England was largely responsible for slavery in the U.S. Colonies.

Mr. John Bright (S. 1837) said in 1870:

"It has been a common thing for men disposed to care at the United States to point to their vast surplus in their slave trade, and compare it with fair fame, and to compare it with the boast of declaration of freedom in their broad declaration of independence, their Constitution of independence. But we must not overlook who owned it. We must not overlook who owned it. It is the seed of trouble, and how the white man has been cherished. The thing quoted is the gun Mr. Jefferson's instructions to the Virginia delegates to Congress in August, 1774: Virginia delegates to Congress in August, 1774.

"For the most trifling reasons, and sometimes for no conceivable reason, the most solemn law of the most solemn law of the most solemn law of domestic slavery.

The abolition of domestic slavery"
is the great object of desire in this

Colonies when it was unhappily introduced within infant state. But

previously to the suppression of the

plans in hand, it is necessary to exclude

all further importations from Africa.

Yet our repeated attempts to arrest this

by prohibition, by imposing duties

which might amount to prohibition, than

which might have been deposited by his Majesty's

have been defeated be the immediate

negative, thus preferring the immediate

advantages of a few British cotton

American to the lasting interests of human

states, to the rights of human

Nature, deeply wounded by this

barbarous practice.
The cultivation of cotton and the invention of manufacture gave slavery a new lease of life in the United States by making it apparently profitable.

— W. H. S. Crane, C.D. Evolution of Industry in the U.S.
لا يمكنني قراءة النصوص المكتوبة بالخط العربي في الصورة المقدمة.
The effort to suppress undesirable plans to destroy the plan itself.
אני יהודי וสถาバランスי ביהדות. 

אני פרדסאי ופלסני בארץ.
The attempt at mitigation of the evils of slavery & especially the colonization schemes.
The column was erected in 1783 by Dr. Johnson.

The American Colonization Society was formed in 1816 by Henry Clay, Andrew Jackson, W.B. Crawford, and Rev. Dr. Huling. Its object was to promote a plan for "to procure a suitable place for Colonization, with their consent, in a country, either in Africa or such other places as may be deemed expedient."

Emigration began in 1820. The Jeebusi Ashram left Liberia in 1822.
الاسم: محمد قاسم

الاسم الكامل: محمد قاسم محمد

الفترة: 1959 - 1963

المادة: في علم اللغة العربية، ص. 101

الاسم: محمد قاسم

الفترة: 1959 - 1963

المادة: في علم اللغة العربية، ص. 101

الاسم: محمد قاسم

الفترة: 1959 - 1963

المادة: في علم اللغة العربية، ص. 101
The abolition movement.

In the British West Indies (1833-4) by H. Montague, Ed. 7. Rollins, III 1-18

Syman Boucher. Authorised

R.G. Johnson. Life of W. D. German

Capt. John Brun. Life by S. Holst

Sir W. Boucher. Life by A. Holst & Willis
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
The final crisis, the arbitration of the Civil War, & the Emancipation Proclamation of A. Lincoln.

Ref. Speech of John Bogle p. 87
The religious & philanthropic

motion in Abolition movement.

John Bright, in his speech before you, said: "Let us rely upon it, that where
soul: "Himself upon it, that whereas
Christianity lives & flourishes, then
Church must grow up from it. Reasonailly, it
must grow up from it. Reasonably,
you cannot be hostile to oppression &
<a conscience hostile to oppression &

a conscience hostile to oppression &

d to any wrong: & therefore, from the

<the Constitution

6</the U.S. Constitution

more than the U.S. Constitution

Thus this great evil - this compensating
the great evil - this compensating
small, this now so great - it left
small, this now so great - it left

the seeds of that which can
the seeds of that which can

American statesman has so nobly,
American statesman has so nobly,
described, of that "irresistible

described, of that "irresistible

Conflict", which now the whole

Conflict", which now the whole

world is the witness."
Henry arrested in Mexico, 1829
Speech for George Ratcliffe. June 26

Charity Organization: what it is:

Modern Pastor's Address

Heaven & Earth,

Chawsworth's Works

On Man &

Anarchia

W. G. James, Speaker
William Phillips

Chas. Summer

Heber's "Improving Crisis"

Mrs. H. B. Stove, Husband's

Cabin.
Anti-Slavery Movement in America

H. Millem, "Pride Fails the Plan P Map"

Jno Fiske, Discover in America,
Narrative & Critical History of
America

Bayard - 'By U. S. St.'

