation of a city and a State which should be steps toward the establishment of the kingdom of God in the world.

No celebration of the founding of Philadelphia could be more appropriate than the beginning, by such a meeting as this, of a new and different era—an era in which there should be no emulation except to see who could be foremost in broad-minded respect and in unselfish love, and no rivalry except in unselfish service of God and of men—the men of the city, the State and the world. Such an attitude on the part of the religious bodies of the State would soon make it a commonwealth with a civic conscience worthy of its great founder.

To such a course our age is by many voices calling us. The conscience of humanity is awakening to the terrible indictment that the existence of a submerged tenth brings against our civilization and the religion which finds in it its highest social expression. Men are demanding not simply individual charity, but social and industrial justice. The conscience of our generation is awakened—

it is in many respects in advance of the conscience of organized religion, and unless Christianity can apply its lofty principles to conduct and to ecclesiastical, social and political institutions so as to prove its worth, not by words, but by social, industrial and civic results, more and more men will have none of it. If the religious bodies represented here do not heed this call, we shall soon find written on the wall over each unfaithful one, "Thou art weighed in the balances and art found wanting."

Could this religious celebration beget in us all a mutual respect and a unity of devotion to the high call which God is sending us in the twentieth century, such that we should coöperate rather than antagonize one another, there would be more hope that the creative power of religious faith might so work upon the hearts of men, that the present opportunity of religion—the greatest that the history of mankind has furnished—might be successfully met.

Such an outcome would prove us not only worthy followers of the great founder of our city, but of that divine Man of Nazareth, who, whether we call ourselves Jews or Christians, is in this work the Master of us all.

THE CHAIRMAN: I now present the representative of the other Branch of

THE SOCIETY OF FRIENDS,

may I not say as also representative of both Branches?
Henry W. Wilbur.

REMARKS OF HENRY W. WILBUR.

Mr. Chairman:—Penn's mental and spiritual make-up was broad, tending to brotherliness and toleration. In

his personal experience he had tasted the cup of religious bigotry and intolerance to its dregs, and this led him to seek the protection of consciences as tender as his own.

In so far as the early Friends had any theology, if consistently and logically applied, its tendency was naturally in the direction of religious liberty.

Denying such a thing as divine favoritism, and affirming that all men had in them a measure of the Divine Spirit, it has always been an unpardonable Friendly act to grieve the Spirit, in the neighbor. But inasmuch as Friends are intensely human people, it would be claiming too much to contend that they have never lapsed from their own logically right line.

If God does reveal himself individually and inwardly to every human spirit; if the law of mathematics holds good in the vaster concerns of the spiritual universe, and the whole of a thing is still equal to the sum of all its parts, then it will take the united revelation to all souls to even inadequately represent the sum of God's revealed will and way to men.

Therefore we may conclude that every religious organization, and the choice spirits of every faith, have made their contribution to the sum of spiritual truth, and to that inner wisdom which helps every soul to clear up the great mysteries and maintain its right attitude toward the Heavenly Father. Considering the mind of Truth as the mind of the Father impressed upon His children, no sect or system can claim the last word of God to men, nor monopolize the knowledge of His will to His children.

This claim classifies the abundant spiritual insistence and egotism which have characterized the religious world at many points, as not of the right spirit but rather the stuff out of which bigotry and intolerance have been made.

We may be glad that the religious world has improved

its manners, and now behaves itself better than it did aforetime. But we have not yet reached the limit of our conception and application of real religious liberty. That means that we shall learn how more industriously to spiritually mind our business and let our brethren do the same thing. In other words, we may be content in applying our own conceptions of truth, resting assured that they will at the best be partial, while our souls rejoice in the thought that others in their way are doing as well as we.

We cannot have too large an application of the real pith of Penn's conception of liberty and brotherhood, based on unity of spirit and purpose rather than on uniformity of doctrine and conformity of creed. To get the latter, the human spirit will not be dwarfed or the individual conscience crippled and crushed, while genuine unity of spirit broadens and sweetens all lives.

In front of all of our theories and philosophies are the fog-banks of the mysteries, and around us the material be-
setments that militate against the right life. We need the largest measure of love for men, and the broadest sense of the spiritual brotherhood to enable us to help each other up the hills of life.

Penn had a large heart, a comprehensive faith, and an abundant hope. He believed in the final triumph of the truth, and in the full realization of the religious liberty which as the founder of a commonwealth he did so much to establish. That made him a prophet of a new social order and a broader religious system. It fortified him in that phenomenal friendliness which was not bounded by the theological and doctrinal fences which have helped to promote ignorance and foster prejudice in the world. He could see in defeat the potency of victory, and in delay the prophecy of better things. Like every brave soul that has ever blessed the world he could sing in his heart, as

he embodied in his life, the spirit of Massey's optimistic poem :—

“ ‘Tis weary watching wave on wave,
 But still the tide heaves onward ;
 We build like corals, grave on grave,
 The path that leadeth sunward.
 We're driven back in many a fray,
 Yet fresher strength we borrow ;
 And where the vanguard camps to-day,
 The rear shall rest to-morrow.”

THE CHAIRMAN :

THE LUTHERAN CHURCH

is represented by the Rev. Edwin Heyl Delk, D. D., whom I now present to you.

REMARKS OF DR. DELK.

Mr. Chairman :—It is with peculiar feelings that I rise to speak within these hallowed walls. As a little boy I was brought from the South, at the close of the Civil War, and placed in the lowest form of the school connected with this Society of Friends. My father was known as a “Rebel” and firmly believed in the right of white men to hold in slavery the negro race. He was an ardent “States’ Rights” champion, and fed me on Alexander H. Stephens’ *War Between the States*. I had never seen a Quaker or attended a Friends’ meeting. For eight years I was compelled to attend your Fourth-day meeting, and though I was not always attentive to the words spoken by the good men and women who then sat upon these benches, nor, I confess, was I always in a heavenly frame of mind, nevertheless, I wish to express my profound gratitude for two great lessons I learned in this place of worship. I learned first of all the value of

silence—a silence in which the human unrest subsides and is made vocal by the still voice of God. Since those days I have never doubted the value and eloquence of a devout silence. There was a still greater lesson you taught the boy of those days. Many words and faces impressed upon me the privilege and the duty of securing political and religious freedom for all men; but there was one face and one form which is burned ineffaceably upon the walls of my brain and heart—the slight, gentle, brave, flaming figure of Lucretia Mott. It was through her ardent, refined, spiritual appeal to the sleeping sense of justice and brotherhood which exist in the heart of every normal soul that the vision of freedom for the black man and the more glorious union of the States took possession of me. I hope you will pardon this personal reference on this public occasion, for I feel that I would be ungrateful to the Friends in whose place of worship we meet to-night if I did not make this public acknowledgment of the endless debt of gratitude I owe to Lucretia Mott and to your Society.

It is very difficult, after so many comprehensive and eloquent tributes to the character and work of William Penn have been spoken by the gentlemen with me on these benches, to say anything that is new and important. I venture, however, to offer a thought, as yet unexpressed, which seems to me fundamental to all Penn's heroic martyrdom, his generous plan of colonization, and the actualized liberty of civil and religious life found in his "Holy Experiment." I refer to his doctrine of the "Inner Light."

