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TRUTHS OLD AND NEW.

XXII.

Now, reader, . . . let me advise thee to hold thy religion in the spirit; whether thou prayest, praiseth, or ministerest to others, go forth in the ability God giveth thee.

WILLIAM PENN.

From his preface to John Banks's Journal, his last literary work.

For Friends' Intelligencer and Journal.

THESE THREE.

THREE gifts of grace knock at each heart,
Would fain in every life bear part;
To sweeten, bless with holy cheer,
To comfort, chasten, cast out fear,

Faith, whispering e'er of the unseen,
Though darkest clouds may intervene,
Hope, with its blissful cheering ray,
Guiding e'en to the perfect day.

And one whose lack was ne'er supplied
Though every gift were gained beside,
Most lasting, lustrous of the three
Sweet Charity the crown would be.

Lombard, Cecil Co., Md.

M. ALICE BROWN.

JOURNALS OF MARGARET COOK.

(Continued from last week.)

NEXT day we had a farewell meeting at Sandy Spring, and went to Roger Brooke's to dinner, and querying of him about having a sitting in his family, he said, if we would justify him in taking the test [oath] and condemn Friends for disowning him, we might. My companions endeavored to reason the case with him, but he would not hear (or seem to hear) anything but his own opinion. I believe the light in him is become darkness, and how great is that darkness! Nothing is better for him, I believe, than to answer him with silence, and thereby starve that spirit which rails against Friends. We left him, and I did pity him, but much more his tender wife and children, who appeared like prisoners; but the hand that opened the prison door for the apostles can in his own time open it for this poor, afflicted woman.

We lodged this night at John Thomas's, where my spirit was borne down under a sense of the great need there is for such as are elders amongst us to bow in humility, and come out of pride, and the appearance of it, by stripping themselves and their houses of everything unbecoming the followers of the humble Jesus; but truth opened the way for my relief, and I came away with peace of mind, and John accompanied us, being appointed by the meeting to that service. We here parted with our friend Evan Thomas (who had been with us ever since we left West River) and went to Richard Thomas's, and had a sitting, thence to John Pancost's, and from there to Elk Ridge to Henry Pierpont's, and lodged there, and had an opportunity in his family, and another at his brother-in-law's in the other end of the house, viz.,

Stephen Davers, it being a cold day and this a cold place. Then we went to the widow Cornthwait's, her daughter Phebe Stedman being there, where we had a hard time. Then went to Joseph Pierpont's, William Haywood and his family living there. We had an opportunity with them in the evening. Next day we were at meeting there, and it was a laborious time to me, but I came away with peace of mind. Then went to Robert Cornthwait's, and had an opportunity with his family, himself being from home. His wife is the daughter of William Rogers, of Nottingham. We went from here to John Pierpont's, and had a silent opportunity, wherein I remembered the briars and thorns which choked the good seed. Next morning we went to John Ellicott's, and Charles Pierpont's, and then to Judith Ellicott's, a tavern-keeper, whose children living round about her, were called in and we had an opportunity with them. The distress I felt in this place was great, both inwardly and outwardly, and I came away under such a burthen as I do not remember ever to have felt, and we had several miles to ride in the night to the place where we were directed for lodging. I had to mourn and weep as I traveled over the hills, but did not see the cause of my deep distress, and the pain of mind out-balanced the pain of body. It was a time which I hope to remember.

We came to Nicholas Casaway's, about eight o'clock at night, whose wife was sick in bed and sent for us to come to her, and said they had room enough for us to lodge, but her husband had been disowned by Friends, and he did not appear willing to lodge us. As the other Friends were discoursing with him about it, I thought I could not go further, though I should have to lie by the fire. It had been to me a trying day, and I thought it was likely to be a trying night, but my mind was stilled and my pain of body mitigated. My companion came to me and told me the man was not willing to entertain us, and although it was late, thought it would be best to have a sitting before we left the sick Friend, so we sat down together and were favored beyond what I expected, and we left that place about the ninth hour of the night, none of us knowing where to find any Friend's house. We asked for one of the negroes to pilot us to Robert Cornthwait's, where I had a desire to go, and we got there after ten, and his wife entertained us kindly. I don't remember having a better night's rest in that part of the world, and though it was late and cold, I felt such peace I thought all that I had borne was little enough for the incomes of that love which I was favored with. It richly made up for all I had gone through. Next day we went to Jacob Red's, son of Adam Red, and had a sitting with his family.