E. B. Andrews.

E. Von Holst / Curt. (edit. U. S.)

Bancroft:
Jefferson's Notes. Vol. 1, pp. 375
Elliot's Debates. Vol. 5, pp. 45-79
Goodell's Slavery & Anti-Slavery, with R. Jop's Miscellaneous Writings on
Slavery.

Adams: Manus. hist. vol. 1, p. 675

Emlym: "American Conflict" (photocopy)

Dobson, Civil War

Journal History (photocopy notes)
Slavery in the American Colonies

It began in Virginia in 1620.

It was then thought consistent with religion and morality, and all the colonies introduced it.

Blake p. 367 ff.

in History M.S.

Machen, Ecm. Hist. N.E.

Hildreth

Parrish

Shaw in the Constitution
1783-87

Abolition in the United States (1773-1865 years).

Blake p. 387 ff

Abolished in Virginia and some other States.

Nevis & Washington, Benetike

Patrick Henry: Jefferson

Ford p. 389-390
The discovery of America in the 1490s brought significant changes to the New World. The arrival of European explorers and settlers led to the displacement and exploitation of indigenous peoples. The Spanish, Portuguese, and English colonies were established, and the transatlantic slave trade began to take root. This period marked the beginning of the Atlantic World, with complex interactions between European powers and the native populations of the Americas.

As a result of the Spanish conquests, the American Indians were subjected to forced labor and cultural assimilation. The exploitation of African slaves for the plantations also began, leading to the establishment of plantation economies in the Southern colonies.

The discovery of the New World had profound implications for global trade and colonization, shaping the course of history for centuries to come.
b) The American Movement
  a) To suppress imperialism
  b) To restrict its spread in U.S.
  c) To organize and finance anti-imperialist
  d) To abolish — issuing
  with Civil War, the
  Emancipation Proclamation
  q. v. Lincoln.
By the 10th Century slavery had become merged into the colonization, but in a transformed, aggravated, colonized society which, as it were, was a middle term between slavery and the former colonization. Colonization had been blended together in a single class, by which means, a new name, that of negro, had been established.

The slave co. he sold, love for his family, for education when he liked, for his labor, his health.

The soup was attended to the land.

The colon had him run something more for: "The men who had the way the market was a fixed one, while the soup co. he made bought at William 7 Masters."

In the 14th Century the movement is for free or small but there was a few in Calcutta in 1789.
Modern Period.

Stanley

Bruce, Ges. X' 6th, XXVIII.

Kelfs, Sep. y Los Casas

Bancroft His. U.S. Nisam His? Allam Prov

Mr. Adams, Man. His Sit.

Harley, Economic 134

D'Armel, Hist. Economique de la propriété (1844)

La Cruche, The Smith, People, 1, 10, 12, 63,

Bolton: Charity Church, p. 64

Möhsler: Briefe über die Geschichte

der Aufhebung der Sklaverei durch

das Xl. Jahrhundert in der ersten XV. Jahrhunderten.
slency

William History of Slavery in Antiquity

Benamorft, Essay on "The Decline of the
Roman People" in his
Miscellaneous.

On Anti-Heroism - No.

"Unity, "Power, "Conflict."

Wilson, Rolls Fall of the Han Por
Codell, Slency + Antislavery.

W.E. Channing's links.

Hudson Parker's addresses.

W. L. Garrison.

Isabel Phillips

C. Summer.
J. Fiske, Discovery of America.
A. de Balbi, Lejeüne Des Casas

Slyl T. Toussaint L'Ouverture.