There are three sources of authority in religion, *i. e.*, the Church, the Bible, and the reason. Of course, there is but one *final* authority for us Christians, *i. e.*, God, revealed in Jesus Christ. Penn, a profound student of the New Testament and Ecclesiastical history, early

discovered that the claim of infallibility by the Church was a myth. Like Luther, a century and a half before, he knew that there was much in the dogmatic teaching and practices of the Church which was not only an unwarranted addition to the teachings of Jesus and His Apostles, but that such teachings and practices were in flagrant contradiction to the spirit and ideal of Christ. He knew that no number of fallible men, however regular their ordination, could make an infallible organization. The contradictions of Popes and Councils were too apparent to every scholar of even Penn's day for any fully informed man to accept the traditions of the Church as an infallible guide in matters of religion.

Further, the work of German and English students of the Bible had shown him the danger of a literal interpretation of the Holy Scriptures. A section of Protestantism, in order to meet the claim of the infallibility of the Church, had proclaimed the dogma of the infallibility of the Bible. Without qualification, the teachings of the Bible in every province of nature, history, ethics and religion were to be unquestionably accepted as the truth. But the physical sciences, anthropology and comparative ethics had made sufficient progress in his day, so far as scholars were concerned, to show that the creation stories, Hebrew history, and the imprecatory Psalms needed a fresh and more Christian interpretation before the Bible, as a whole, could be truthfully designated as "The only infallible rule of faith and practice." He felt, indeed, that a third and more intimate organ of Christian revelation was needed in order that both Church and Bible might be properly understood and estimated. That organ of religious thought and life he called the "Inner-Light." It is what we call in our modern theology "Christian consciousness." It is a form of reason. I use the word reason in its German, philosophical sense, which includes

not only the ratiocinative process but also the conscience, the sympathetic response and aspirations of the soul. To call it the "Inner-Light" and treat it as an independent source of revelation carries with it the danger of theological and moral vagaries; but the worth of the substance of Penn's contention, present-day religious thought and life amply confirm. To the touchstone of "Christian consciousness" we bring both Church and Bible, to-day, for justification and illumination. The need and perpetuity of a truly Holy Catholic Church is based on the very constitution of human nature and the word of our Lord. The endurance of the truly saving truths of the Bible grows clearer and clearer to the student of Biblical criticism. The value of the inner, subjective, genuinely mystical union with a loving, regnant Lord and God grows more impressive as we study the history of religious thought and life. It was this belief and loyalty to the Christian "Inner-Light" which made possible Penn's heroism, martyrdom, plan of religious freedom, the colonizing of Pennsylvania and the City of Brotherly Love.

There are other praiseworthy and beneficent results of Penn's faith and lovable character I would like to recite here to-night, but let this one supreme contribution of his to the religious thought and life of our city and Commonwealth suffice.

I am a Lutheran, but I am glad that such an apostle of freedom as Penn is commemorated in enduring bronze upon the highest pinnacle of our city's architecture. Far above the rush, the turmoil, the dishonesty, the pride, the pleasures, the sorrow, the jealousies, the contentions of sects and parties stands, not in the attitude of a grafter, or mailed knight, but with hand outstretched in benediction, the form of one who, since the days of St. Paul and Luther, was, and is, the finest expression of Christian manhood the world has ever seen and honored. As I

walk, henceforth, toward and beneath that benign figure, I shall lift my hat in reverence to Penn's memory, thanking God I am a Philadelphian, and try to actualize in my own small life something of the courage, the faith, the magnanimity and love which filled his great soul.

THE CHAIRMAN :

THE MENNONITES

are represented by Rev. N. B. Grubb, whom I now introduce.

REMARKS OF REV. N. B. GRUBB.

Mr. Chairman.—William Penn has almost as great a claim upon the regard of the Mennonite People as he has upon that of the Society of Friends.

The Mennonite Church is of Dutch origin, and in the development of the Dutch and German peoples its testimony for peace, non-resistance, opposition to oaths of all kinds and the entire separation of Church and State, has played as conspicuous a part as did the testimony of the Friends in England for the same things.

The Church that I represent, with the many other churches, owe to William Penn a debt of great gratitude for having made possible its existence in free America unencumbered by the harassing persecutions with which the European governments hindered the development of dissenting faiths. Were it not for the linguistic differences between the Dutch and German Mennonites and the English Friends, it is altogether likely that these two religious organizations would have begun life in America as one body. Both taught practically the same doctrines. Both stood for a type of Christian life and character rather than for a correct statement of creed or confession. In

both there was a feeling that the ministry should not offer the slightest opportunity by which a mere hireling should profit, and in either of the organizations there developed a sentiment which could not tolerate the bondage of human beings in slavery.

Penn's relation to the Mennonites began long before Pennsylvania was ever considered. His mother, as you know, was a Dutch woman, of whom Pepsy in his diary says, "she was pretty and I believe hath more wit than her husband."

Penn was brought up to know and speak the tongue of his mother as well as the speech of his native land. Whether his mother was of Mennonite extraction, as some profess to believe, I am not quite prepared to say. But it would not seem strange to us that while visiting Holland he should seek out the relatives of his mother and lay before them the form of faith for which he was making every effort to make proselytes. We do know that he visited many Mennonite communities, both in Holland and in Germany, and that both he and his followers immediately set about expounding the Friends' doctrines. No Mennonite congregation, as such, became a Friend's Meeting, but many Mennonite individuals did identify themselves with the Society.

The debate on the essentials of the Christian faith which Penn carried on with *de Haan*, the scholarly Mennonite minister at Amsterdam, might lead one to suppose that the differences between the two faiths were sharply drawn, but this was not the case in America at least, for we learn that one of Penn's Dutch followers called himself a Friend while living in Philadelphia, and when in London several years later he speaks of himself as a Mennonite.

Through Penn's liberality to the persecuted German religionists a new language was born to America. The tongue spoken by the Germantown settlers through more

than two hundred years has continued as the mother tongue and the family language of that large body of Pennsylvania Germans, of whom the Commonwealth may be justly proud. An isolation of many generations from the Germanic people and contact with English-speaking neighbors, and the changes that time always works in a language have made the Pennsylvania-German language the child of America, different in many respects from its brother across the sea, who developed under the influence of continental Europe.

Pennsylvania-German is still the language of the family and Church which I have the honor to represent to-night. But be it English, or Dutch, or German, or Pennsylvania-German, the name of William Penn mentioned in either of them commands the reverence that all men accord to the one who served well his God and his fellowmen.

THE CHAIRMAN : I now present as representing the

METHODIST EPISCOPAL CHURCH

Bishop Frank M. Bristol, D.D., LL.D.

REMARKS OF BISHOP BRISTOL.