From Elk Ridge we went to Samuel Snowden's, (a member of Indian Spring Meeting). My companion was not well, which brought exercise to my mind, and it was frequently the case that she had to lie down when I should gladly have got forward in the service, and although exercises and trials attended me, yet love increased to my fellow-laborers and to friends in general in that dark corner of the earth, the land of my nativity. Here we had a sitting with the family, including a large number of black people whom Samuel had set free. Thence we

went to Robert Waters's,¹ who offered to call in his negroes to sit with us, but he not having set them free, we could not have them while he kept them in a state of slavery. Sometimes it was pointed out to us to have the negroes who were slaves in our sittings with the families, and at other times, not, so that there was need of care lest we should miss our way. Hence we went to the widow Waters's, whose children were grown up, and she had a grandson named Samuel Peach. We had a sitting with them, and although I was not fully relieved therein, yet was comforted in seeing and feeling them near the truth, and had to believe that if they were faithful some of them will be employed in its service.

Next day I attended Indian Spring Preparative Meeting, my companion being poorly, which was a trial to my mind, yet we had a pretty good meeting, and I felt more relief after it (I think) than any I had before. But next morning I did not do that which I believe would have yielded me peace. We attended their monthly meeting, where there was a testimony borne against slaveholding, several who were not members being present. Then went to Richard Hopkins's, where we felt easiest to leave the sitting till morning, and after we went to bed he signed a manumission for nine negroes, whom we had to sit with us in the morning. We went to John Cowman's and Evan Thomas's, and I called to see Gerard Hopkins's daughter, and had a favored time. At John Cowman's we had close labor, and I thought my share was hard, and remembering the burthen I had to bear the day before, which I then thought heavy, it now appeared nothing compared with what I had to feel that day. It was upon me to go to West River Meeting, but had rather have gone elsewhere. I was so low in my mind that I think I shall not soon forget that day and night, but feeling the hand underneath which had supported through many deep exercises, I attended the meeting, and although I thought it was but a low, laborious time, yet I felt peace afterwards. We went to see Thomas Norris, who was glad to see us, although he was not able to sit up. We had a favored time with him, his wife and children being present; and parting with them in tenderness of spirit, we went to John Thomas's to lodge, who was not a member of our Society. We had a sitting in his family which was instructive to my mind.

Next day we rode to Johns Hopkins's,² and my companion being sick, lay down. As I walked up and down the little black children came about me, and I looked at them with a belief that they would not always be slaves. Next day we had a sitting there, and another at Elisha Hopkins's, then to Joseph Hopkins's, where we had the most favored time of any I had in these parts, and it held till in the night. I could not be easy in mind without going back to the Widow Waters's, so I rode there that night, Elisha Hopkins accompanying me, it being seven miles. Next morning we parted with them after an humbling time in the family, and I parted with Elisha Hopkins, and went to Baltimore town, Stephen Waters

accompanying me. I felt easiest to go to David Brown's, and my companions being at another place, they were sent too, and came to me, and my friend Edith Sharples stay'd and lodged with me. Here I felt that which bore up my mind through trials, for which I was thankful to Him whose love had been great to me, and who carried through all. To him be praise, honor, and glory forever more, saith my soul!

Friends had appointed a meeting there, but I was low in my mind, and should have been glad to hide myself, yet I went to the meeting, but got little relief. Afternoon, we went to William Davis's, and had a sitting with his wife and son, who were sick. We went to see George James, son of Dinah James, and had a sitting in his family, after which I felt some relief. Next day we went to Oliver Matthews's at Gunpowder, and called to see the widow Hopkins, dined there, and had a little opportunity with her and daughter. She holds slaves.