The slave trade, although illegal, continued until 1850. Slaves were brought from Africa to Cuba.
4. The moment to abolish slavery and the slave trade in Africa

The Arabs are the slave merchants of Central Africa. They visit the tribes to buy the poor creatures and carry them to slaveholding Repubs for sale.

David Livingstone's name stands for the protest of Christian civilization against this "open sore" of the dark continent.

Ref. Life by Smiles,
"Blake's,
Letters &c."
The agencies at work to abolish slavery in Africa:

1. The gradual extension of European colonies. [No doubt during the earlier stages slavery will be tolerated if men employed by Europeans. But this cannot last.] With this will go legal regulation in normal industries.

2. The extension of Christian missions into Africa.
Ona the Modern African slave trade, per

(Part. title, — The B. P. side is pursued
by Baluppi, p. 73 in an leaping way).

Baluppi does not discuss lanyere.

The market for slaves now is in the strong tribes,
4 especially North-east Africa & Sudan.

H.M. Stanley's account of the slave wars is
doubted. [The Congo II, 138-151].

The cruel destruction of life, especially women,
in order to carry 70 or 80 women &
children along, to many of these
people in this journey.

Simaquates Journds describe the same
atrocities of the Arabs.

The Modern world is responsible for this
departure: support it, sanction it.

Christian missionaries, B.P. jolly.

Christian missionary, B.P. 
Catholic, 

with its potential to level it, hence,
trivial to the civilized world to suffers it.
Modern: Slavery.

Christian Slavery in North Africa

P. C. Blake. His Slavry. Ch. XVI

Slavery in S. America & West Indies. 
Das Cassa - L'or. —

Blake. His Slavry. Ch. XVI.

L'Oruston.
Slavey

The history of the Anti-Slavery movement is instructive in relation to the spirit and method of philanthropy. The very fact that it is a movement of the past is important, because we can now view it without the prejudice or fear. Its victories are encouraging.

The "natural history" of philanthropic progress is typified in Abolitionism.

1. The growth of an ideal of human well-being and human rights in the minds of a few persons, especially Americans.

This is really a discovery of the need to correct and conditions of society and progress.

2. The study of social conditions and causes which produce the evil or which promote the good of a large class;

3. The effort to protect the
new view of duty and obligation as seen widening circles by means of oral and printed statement and appeals.

(4) The formation of voluntary associations for education and agitation.

(5) The appeal to the Church to occupy better teaching, discursive, offensive, and conduct in relation to the matter.

(6) The appeal to Government by means of petitions, of electric eavesdropping, etc.; with the necessary lobbying, committees, work, etc.

(7) The persistent effort to follow legislation into the Court so that the position of the law is not defeated there.

Sir Harby, Economics, p. 34

Williams. His. of the Negro Race in America.

Lippman. His. of Slavery.

Du Bois, Abolition & Slavery
The page contains handwritten text in English, but the content is not legible due to the handwriting style and quality of the image.
African slave trade 15th - 18th Century
W.O. Blake His Majesty Ch.VII
18th Cent. Phil. Ph. IX. 0.X.

Slavery in West Indies, 1750 - 1790
the dark); feel for one, put it under the pillow, and in the morning look for the name of the man you are going to marry.” Ridiculous, but the great Goethe is said to have left a life decision to the fall of a knife. School children often write two names, one of a boy and one of a girl, upon paper and then cancel the letters common to them; those left are counted out with the words “love, friendship, indifference, hate (cf. 244), to find the feeling existing between the two parties. Underneath this there must lie a queer mixture of ideas among which must be these two — belief in beings destined for each other, conception of mystical power in names.