Mr. Chairman and Christian Friends: A significant fact impresses itself upon my mind as with you I look into the past and call up the names of the illustrious men whose memories we delight to honor. William Penn and John Wesley were students of the same University—glorious old Oxford. And, moreover, they studied in the same college, Christ Church College, of that ancient seat of learning. Of this fact both the Friends and the Methodists should be justly proud.

And now the honor falls to me, on this impressive occasion, of bearing to you and expressing the appreciation and

most hearty felicitations of the people called Methodists. In this incident how the extremes do meet, as it was once vulgarly supposed that the Friends could worship God only in silence, and the Methodists could worship the same God only with a great noise! Just what the poet meant by "thunders of white silence" we do not know, but we have imagined that unique metaphor illustrated the throne-shaking power of the Quaker's silent prayer, for out of those silences have come forces that have moved heaven and earth, caused tyrannies to tremble and make the clouds of God to rain until with righteousness and liberty the desert has rejoiced and blossomed as the rose.

This meeting, representing, as it does, a score of the different phases of religious thought and expression, like so many facets of one great diamond with its heart of fire, is evidence most convincing that the spirit of William Penn is abroad in our land and in this age; the spirit of brotherly love and Christian catholicity.

William Penn was born in turbulent times paradoxically to become the apostle of peace, and he sprang from aristocracy to announce the true democracy.

There were great men in those times: soldiers and scholars, theologians and poets, philosophers and statesmen, preachers and reformers. Cromwell's sword and Bunyan's dream, Locke's great reasoning and Milton's mighty song made that age to rival in splendor the age of Elizabeth when Bacon and Raleigh, Hooker, Jonson and Shakespeare shed the light of their genius upon England. But of all the worthies of that seventeenth century, not one has suffered less diminution of his true fame; not one has grown more steadily majestic in the wide-world's veneration than William Penn. The England of the seventeenth century bestowed upon this new world the noblest gift within her power when she sent to America that great-souled and inspired man. He was the one true ideal of

our Colonial character and life. The triumphal arch of our Americanism rested for its moral support upon two strong, beautiful and majestic pillars: the character of George Washington and the character of William Penn. Great as were those Revolutionary heroes, the ideas of William Penn made their heroism and their greatness possible.

The Declaration of Independence and the Constitution of the United States have in them more of the life, character and spirit of William Penn than of any other one man, or of any other six men of the Colonial times. When we recall his contention for the integrity of the institution of trial by jury; his plea for the true basis and validity of law in constitutionality; his opposition to slavery; his championship of human equality before the law; his advocacy of religious liberty and toleration; we must say that it was not the spirit of Plymouth Rock, nor the spirit of Jamestown so manifestly as it was the spirit of the "Holy Experiment" that first created, inspired and animated this "government of the people, by the people and for the people." The fundamental doctrine of the Declaration, that all men are created equal, has been credited to the political genius of Thomas Jefferson. But, fifty years before Jefferson was born, William Penn taught that great self-evident truth to the Indians on this very spot. Therefore, it was one of the inevitable equities of history that the Declaration of Independence should have been signed in the city of William Penn, and that the experiment of representative self-government should have been constitutionally inaugurated where William Penn's "Holy Experiment" was begun in faith, hope and charity.

The world is following in the footsteps of this apostle of freedom, toleration, brotherly love and peace. Two hundred and twenty-five years ago, William Penn proposed arbitration to the European nations as a substitute for

cruel and unchristian war in the settlement of international misunderstandings. The civilized world is only just catching up with this broad-brimmed, broad-brained statesman and philanthropist of the seventeenth century. May that "Holy Experiment" which sprang from the vision and dream of William Penn, international arbitration, speedily make war as unpopular and as impossible as the good Quakers have always believed it to be unchristian and inhuman!

Mr. Gladstone, conscience incarnate in the English statesmanship of the nineteenth century, once asked a very startling and most significant question: "Shall the soul of England be preserved?" And shall we not ask, with our great prosperity, our unparalleled wealth, our inexhaustible material resources, and with our modern tendencies to commercialism, shall we not ask: "Is America in danger of losing her soul?"

"What shall it profit a man if he shall gain the whole world and lose his own soul?" or, What shall it profit a nation if it shall gain the whole world and lose its own soul?

Shall America preserve her soul? Yes; and for a great and glorious national immortality if we preserve among us in civic righteousness and our love of country and of mankind, the spirit of William Penn.

THE CHAIRMAN: I have now the pleasure to present the representative of the great

PRESBYTERIAN CHURCH,

Rev. W. H. Roberts, D. D., LL. D.

REMARKS OF DR. ROBERTS.

Mr. Chairman.—It is an honor and a privilege to represent at this notable meeting and on so historic an

occasion the Presbyterian Church. For the Society of Friends and for the memory of William Penn, Presbyterians cherish high regard.

In dealing with the subject, "William Penn's Contribution to Religious Liberty," it is well to emphasize, in Presbyterian fashion, the logical and theological basis of liberty.

That God is sovereign, and that man is therefore free, is the foundation-truth for all human liberty. History is the evidence that the persons who are possessed with the inward conviction that the God of the Bible is the Sovereign God, act always in the direction of freedom both in civic and religious matters. This inward conviction is a moral force, which compels the conclusion that all men as children of the Sovereign God are themselves sovereigns, and therefore in their relations to one another both free and equal. In the household of the Sovereign God there are no slaves and no inferiors, but all are brethren.

That William Penn held to the truth of the sovereignty of God and acted upon the convictions vitally connected therewith, is shown by the fact of his choice of a name for the city which he founded. Philadelphia, the City of Brotherly Love, derives its name from the New Testament expression, "He Philadelphia maneto, let brotherly love continue." This expression was not a mere motto with him, but a rule of life, based upon the sovereignty of God and the brotherhood of man. Penn's greatest contribution to religious liberty was the direct outcome of his personal faith in the divine sovereignty. Men to him were the children of God, and therefore the rule, "Let brotherly love continue," was to control all their conduct.

It is true that Penn was out of harmony in his day with the majority; and he and others who thought like him, among whom were the Presbyterians of the American

Colonies, were for a considerable time in a minority ; but having in this land an opportunity to work out practically their faith in their lives, they became soon a majority. One with God is always a majority, and therefore Penn and his co-laborers not only established civil and religious liberty in Pennsylvania, but had also faith in a future, into whose fullness of blessing we and our children have entered.

One practical outcome of Penn's views as to liberty, views practically controlling the policy of the government of the city of Philadelphia and the Commonwealth of Pennsylvania from its foundation, appeared in the opportunity given, as in no other Colony, for the application of the ideas held by him. For instance, in Pennsylvania, and it alone, was it at the beginning of the eighteenth century feasible to organize, without legal hindrance or moral opposition, the Presbyterian Church as a denomination. The true idea of liberty was not then held elsewhere in the Colonies—not even in Puritan New England, and to William Penn and the Society of Friends the Presbyterian Church owes a perpetual debt of gratitude. In this city where men were recognized as possessed by right of freedom in religion, the denomination was organized, prospered and grew to strength.