Next day we attended the Monthly Meeting, which was hard and laborious. O, how hard it is to get to the spring of consolation in this, my native land! Next day, at Little Falls Meeting, I was ready to conclude they were not in health, so as to have a desire after the food which nourishes the soul. We went to John Smith's to dinner. I was unwell, but condescended to go with my companions against my own inclination, and rode fifteen miles in much pain that night, and in sore conflict of mind. I thought none could be in a more poor, low condition than I was, but in the cross I went on, and late at night we got to the house where we lodged. Here I was renewedly favored with the feeling of that healing virtue which richly made up for all the hardships and trials I had met with, and although it was a laborious task which I had gone through, yet I felt relief and peace of mind, and could acknowledge the great loving kindness of my great Creator and Preserver, who helped me with a little help in my most low, trying, proving times, wherein I was ready to faint and give out. So I came home the last of the Second month, where I found all well, and was kindly received.

On the 25th of the Fifth month, 1781, I set out, in company with Benjamin Mason and Rebecca Dixon, to attend the Yearly Meeting to be held at Third Haven, in Talbot county, Maryland. We rode to Fenwick Fisher's, at Duck Creek (Delaware), where we lodged. Next day we went to Little Creek, and met with the Committee on Reformation. It was an exercising time under a sense that the concern was ready to die, they not having been faithful in doing away little things. We accompanied some of the committee in a visit to five families, then rode down to Talbot county. We called to see my brother, Benjamin Williams, and had a solid opportunity with him, his wife, and two daughters. I had to express something which he said he hoped the Lord would bless to him. We lodged at Joseph Berry's, and next day attended preparative meeting at Tuckahoe, near where I was born, and I had to remember some of the heart-melting seasons I had enjoyed there, when I had to see and consider what a poor child I was, left without father or mother, and yet had to believe I was not a sheep without a shepherd.

We went to Tristram Needles's and got dinner, and had a sitting with him, his wife, and sister, who were hopeful young Friends, then returned to Joseph Berry's and lodged there, and attended the monthly meeting next day. Here we met with John Lamborn, Rebecca Chambers, and their companions. It was a trying meeting to me; the fore part I passed in silence, and in the latter part made some mention of the weight which I felt, and felt some relief thereby, and I had to believe I came

¹ Robert Waters, Elizabeth, Priscilla, and Rebecca Johns, Sidney Smith, William, Margaret, and Elizabeth Gover, and Mary Plummer, were all disowned for holding slaves by Indian Spring Monthly Meeting, held First month 18, 1782.

² Johns Hopkins manumitted 42 negroes, and retained his membership with Friends.

This was a trying time in West River Monthly Meeting. The yearly meeting had sent down to the subordinate meetings an order to discontinue the practice of holding slaves. This meeting had previously neglected to respond to the disciplinary orders concerning Slavery, and they had now come to them afresh from the yearly meeting. The monthly meeting had appointed a committee to prosecute the work. To lose their slaves meant in most cases to part with most of their property.

not in my own will. Next day I went to see two daughters of Solomon Harwood, who were both widows. They were tender, but seemed inclined to join with the Methodists. I was concerned for them, lest they should take up a rest short of the true rest. I attended the meeting on Seventh-day, and all the meetings through, but did not open my mouth in meetings for worship, but felt a travail of spirit for the prosperity of truth and righteousness in this, the land of my nativity. I also felt an engagement of mind to speak, but lest I should not do it to the satisfaction of Friends and the honor of Truth, I omitted it till another stood up, and a voice ran through me, "Thou hast omitted thy trust, and will never have the like opportunity any more." This was an humbling time to me. I went to Robert Dickenson's to lodge, and had a solid opportunity with him, his wife, and two sisters, taking leave of him as never expecting to see him more in mutability. When the meeting was over, I felt not easy to come home without going with Rebecca Chambers to the Bayside and Marshy Creek meetings, after which I came home in the feeling of that love which had engaged me to give up to this journey.

(*To be Continued.*)

CHRISTIANITY AND THE RELIGIONS OF INDIA.

Dr. John Henry Barrows, of Chicago, who has lately been in India (and some of whose Egyptian letters we have recently reprinted in part), gives the following conversation which he had with a representative of one of the religions of India. We take it from the *Chicago Record*.

"How do you like India?"

"I have every reason to like India, for I have had, during the last seven weeks, the most courteous reception from the various religious communities. I was welcomed at Bombay by men of several faiths, and in Calcutta every kindness was shown by Hindoos, Moslems, Jains, Parsees, Brahmas, and many besides. I take all this as a grateful response to the American people for the welcome given at the parliament of religions and elsewhere to the delegates from India.