The world will ever judge men by appearances. To physiognomize is natural. The child with some unfortunate characteristic will be noted and some comment made. “Give a dog a bad name and hang him.” The comment or the prediction based upon the peculiarity is likely to be justified. The poor child, from nagging, constant repetition of the unpleasant saw, and the popular disfavor, has much against him. Fortunately sufficient difference, in the meanings attributed to such peculiarities, exists to rob these signs of much of their bad result. Thus while small ears show stinging, they also indicate truthfulness: “If the eyebrows meet, one is ill-tempered.” This peculiarity is so generally connected with unreasoning dislike that its presence is a real misfortune. What inducement has a superstitious mother to care properly for the poor babe whose blue-veined forehead destines it to early death? Red-haired people, no matter how amiable naturally, are likely to become fiery-tempered. Popular observation is keen — face, features, hair, hand, foot, beauty-spots, wrinkles, dimples, all are mercilessly noticed; all have meaning. Careful study only can separate what is really true in folk physiognomy from what is resultant to belief and what is purely superstitious.

Faith in amulets is by no means dead among us. Metals cure; gold is good for throat troubles, brass for rheumatism. The doctrine of signatures — a forerunner of the homeopathic dogma that like cures like, and a phase of sympathetic magic — often appears. Thus for nose-bleed red beads should be worn; blood is red, the beads must be so. Popular cures, through some formula to be repeated or by some simple practice to be observed, are numerous. In some cases such cures may really be expected. Thus (No. 855), to cure nose-bleed chew brown paper. To cure side-ache after running, boys often spit on a stone, place the wet side downward on the ground and put the foot of the affected side thereon (cf. No. 100). Both of these remedies are often efficient. The question in all such “cures” is just how the action comes. In the first of these cases there may be a real physical result, actually due to the practice; in the other the result is probably due to superstition, it is a case of mind acting on body, expectancy overcoming a physical condition. It would be a good piece of work for someone to analyze these popular “cures” into three groups — one reasonable, based on real physical operations, the second explainable as mind-cures, the third clearly superstition or magic. The whole subject of warts is suggestive. Popular belief explains their appearance by sympathetic magic. To milk a cow with a warty bag, to touch blood from a wart to the tongue, to touch irregular knobby growths on trees, to handle a toad, to touch certain toadstools, all these may cause warts. Things so uncanny in origin must be treated by magic. The means used may or may not transfer them to some other victim. “Find an old bone in the field, rub the wart with it, then lay it down exactly as you found it.” — “Rub a wart with a stolen dish-cloth, and then hide or bury the latter; as it decays the wart will disappear.” — Steal “pork from the family barrel of salted pork, rub the wart with it and throw it into the road. The person who picks it up will get the wart.” The list might be carried far beyond Mrs. Bergen’s forty-seven remedies. Warts are really cured by most of these cures. The reviewer has experimented upon scores of cases. All that is needed to cure warts, which are curiously nervous troubles, is to gain the confidence of the patient in the remedies used. Plant-milk, acids, tonics, touching, counting, transfer, — all succeed if only the warty victim has faith.

Most of the superstitions herein discussed are “pagan”; some of them run back to stonage times. When metals came into use and Christianity was established the symbol of the new religion and the objects of the new culture were set against the practices and implements of the ancient faith. Iron and the cross are charms against evil. Some very simple childish practices no doubt point back to such ideas. The sign of the cross, once potent in exorcism, remains a guard or charm in play. A boy crosses his fingers, elbows, or legs when telling a falsehood to free himself from responsibility, he crosses his breath in asseveration, he draws an X with his malted in croquet between his ball
and that of an opponent about to aim to "cross
luck."

Mrs. Bergen has been one of the first to call
attention to certain practices which she claims
show former sun-worship. They are at least
fragments of old ceremonial circuits. Among
some barbarous people—notably among many
of our Indian tribes—and even among the
modern Jews, it makes a profound difference
in what direction a circular movement in a re-
ligious ceremony is made. A set direction must
be observed. The order affects processions,
movements, distribution of objects, etc. That
such ceremonial circuits were once observed by
the ancestors of English-speaking peoples is
abundantly shown by a considerable series of
little superstitions and practices. Thus: "To
make good bread stir it with the sun."—"In
cooking soft custard the stirring must be con-
tinued throughout in the direction in which it
was begun, otherwise the custard will turn to
whey."—"In greasing the wheels of a carriage,
always begin at a certain wheel and go round
in a set way."—"In rubbing for rheumatism,
etc., rub from left to right" (sunwise). These
observances are uncanny reminders of ancient
beliefs.