The principles in which Penn believed found also outward expression in a unique manner in the Liberty Bell. When that bell, which rang out Independence in 1776, was cast in the year 1751, it was encircled with the motto, "Proclaim liberty throughout all the land, unto all the inhabitants thereof." Liberty was then a fact in Philadelphia, and the inscription was a prophecy for the future of liberty, not only for this republic, but for all lands and nations, especially for that religious liberty which is the right to be free from control by man both as to religious opinion and religious worship.

Liberty, how precious an inheritance is it! how great our obligation to cherish and defend it! how inspiring the outlook for the future. The allied doctrines of the sovereignty of God and the brotherhood of man will bring one day true freedom everywhere, accomplishing results not by leveling down, but by leveling up; not by the destruction of authority, but by the exaltation of law; not by the overthrow of kings, but by the elevation of all men to that sovereignty which is the likeness of God in man.

THE CHAIRMAN: I now present, as representing the

REFORMED CHURCH,

the Rev. C. J. Musser, D. D.

REMARKS OF DR. MUSSER.

Mr. Chairman:—On the walls of the Parliament House of Berlin, Germany, there is an inscription, which says: “The first right of a State is the right to exist as a State and to be acknowledged as such.” That right we who are here gathered together as the intellectual and spiritual descendants of William Penn, claim not only for the State, but for every individual in the State. And as William Penn looks down upon us from out that great cloud of witnesses, which from heavenly places behold us, he must be pleased with two things. He may have a passing interest in the army parading our streets and in the battleships riding on the Delaware; for in early life he was a soldier and he was the son of an Admiral. He may be pleased to note our factories, the smoke of which darkens our air; and our mines, the dust of which covers our streams; and our railroads, which like a web, cover the land; for Penn was thrifty and prosperous. But he would be especially

gratified that the small Commonwealth which he founded has grown into a great free Christian State; and secondly, he would be pleased with this gathering of the representatives of the historic churches, each of whom claims for himself and for his particular people only such rights as he is willing that all others should enjoy.

In his day such a meeting would have been impossible anywhere in the world. It is possible in Philadelphia, and possible elsewhere, now, because of the spirit of those who founded Pennsylvania. In New England on the North, and in Maryland and Virginia on the South, the colonists who enjoyed free thought and religious liberty themselves, denied it to others. It was only in the territory lying in between, where the Friends and the Germans were in the majority, that religious liberty became a fact.

That the State, whose founding by Penn we are now celebrating, is a free Christian State, and such as would meet with the approval of its founder, no one can successfully deny. The spirit of the Christian God inspires our Constitution and is enshrined in our public institutions. Jesus, we are told, discovered the individual and gave to him an imperishable sense of his infinite worth by revealing to him his filial relation to the Father of us all. It was that thought which constrained Penn to champion the rights of men, and in that service to become a fellow laborer with the prophets and martyrs who have toiled and suffered that others might be free.

To give the ballot to every man, therefore, is Christian. Universal suffrage is the first important institution in a free State. But if we give the ballot to the citizen, we must educate him. The public school is the second great institution in a free State. The Friends and the Germans built their school-houses side by side with their churches. Our public schools are Christian in principle. Education and religion have this aim in common, namely, to make

the most of the man and to establish and strengthen character. But it is not enough to give men the ballot and to train them intellectually. For it is true at all times, as it was in the times of Lord Bacon, that the wisest may be the meanest of all mankind. The third great idea, therefore, that rules this free Commonwealth is the separation of Church and State, which insures to every man the right undisturbed to worship God as he pleases. These three ideas: a free ballot, a free school, and a free Church are the results of that great movement in which Penn was such a mighty force. These three institutions are still the defense and guarantee of our freedom. One result of that freedom is that we of different forms, but of one faith, meet here to-night in this historic gathering, free citizens in a free State, servants only of one common Lord.

And now permit me in conclusion, as a representative of the Reformed Church, to pay a loving tribute to the great founder of the Commonwealth. For of all the good people represented here to-night, none are greater debtors to him than the people for whom I speak. Our ancestors are the Palatines. They lived in that fair land along the Rhine—a country which, in the early part of the eighteenth century, with its cities and towns; its farms and vineyards; its cathedrals and its churches; its universities and its schools was given to fire and sword until it was no longer a home but a desert. From that land our ancestors went out as pilgrims and strangers. As they journeyed down the Rhine they were robbed at every turn. They sought out the English, their former allies, but in the British Isles they were a people of a strange tongue and of strange manners. Only in Pennsylvania did they find a welcome and a home.

And if the Germans, no longer Germans but Americans, have by their domestic virtues, famous since the days of the Roman historians; by their thrift, which has made the

land wherever they have settled rich and fragrant, and by their religious faith have done their share, as now all freely admit, in making Pennsylvania a great free Commonwealth, it is all due to the fact that William Penn made that possible by giving them the opportunity when he gave them a new country and a new home.

THE CHAIRMAN : As representing the

UNITARIAN CHURCH

I present the Rev. Charles E. St. John.

REMARKS OF DR. ST. JOHN.

Mr. Chairman :

“Now let all [high praise] await
Him who care[d] not to be great
But as he save[d] or serve[d] [our] State.”

William Penn! Chivalrous adventurer under God, with thy “holy experiment,” thou has set a standard for all adventurers for conscience’ sake. Possessed thyself of the qualities thou saidst “are requisite to a good officer ability, clean hands, dispatch, patience, and impartiality,” thou didst live to see thy dream come true in part, and now an ever-increasing multitude dreams with thee!

And what a dream it was! The dream that there should be a spot on earth which should not be ruled by bigotry and cruelty, and where each soul might be free to seek after God in his own way, and to utter his convictions without fear or reservation. Nowhere in Christendom was there such a spot until Penn founded Philadelphia.

The union of Church and State, from which our land is happily free, always tends to make of a divergence in

religious opinion a political offense, and in the seventeenth century the law of the land was heavy against all theological independence of spirit. And so, under the stress of persecution and suffering, the Quakers came to Pennsylvania to demonstrate to the world that there was a wiser, juster, holier way to live.

I cannot better set forth the spirit in which they came than by reading several quotations from the writings of William Penn. He said:—

“Inquiry is human; blind obedience, brutal. Truth never loses by the one, but often suffers by the other.”

Again: “Force may make an hypocrite; it is faith, grounded upon knowledge and consent, that makes a Christian.”

Again he says: “True spiritual liberty is deliverance from sin by the perfect law in the heart.”

Still again: “The liberty of God’s people stands in the truth, and their communion in it, and in the perfect spiritual law of Christ Jesus, which delivers and preserves them from every evil thing that doth or would embondage.”

“Liberty of conscience is the free and uninterrupted exercise of our consciences in that way of worship we are most clearly persuaded God requires us to serve Him in, without endangering our undoubted birthright of English freedom.”

And finally a passage which, although already uttered at this meeting, is so weighty that I must repeat it: “We must give the liberty we ask, and cannot be false to our principles, though it were to relieve ourselves. We have good-will to all men, and would have none suffer for a truly sober and conscientious dissent on any hand.”