"I have learned to admire the keenness of the Hindoo mind, and its quick and sympathetic appreciation of the very best which I had in my power to offer.

"But India means much more than the thousands of educated youth and courteous scholars whom I have had the privilege of addressing. It means, in part, this beautiful winter climate, the noble architectural monuments bequeathed by the past, the sublime and beautiful scenery which inspired the early Vedic poets, and the systems of philosophy and religion prevailing among this immense population. India cannot be considered apart from Hindooism, which I have long known to be a mixture of many faiths. I did not expect to be pleased with popular Hindooism as illustrated in the common forms of worship. The Hindooism which I examined, for example, in Benares filled me with pity and distress. The hideous idolatries which I have witnessed in many places appear to me thoroughly debasing to the people. I know what excuses and explanations are offered by the pundits. I am sorry that they think the common—and, to me, degrading—worship is fitted to an enlightened population. I am sorry that they do not cherish a loftier faith in the possibilities of the common mind. Even granting, which I do not, that idolatry is fitted to national infancy, 3,000 years of idolatry constitute too long a period of childish enslavement.

"Philosophic Hindooism is another thing, and the representatives of it whom I have met are men not only of intellectual acuteness, but often of true devoutness of spirit. I should esteem them even more highly than I

now do if their lives were devoted to lifting the pall of ignorance from this poor people, and I am sorry that they are not more generally willing to accept and proclaim that Christian gospel which I believe, more firmly if possible than ever before, is the only sufficient force for the regeneration of the individual and of society."

"If it were given to you would you like to live the simple life of India?"

"I am not sure that I understand what is meant by 'simple life of India.' If it means the half-clothed distress, the pitiful hunger of the many millions, who, not merely in years of famine, but generally, live in mud hovels without the comforts which are enjoyed by some of the aboriginal tribes of North America, I should neither like it for myself nor for the poorest and most abject people of Europe and America. What Emerson meant by 'plain living' coupled with 'high thinking' I deem a note of the truest civilization. Enervating luxuries and the extravagances of fast living are not wholesome in any part of the world. But I believe that the body should be cared for, decently clothed, comfortably housed, and properly fed, so that it may be the best instrument of a vigorous mind and a pure heart. And therefore I look upon the simple life of the naked mendicant and the dirty fakir as neither an ornament nor a credit to religion and humanity.

"Of course there have been ascetic developments here and there in Christian history of which I would speak in a similar way, but they mostly belong to a remote period of the past. The opportunity and the freedom which belong to the British and American nationalities, a gift to them in a large measure from Christianity, have delivered the vast majority of the people from the material and, it seems to me, debasing conditions which prevail almost everywhere in India. I know that there are inequalities in Christendom, and there is much room for improvement in the distribution of wealth, but more than nine-tenths of the people are advanced from that state of close approximation to mere animalism in physical conditions which distresses me in my observations here."

"Had Christianity ever to contend with a religion which had a sound philosophy for its basis whose people were highly civilized?"

"With some explanations and limitations it may be truly said that the Graeco-Roman world was a congeries of nations in which a sound philosophy was not wanting and some of whose people were in a high state of civilization. Christianity met this world, and finally overcame it. The early Christian fathers had many of them a great liking for the Greek philosophy, which they studied and which some of them regarded as a schoolmaster leading to Christ. Out of the Graeco-Roman world Christianity built the modern world, or rather from the former the latter has grown. It appears to me that the philosophy which Christianity found in the first and second centuries had a sounder constitution in some respects than the philosophies of the eastern thinkers. There was a more definite recognition of the personal God and of the responsible human personality. A pantheistic flight did not cover the speculations of Socrates, Plato, and Aristotle. There if a certain vigor and validity to the thinking of Greece and Rome which the modern mind must highly respect. Surely the civilization of the Graeco-Roman world was, in important particulars, more advanced than any civilization which Christianity has since met."

"Do you not see any similarity between the spread of Christianity to-day and the spread of Buddhism in ancient times, when it was supported by the State?"

"There is a similarity in the progress of both relig-