It is easy to claim that faith in these old
things is past. We may not, however, dismiss
them too lightly; faith is terribly persistent.
Most projects and signs must have failed so
often that confidence ought to be rudely shaken.
But failure in mystic performances rarely
makes skeptics; one success makes up for a
thousand miscarriages. The most curious thing,
however, in some of these superstitions is their
currency in spite of the absolutely impossible
conditions to be used or ends to be gained.
Thus, how could this ever have become cur-
rent?—"When a person wishes to remove warts
from his hand cut as many notches on a stick
as you have warts, and standing on a bridge
throw the stick over your left shoulder and turn
your head; they will go off before you leave the
bridge." Certain promises are based upon psy-
chical impossibilities. Children everywhere in
the United States believe that a tooth of gold
will replace a lost tooth, if the cavity left is not
touched with the tongue. A somewhat similar
promise in Massachusetts asserts, "if you cut
your finger-nails on a Monday morning with-
out thinking of a red fox's tail, you will get a
present before the week is out." Such show a
keen popular insight into human limitations.

Mrs. Bergen's work is plainly of value to the
serious student. Casual readers will find in it
many reminders of the time when the world
was young to them. We are sure that we may
beg readers to send Mrs. Bergen further ma-
terial, which they may recall from their own
experience. It will be gratefully received and
properly used.

Mr. Johnson's little book, "What They Say
in New England," covers much the same ground
as Mrs. Bergen's. Its geographical field is more
limited, but its literary field is wider. In it
we find not only current superstitions but
counting-out rhymes, tricks and catches, nur-
sery tales and "old stories." It is all good
folk-lore and well told. Most of the material
is from Western Massachusetts. To institute
a fair comparison between the two books, we
have numbered the items of current supersti-
tion in Johnson's book, finding more than six
hundred and fifty. As he gives few variants
and not much in plant and animal lore, it ap-
pears that he gives nearly as many independ-
ent bits as Mrs. Bergen. This good gleaning
from one part of one state emphasizes our claim
that Mrs. Bergen's collection will be multiplied
several times by careful gathering over a wide
district.

FREDERICK STARR.

THE SOUTHERN QUAKERS AND SLAVERY.*

Quakerism in Virginia, the Carolinas, Ten-
nessee, and Georgia, constitutes the subject of
a timely and valuable contribution to American
history. The Quakers were a migratory peo-
ple, and they came to America as early as 1666.
They formed a part of the population along the
Atlantic coast, and their numbers so increased
that at the end of the seventeenth century they
were the largest and only organized body of
Dissenters in the Southern colonies. In the
eighteenth century a great wave of migration
southward appeared, which had its chief source
in Pennsylvania, but was increased by emi-
grants from New Jersey, Maryland, and Nant-
tucket. The fortunes of these people in the
South, and their subsequent removal to the
States of the Northwest in which they sought a
refuge from the evils of slavery, are admirably
set forth in this volume. They found life a
serious business in the New World. Mr. Weeks
calls Quakerism "the flower of Puritanism";
but it was Puritanism without its persecuting
spirit. The Quakers believed in the rights of

* SOUTHERN QUAKERS AND SLAVERY. A Study in Institu-
tional History. By Stephen B. Weeks, Ph.D., Baltimore:
The Johns Hopkins Press.
conscience, but they would not withhold these rights even from their persecutors, whose intolerance and cruelty they patiently and meekly endured.