There have always been men who stood ready to suffer

for their convictions. The list of the noble army of martyrs who have died for their faith, died in the struggle for personal liberty, is long and glorious. Many have demanded liberty, but how often before Penn spoke can you find men craving real religious liberty for others? Indeed, it was a new note when Penn cried, "We must *give* the liberty we ask!" The Puritan came to New England to win freedom for himself and his especial views. The Quaker came to Pennsylvania to give liberty to all men and all opinions. A "holy experiment" in very truth, a new and prophetic note in the world's religious life. It was an inevitable outcome of the effort to live by that golden rule: we must do unto others as we would have them do unto us. We must always try to see the other man's point of view. We must be just to every man. We must give the liberty we ask. We must maintain a free field for all and ask God's blessing upon every sincere endeavor.

Let us understand one another! Here is a little band holding peculiar opinions. Let them have freedom! Here is a new method of dealing with sickness. Let it be tried! Let all honest striving after good have a free field! If any movement be a mistake, it will fail. If it be useful, God will bless it. Meanwhile, let us all be tolerant and brotherly, asking the blessing of God upon all that are sincere. We need our various sects. Let us strive to make them as strong as possible in order to do good unto men with them. But let us respect one another, and each rejoice in the other's success. We should make an end of bigotry and persecution, and use all denominations and creeds in a united effort against sin, ignorance, and misery.

A free field, and God's blessing upon all that are trying to make it a kingdom of God! That was the spirit and message of William Penn.

THE CHAIRMAN: The hour is late, but I still reluctantly introduce the last speaker of the evening, the representative of the

UNIVERSALIST CHURCH

the Rev. E. C. Sweetser, D. D.

REMARKS OF DR. SWEETSER.

Mr. Chairman.—Astronomers tell us that some of the stars are so far above us that a ray of light takes thousands of years in traversing the intervening distance, and that therefore, if one of them should be suddenly blotted out of existence, the light which it has been emitting for many generations past would keep on coming to this world for many future generations, and no one on the earth would be aware of its destruction till the last ray which it emitted just before its destruction should have had time to arrive—that is to say, till as many thousand years from now as a ray of light requires for traversing the distance. In the meantime it would continue to illumine the night, not only for us, but for our distant posterity.

“So when a good man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.”

Such a man was the founder of this city and Commonwealth. He was one of those of whom the Bible says that they shine as the stars forever and ever. His statue, of gigantic size, on the summit of our City Hall, overlooks the great community which is now uniting to honor him; and more and more, as time goes by, the man himself looms up above the mass of our common humanity as one of the greatest characters whom our race has produced—great as a thinker, great as a statesman, great as a civil

ruler, great as a religious leader, great as a controversialist in defense of the truth, great as a philanthropist, great as a reformer, great as a moral hero, great as a man.

To-night we commemorate him chiefly for his greatness as a religious leader, and especially as the champion of two great principles in religion which should never be dissociated.

Those two principles he plainly indicated when he was criticised and stigmatized on a certain occasion for insisting that the English Protestants should respect the right of the Roman Catholics to hold their own religious views and observe their chosen forms of worship. Listen to what he said in reply to his critics: "I abhor two principles in religion, and pity them that hold them: the first is obedience upon authority without conviction; and the other, destroying them that differ from me for God's sake. Such a religion is without judgment, though not without teeth." To his way of thinking, a person who held those two principles—that of obedience to authority without personal conviction, and that of persecuting others for holding different opinions—was as great an anomaly as a newborn baby having a full-grown set of teeth, utterly lacking in judgment, but not lacking in power to bite and to injure—a peculiarly dangerous form of childishness.

Over against those two principles, which he so strongly condemned, he set his own principles of independency or freedom in religion, on the one hand, and toleration of the beliefs of his fellowmen, on the other. Allowing no man or body of men on the earth to dictate to his individual conscience or to prescribe any set of religious beliefs for him, he insisted that the same freedom which he claimed for himself should be given to everyone, and that no-one should be persecuted by word or by deed on account of his religious beliefs or observances. That was a wonderful advance over the sentiment which generally prevailed in

his time; and even yet, sad to say, a large part of the world has not caught up with it.

But such a meeting as we are holding here to-night shows that progress is being made, and that he did not bear his witness entirely in vain. His spirit seems to be with us to-night; and, being dead, he yet speaks to us, telling us to be unfalteringly true to our consciences, faithful to the inner-light, standing fast in our Christian liberty, at whatsoever sacrifice of popularity or possessions or personal comfort, and at the same time to treat those who differ with us in a kindly, friendly, Christian spirit, according to the golden rule. In Philadelphia, of all places in the world, those two principles should prevail, and anyone who is faithless to them should feel rebuked and ashamed whenever he lifts his eyes to the broad-brimmed statue of William Penn on our City Hall.

Let us, then, be followers of him, even as he also was of Christ; for, above everything else, William Penn was a Christian. A great leader of men, he was a meek and faithful follower of the Crucified One. The light which he sheds on the paths of men is reflected from Him who is the light of the world. God help us all to walk in that light until our traveling days are done.

A REMARKABLE GATHERING.

[Evening Bulletin, October 7, 1908.]

There was a meeting last night which should be long remembered among the notable and agreeable events that are now going on in the city, for it exemplified a spirit which truly entered into the foundation of Philadelphia.

At this meeting a leading representative of every important religious faith in Philadelphia made his appearance to testify to its belief in the principle of religious tolerance and the duty which each owes to the other and to all in living together as citizens in a common amity and good will.

There were not fewer than sixteen denominations represented, including the Roman Catholics, the various branches of Protestantism and the Hebrews, and for once they all found common ground together in a Friends' meeting-house, to express their appreciation of the character of the city's founder and the benevolent service which he performed for men of all creeds in his capacity as a statesman or lawgiver.

None of the ceremonial exercises of the week is likely to be more significant and more impressive than this meeting, simple as it was. May the broad-minded spirit which animated it enter into every church or congregation and spread anew those beneficent principles of tolerance which will always be associated with the memory of William Penn.

A GREAT POWER FOR GOOD.

[Philadelphia Press, October 8, 1908.]

The two meetings over which Mr. Isaac H. Clothier and President Joseph Swain presided this week in the Race Street and Cherry Street Friends' meeting-houses, at which the clergymen of all denominations were gathered to express their appreciation of William Penn and his tolerance and Christian character, were of all the celebrations this week the one in which he would have rejoiced.

To him, 225 years ago, the presence in the same religious edifice of Jew and Christian, Protestant and Catholic, Friend and Episcopalian, Presbyterian and Baptist, would have seemed inconceivable. All, but the Friend, the Jew and the Baptist, were in his day refusing tolerance to others and protecting their spiritual faith by the fleshly arms of the law.

For all this has to-day passed, but there remains differences and divisions which this meeting obliterated in a common testimony of reverence and admiration for a good man. There is nothing in the moral improvement and advance of Philadelphia which these various communions and denominations could not accomplish if they acted together. Their collective influence and effort safeguards the city and leads it on to better things. As the years go on, the value of united action, not only in commemorating the past but in improving the present, suppressing its evils and promoting its moral growth, will grow plain to all represented in this remarkable union of the religious interests of Philadelphia.

