

**SOCIAL ASPECTS
OF
THE QUAKER FAITH**

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Social Aspects of the Quaker Faith by Edward Grubb

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SOCIAL ASPECTS
OF THE
QUAKER FAITH.

By EDWARD GRUBB, M.A.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

—WHITTIER.

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PREFACE.

SEVERAL of the papers that form this volume have been delivered as evening lectures and addresses. Others have appeared in the pages of the *British Friend*, to the Editor of which journal my thanks are due for permission to reproduce them; as also to the Editor of the *Economic Review* for kindly allowing me to reprint part of an article on Middle-class Expenditure, which appeared in that magazine in July, 1896.

The chapters are, I feel, somewhat disconnected. There is, however, a line of thought running through them, which starts from the central Quaker principle of the Dignity of Man in virtue of the "seed of God," or Light of the Spirit, committed to all men through their common Fatherhood, and revealed to men in the Incarnation of Jesus Christ. When that principle is grasped in its breadth and fulness, all narrowness, whether Judaic or Calvinistic, necessarily falls away. The second chapter may serve, I hope, to show that the idea was not invented by George Fox, but is due to the Master he strove to follow.* The Society of Friends is weak in numbers; but we recognise with thankfulness the growing acceptance, by Christians of many names, of the central thoughts that have made us such as we are.

* See page 43.

It is not by accident that we, who profess to follow the "Light within," have been earnest in philanthropy, and opponents of slavery and of war. To "follow the Light" is to be, as Fox taught, "of a universal spirit"; we cannot rest content while those whom we profess to regard as brothers are oppressed or degraded, or armed for mutual destruction. But the applications of universal brotherhood are wider and closer than some of us are aware; and it is my aim in these fragmentary thoughts to help in discovering its bearings on some features of our social and industrial life. I say *discovering*, because I believe that each generation must find for itself the application of the thoughts of Jesus to its new conditions. He propounded no external scheme of social salvation; and if to my socialist friends the pages that follow seem to deal too tenderly with existing institutions, I would remind them that we have the highest authority for beginning from the inside. If, as I would fain hope, the principles herein stated are in good measure true, and if we are faithful to the truth as we know it, the further application of the principles will be progressively ascertained.

EDWARD GRUBB.

July 1st, 1899.



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