RELIGIOUS TRIBUTES TO PENN.

[From the Philadelphia Record, October 7, 1908.]

One of the most interesting and eminently appropriate features of the Founder's Week Celebration occurred last night when representatives of sixteen religious bodies made brief addresses on "William Penn, Statesman and First Champion of Religious Liberty," at two Friends' meeting-houses, Race Street and Cherry Street. Catholic and Protestant, Hebrew and Christian, liberal and orthodox, paid tribute to the memory of the founder of this city, a man of education and high breeding, of wealth and fashion, who devoted his life to a religious society that was ridiculed far more than the Salvation Army is to-day, and was harshly persecuted besides.

He was a courtier and a pietist, a man of the world in its better significance and a preacher of the Gospel in its simplest and barest form. He was a statesman a century ahead of his time in his comprehension of the possibilities of religious liberty and his conception of the meaning of civil liberty, and the world has not yet caught up with him in his vision of peace among mankind maintained, not by superior military resources, but by a policy of unbroken justice and kindliness.

While Penn established his colony as a refuge for persecuted Quakers, his purposes went far beyond that; he sought to give, and immeasurably succeeded in giving while the Quakers remained in control of the colony, an example of civil society administered on the principles of the Gospel. Nothing in this entire week is so suitable a commemoration of the founding of Philadelphia as these two meetings to listen to the estimates of its founder by Catholic and Quaker, Presbyterian and Unitarian, Hebrew and Lutheran; ministers of the Mennonites who

followed Penn here, of the Anglican communion, of the Congregationalists who drove Quakers out of Boston, of the Baptists who shared the same fate, of the colored churches that have always found their most faithful friends among the Quakers, of the Universalists, Lutherans, Reformed Churchmen, Methodists and Disciples.

The central feature of the belief of the Society of Friends was the doctrine of the inward light, which is but another name for spiritual religion, whose sway is increasingly felt in all Christian communions, so that while the society's numbers have always been small, it may justly claim its influence to have extended deeply through other religious bodies.

AFTERMATHS.

[From Friends' Intelligencer, Tenth month 31, 1908.]

"The Great Occasion," as Archbishop Ryan had previously styled the meeting of Tenth month 6th, is now nearly three weeks past, and yet the interest therein, so far from dying out, seems to increase as we draw farther from it, and are thus enabled to more nearly estimate it in its true proportions, as a mountain from a not too near view. Having been the accidental Chairman of the meeting, and thus necessarily somewhat conspicuous in connection therewith, I have perhaps heard more of the effect it has had upon the community, through many communications which have reached me from widely different sources, than has fallen to the lot of others. Not only from deeply interested members of our own Society have the communications come, but the expression from clergymen and laymen of the different churches is surprisingly great. The impression which seems to prevail is that the meeting was not only an event in the religious history of the city, but that it almost marked an era.

When the meeting was first proposed, while I thought the idea a grand one, I feared that members of the different churches sufficiently eminent to be representative might not participate. Such an affair had never before to my knowledge been attempted, and while I determined to do all I could to aid it, I feared the result. The result is now before us and it proves the fears were groundless. While just after the meeting I was more than satisfied and even marveled at the completeness of its success, I did not then estimate its importance in its true proportions. But the expression which has come to me since, even extraordinary in its quality and character, has led me to believe that

right here at home, and in our own meeting-house, an event has occurred which will become historic, and perhaps have an effect, not to be estimated now, upon the future relations of the religious denominations in Philadelphia and the nation. That it may not be considered I have been led, from my personal interest in the meeting, to overestimate its importance and its probable effect, it may be said that the affair has grown on me day by day since the holding of the meeting, partly no doubt from reflection, but chiefly from the impression made upon the minds of others, information of which has poured in upon me by letters and by personal expression ever since, and continues up to the date of this writing. Of the speakers of the evening I have personally heard from the Catholic Monsignor, the Jewish Rabbi, the Episcopalian representative, Dr. Tomkins; the Presbyterian, Dr. Roberts; the Baptist, Dr. Conwell; the Lutheran, Dr. Delk; and all expressed to me their profound appreciation. Numerous others, some of them not in attendance on the occasion, have expressed their great satisfaction, not unmingled with wonder.

I have in mind a prominent member of the Episcopal Church who came to me and said, "Such an event could not have been possible ten years ago, and I would not have believed it possible even now." After a week's absence in New England he spoke to me again, and said his interest and wonder had not grown less, and that during his absence he had discussed the matter with a number of his friends, church members. One of them, an eminent clergyman of Boston, while agreeing with him in his estimate of the value of the meeting, asked a question which we, Friends, may well ponder over—that is: Whether the feeling in the Society, which led its members to speak of churches as "steeple-houses" and concerned religious workers as "hirelings" still exists? My informant told him that while it is true that a generation

ago some Friends made use of such expressions, no such narrowness in religious matters as led to the expressions referred to exists among Friends nowadays. The letter from Rabbi Krauskopf to Henry W. Wilbur, which follows this, is an evidence of that eminent churchman's estimate of the importance of the meeting, and I have since had a note from him telling me that his meeting would occur next First-day, Eleventh month 1st (not their Sabbath) at the Temple, North Broad Street, and asking me to be present as his guest, which invitation I am only too glad to accept.

I have felt that it is perhaps fitting I should make the present expression to our interested "Friends," and I would also thus acknowledge numbers of kindly letters from our own people, which I have not had the opportunity to acknowledge, other than in this way, but all of which I greatly appreciate.

In conclusion, is it too much to hope that the Society of Friends of this day, though small in numbers may, by faithfulness to the spirit which led to their foundation, be an instrument in the hands of Divine Grace, to assist in spreading abroad in the world the principles of religious liberty as expressed in civil government by William Penn in the settlement of this city and State, and that as the remarkable manifestation referred to of the coming together in one body of all the historic Churches, and our own Friends' meeting-house being chosen for the gathering without any effort on our part, may it not indeed be held as a token not only of the evidence of religious liberty as enunciated by the founder, but as pointing to a still further ultimate advance, that of Christian fellowship, including all the Churches, which though varied in faith and differing in forms of worship, acknowledge the common Father of us all.

THE SIXTEEN PREACHERS AT THE PENN CELEBRATION.

[From the Friends' Intelligencer, Eleventh month 7, 1908.]

[A DISCOURSE AT TEMPLE KENESETH ISRAEL, BY RABBI JOSEPH
KRAUSKOPF, D.D., PHILADELPHIA, ELEVENTH MONTH, 1908.]

Opinions differ as to the worth of Philadelphia's recent celebration of the two hundred and twenty-fifth anniversary of its founding. Some, while conceding that the affair was, in every respect, a brilliant one, are quite emphatic in their statements that it was a needless expenditure of time and means and energy; that commerce, industry, education and the ordinary routine of life were seriously interfered with for more than a week; that the money expended on the magnificent pageantries and processions and decorations might have been more wisely spent on permanent improvements; on providing labor for the unemployed; on affording accommodations for the thousands of children for whom there is no room in our schools.

Personally, I am of the opinion that, while the needs of our city should at all times receive our full attention, celebrations such as we recently had are of great value, and should be encouraged. In a manner not equaled by any other mode of instruction, they tell the story of the rise and development of our city; they give object-lessons of our vast enterprises; they tell of the part our city had in the molding of our nation, and the result is: greater civic pride, larger patriotism, keener appreciation of our possibilities, failings and duties.

There was one feature, however, in connection with the recent Founders' Week Celebration, concerning the value of which there has been no difference of opinion; concerning which there has been but one thought: that it alone was worth all the expenditures incurred. It was the gathering at the Friends' meeting-houses, Race and Cherry Streets, above Fifteenth, at which representatives of sixteen religious organizations addressed the two large audiences on the subject of William Penn's Contribution to Religious Liberty.

Most of you probably hear of that meeting for the first time. Its taking place was not heralded with the blare and glare with which other events of that week were announced, nor did the press believe it to be attractive enough for the general public to give it the pictorial space it liberally gave to other gatherings. Yet, a more impressive sight than that of representatives of sixteen different denominations, sitting side by side, in a Quaker meeting-house, a Catholic, Rt. Rev. Monsignor, on the one side of the Chairman, a Rabbi on the other, and to the right and left of these, Baptist, Congregational, Episcopalian, Lutheran, Mennonite, Methodist, Presbyterian, Unitarian, Universalist, and so on—a more impressive sight than this has rarely been witnessed. And words more inspiring than those spoken that night have rarely been heard, and a more inspired audience has rarely been seen, an inspiration that changed the characteristic silence of Quaker meetings to frequent and rapturous outbursts of applause. The street processions and the naval review of that week will be forgotten; the memory of the decorations and the fireworks will fade away; the remembrance of that meeting will continue vivid in the minds of those who witnessed it, and in many a family it will echo from generation to generation.

One would have naturally expected that preachers representing such widely differing denominations would differ widely in their remarks that night. But not a clashing thought nor differing sentiment was heard or felt. While viewpoints differed, the lessons pointed out were strikingly alike. All expressed their profound appreciation of the character and religious principles of William Penn, the Friend. All acknowledged the great debt our country and the world at large owe to him for the precious gift of religious liberty in which he founded our city and State, through which he helped to shape the destiny of our nation, and by which he ushered in a new epoch in the world of religion. All expressed or implied their conviction that differences in theological opinions should and must not constitute a reason for ill-will between man and man; that, whatever our creed or form or rite, mankind constitutes a common brotherhood, under the common Fatherhood of God.

What a change in the 225 years since William Penn founded the City of Brotherly Love! Think of representatives of sixteen different denominations sitting peacefully side by side, in the year 1683, expressing their esteem of each other personally, and their respect for each other's faith! In that year, Catholic and Protestant slaughtered each other for the love of God, and both visited endless cruelties upon the Jew, for the sake of Christ. In that year, the most horrible word to the ears of Protestant Englishmen was "*Papist*," and to the ears of Catholic Frenchmen and German was "*Huguenot*" and "*Lutheran*," and to the ears of both Catholic and Protestant was the word "*Jew*." In that year, thousands of Catholics languished in English prisons; tens of thousands of Protestant Frenchmen were either violently forced into the Catholic

Church or driven into cruel exile; hundreds of Jews were burnt at the stake in the market-places of Seville, Granada, Cordova, Madrid; and hundreds of thousands of their brethren were lashed and hounded over the face of the earth by both Catholic and Protestant. In that year no Catholic could sit in the English Parliament, no Protestant could enjoy civil rights in Catholic countries, and the Jew could enjoy but few human rights in the few Catholic or Protestant countries in which he was tolerated.

In that year, even in the New World, religious liberty was yet little understood. The Puritan colonies still extended Christian welcome and equal rights only to those who shared their religious views, and they excommunicated and persecuted as enemies of God all who differed from them even in trifles of belief. Only too well did the followers of Penn remember how Puritan intolerance had wreaked vengeance on their Quaker brethren, when some twenty-five years earlier they had endeavored to effect a settlement in Massachusetts; how they were imprisoned and banished; how they were whipped, branded, mutilated, even hanged, if they dared to return. And but for the labors of such men as Roger Williams and William Penn, the narrowness of the Puritans and the intolerance of European countries might have extended over our land, and might have put a fatal blight upon those early settlements, which, under the breath of religious and political liberty, have grown and prospered, and have become mighty on the face of the earth.

Our country owes much to the spirit of the Puritans, but infinitely more to the spirit which Roger Williams and William Penn and their followers implanted upon our shores. Especially here, within our city, were laid the foundations of those principles of right and justice

that have made it possible for our country to become the freest and mightiest under the sun. If Plymouth Rock is the cradle of our nation, Philadelphia, the city of Penn's founding, is the cradle of our liberties, and as such the foundation of our greatness. Without Philadelphia, Plymouth Rock would have availed us little. It is the Liberty—religious and political—that had its birth on the banks of the Delaware, which shone forth like a beacon of light into a dark world, that attracted and guided hither the oppressed and persecuted of other faiths and peoples, and who, in return for the privilege of worshipping God in accordance with the dictates of their conscience, gave the best that in them lay toward the development of their new home. Great as is our reverence for our Independence Hall, profound as is the honor we show our Liberty Bell, sacred as is the memory of Washington and Jefferson and Franklin who, within our city, shaped the destiny of our Nation, no less sacred to us is, and must continue to be, the memory of William Penn, whose breadth of spirit and depth of mind and largeness of heart have contributed mightily toward the power and glory that have come unto our Nation.

And to none can the name of William Penn be more sacred than to us, of the Jewish faith. We honor his memory as we do that of the foremost of our leaders; we reverence his people as we reverence our own. The long story of our persecution bears no testimony against the Society of Friends. Christian in profession, they have ever proved themselves Christian in practice. It is difficult to tell what the Jew's fate might have been in the New World had Roger Williams and William Penn not arrived upon our shores. The small Jewish colony that had landed in New Amsterdam some thirty years earlier had met with but a scanty welcome from

the Dutch. From the Massachusetts Puritans the Jew would have received no welcome at all had he attempted to settle among them. In the colonies of Roger Williams and William Penn he found not only no opposition to his settling but also the privilege to worship God in accordance with his convictions.

Much as I admire the Puritans, and, in recognition of their glorious achievements, readily as I forgive their many offenses, still, I cannot but deplore that narrowness that could not extend to others the religious liberty they had sought for themselves. According to their conception, he who believed not as they did, could only be evil, and exert only an evil influence upon the community, and therefore could not be tolerated among them.

Such was not the belief hereⁱⁿ in William Penn's colony. More yet than the Puritans, had the Friends suffered for their faith's sake, and, because of their suffering, had they, like the Puritans, forsaken the Old World, that they might enjoy religious liberty in the New. But, having themselves been made to suffer for differing in faith from others, they scorned doing to others what they had not wanted others to do to them. Believing that God reveals Himself to all men by means of an "*Inner Light*," and that this light, like all light, manifests itself in different modes of illumination, they recognized as much of God in the Jewish and Indian mode of worship as in that of the Christian, and, therefore, unlike other Christians, they entertained brotherly feelings toward every Christian sect, accorded friendly treatment to the Jew, cultivated equitable relationship with the Indian, took active steps, from the first, toward the emancipation of the negro slave.

Accepting the ethical teachings of the Rabbi of Nazareth, they believed in non-resistance, in not only doing no evil but even in returning good for evil, in

loving God with all their hearts, and their fellowmen, irrespective of race, creed or color, like themselves. They believed it to be the worst of all errors to imagine that one particular creed is the depository of all the religious truth there is, and that, for that reason, it is its divine appointed province to persecute all others for not accepting it. They recognized in all religious sects a unity of spiritual aspiration amid a diversity of creeds and forms and rites, and, therefore, they welcomed the unity and respected the diversity. Divining almost instinctively the pagan accretions to the New Testament, they discarded or ignored—as do the Jews—the creeds and dogmas that were derived from them, and concerned themselves all the more with the spiritual and moral teachings of the Nazarene Master. Early they cut themselves aloof from mythological fancies and theological controversies, and, as a consequence, few denominations have found more sweetness and light and peace in their own, and have extended as much of their blessings to others, as has the Society of Friends. Quietly, unobtrusively, peacefully, their spirit found its way into other religious denominations of our land. Like a leaven, it prepared the soil, and gradually it evolved that spirit of religious and political liberty that echoes in the Declaration of Independence; that stands graven eternally in our Constitution, which has become an integral part of the American people and an inspiration and model to other nations.

Who that lifts his eyes to the broad-brimmed statue of William Penn, on our City Hall, and reflects upon the debt of gratitude the world owes to him, can help wishing that all who professed Christianity had become like unto him and his people?

The long-expected Messianic Age would long since have dawned. There would now have been peace on

earth and good-will among men. The prophet Isaiah's dream would have been fulfilled,—swords would have been beaten into plowshares, and spears into pruning-hooks; nation would not have lifted sword against nation, neither would there have been war any more. Might would no longer have constituted right. The Jew, who has given the Christian world its most cherished treasures, would not have been rewarded with cruelty and outrage inflicted by Christian hand. The Indian would not have been first brutalized, then robbed of his all, then killed off, by those who professed themselves followers of the gentle Jesus. We would not have witnessed the strange anomaly of William Penn, the opponent of arms and armies and navies, commemorated by means of military procession and naval review. We would not have seen the sad spectacle of rulers, professing themselves followers of the Prince of Peace, yet constituting themselves heads of Christian denominations, eager to wage cruel wars and ceaselessly preparing for them. We would not have been confronted with the ludicrous practice of seeing fortunes squandered on the hopeless task of converting Jews to Christianity, when there is not a noble, historical teaching in Christianity that is not Jewish; when there is not a virtue possessed by Christian that is not possessed by Jew, nor a vice possessed by Jew which, judging by penal records, is not found to a larger degree among Christians.

And who that saw and heard that night the representatives of the sixteen leading denominations of our city did not go away feeling the better for having come, feeling that that meeting was one step nearer to the realization of the hope of seeing mankind federated as a Common Brotherhood, under no other creed than Love of God and Love of Man? Under the spell which the story of the life and labors of William Penn cast that

night, how insignificant seemed those theological differences that make impossible a hearing of a preacher of another denomination on the pulpit platforms of some of those denominations that were represented among the sixteen that night! A widening of hearts and a narrowing of partition-lines between denominations should be one of the results of that meeting that night; raising ethics above theology, practice above profession, deed above creed, should be another. Once the Churches shall have learned to live and labor together in peace and unity, it will not be long before there will be Glory unto God, for then there will be peace on earth, and good-will among men.

PHILADELPHIA, Nov. 17, 1908.

REV. H. RICHARD HARRIS, D. D., Philadelphia.

My dear Doctor:—With this I enclose Rabbi Krauskopf's address, feeling sure it will interest you. I have sent copies to England, to President Fetterolf of Girard College, and to several other friends, and have spoken to others both about the address and its theme, the remarkable Wm. Penn Memorial Service of Founders' Week. Am I right in my judgment that it was an impressive sign of disintegration in the walls of partition?

Surely such Founders of sects as George Fox, John Wesley, even the stern John Calvin, would now rejoice to see their followers coming nearer to oneness in the service of the King of Righteousness and the Prince of Peace.

Very sincerely yours,

WM. WATERALL.

PHILADELPHIA, Nov. 19, 1908.

My dear Mr. Waterall:—Many thanks for your kindness in sending me a copy of Rabbi Krauskopf's lecture on the religious meeting in the Friends' Meeting House, held as a part of the programme for the celebration of Founders' Week. It is admirable both in form and spirit, and appreciates very justly the significance of that gathering of people of all the religious bodies, in which the unity of the spirit in the bond of peace was so finely manifested. It is a sign that Christ is still in the ship, and is making His redeeming power felt even while the storms are raging. It is also a proof of the gradual advance of His spirit of love, peace and good-will to its kingdom over human nature. I can myself remember when such a meeting would have been impossible in this country; when prejudice and narrow judgment would have excluded Hebrews and Catholics from being associated with Protestant Christians in such a service. There were good men in those days, but they had not yet learned Christ in all the breadth and fullness of His spirit. How thankful we should be to have lived to see the day when men and women no longer permit their hearts to be hardened and their sympathies chilled by differences of opinion in religion, but are glad to give play to their higher and better feelings, and find through them their spiritual unity in Christ. Opinions will always separate men, but the deepest and truest feelings will always unite them. Christ's work is to stir those sacred depths of feeling; those depths

of faith and hope, and love and good-will, out of which go forth the real spirit and the real experience of human brotherhood and fellowship. This remarkable assemblage of men and women of differing religious opinions, united in fellowship and sympathy in their admiration and praise of the genuine Christian character of William Penn, gives unmistakable evidence that Christ's work is going on to fulfilment, and will not cease until the kingdoms of this world shall become the Kingdom of our God and His Christ forever.

With sincere regards,

Yours very truly,

H. RICHARD HARRIS.

CONCLUSION.

As this record goes to press two months after the meeting, the sum of the testimony from many sources is to the effect that the most significant and important event of

FOUNDERS' WEEK

was the coming together of the representatives of

SIXTEEN RELIGIOUS DENOMINATIONS

as herein described. The spectacular incidents and demonstrations of the week are already fading from men's minds and will soon be at most a doubtful memory; but it is believed that the impressive and important exercises of the one evening will remain an object-lesson of spiritual significance in the minds of all who were favored to be present; that the effects will be wide-reaching and enduring, and that when the next celebration comes, whether it be twenty-five, fifty or one hundred years, and the present participants have long since passed away, the influence of the occasion may remain an incentive and an inspiration to a still farther advance toward lowering the walls of partition and as pointing toward the ultimate realization of religious liberty and religious fellowship.

DECEMBER 5, 1908.

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