"In July, 1656, Ann Austin and Mary Fisher, the vanguard of a Quaker army, appeared in Boston from Barbadoes. They were the first Quakers to arrive in America, and they were imprisoned and sent back. In October of the same year a law was passed which provided a fine for the ship-master who knowingly brought in Quakers, and obliged him to carry them out again. The Quaker was to be whipped, and committed to the house of correction. Any person importing books or writings concerning their devilish opinions, or defending their heretical opinions, was to be fined, and for the third offense banished. The law of October, 1657, imposed a fine for entertaining a Quaker. If a Quaker returned after being sent away once he was to lose one ear; if he returned a second time, the other ear; and the third offense was punished by boring the tongue. The law of October, 1658, banished both resident and foreign Quaker on pain of death. In Massachusetts, Quakers had their ears cut off; they were branded; they were tied to the cart-tail and whipped through the streets; women were shamefully exposed to public gaze; and in 1639-60, three men and one woman were hanged on Boston Common—such was the welcome of the first Quakers to American soil" (pp. 5-6).

Mr. Weeks mentions the case of George Wilson, who visited Virginia about the year 1661.

"He had been imprisoned in Cumberland for reproving a priest. He had been cast into jail in Boston, and was whipped through three streets and banished. From Puritan New England he turned to Cavalier Virginia. Here he was cast into a dungeon, very loathsome, without light, without ventilation. Here, after being cruelly scourged and heavily ironed for a long period, George Wilson had to feel the heartlessness of a persecuting and dominant hierarchy; until at last his flesh actually rotted from his bones, and within the cold damp walls of the miserable dungeon of Jamestown, he lay down his life, a faithful martyr for the testimony of Jesus" (p. 20).

An equally revolting case was that of Mary Tompkins and Alice Ambrose, who had been engaged in the work of the ministry before coming to America. On their second visit to Virginia, as Sewall relates the facts, "They had been pilloried, and each had been whipped with thirty-two stripes, with a whip of nine cords, and every cord with three knots; and they were handled so severely that the very first lash drew blood and made it run down from their breasts." They had "recently experienced the same sort of treatment in Massachusetts; "their goods were then seized, and they were expelled from the colony in June, 1664" (pp. 21, 22).

According to a law of Virginia known as the Conventicle Act of 1663, prohibiting the unlawful assembling of Quakers, they were forbidden to worship. A minister or a layman could not offer a prayer at the bedside of the dying if there were five grown persons present. Dissent from the established religion was regarded as a social evil, and there was no escape from responsibility save in flight to the establishment (p. 19). The Quakers believed in the rights of conscience and the total separation of Church and State; but they were compelled to pay tithes, and in case of refusal they were collected by distress. They were also liable to fine and imprisonment. Under such legislation great hardships were endured by Friends in Virginia and North Carolina, but they were steadfast in their long struggle for relief, which they finally secured.

Their experience was equally trying in maintaining their testimony against war. They refused to take any part in the Indian wars, or to attend private or general musters. For such refusal they were fined, and the fine collected by distress. They constantly protested against the hardships of these military exactions, which from time to time were modified and mitigated, but never relinquished. During the Revolutionary struggle they refused to take any part. Some Friends refused to pay the State levies for war purposes, and as the Continental currency was issued for such purposes many declined to receive it. This action aided the decline of this money, and gave the influence of the society to the British, but it does not impeach the loyalty of Friends to the American cause; for no body of people could have been more devotedly attached to their country. They had no sympathy with royalty, and were thoroughly democratic in their opinions and policy. But their attitude was exceedingly embarrassing and vexatious. They were constantly misunderstood and misrepresented, and they were not spared when the States were invaded, being exposed to the requisitions of the Americans and the thefts and robberies of the British, — just as in the late Civil War the Friends in Virginia, who occupied territory coveted for by both Federal and Confederate troops, were in turn exposed to the ravages of each. Mr. Weeks sets forth in detail their struggle with the civil authorities for the rights of conscience and the extent to which those rights were conceded during the Revolution; and although individual Friends sometimes swerved from their professed principles, and the Society itself was not always entirely consistent, it was faithful to its testimonies.

But Southern Friends appear at their best in
their dealings with slavery. Mr. Weeks is fairly justified in saying that "the mission of slavery was bequeathed to the slave. In this struggle Southern Quakers appealed to the universal conscience of mankind. Here they ceased to be propagandists of a deadly truth, and became propagandists of action. They announced their opposition to the system when it had no other opponents but itself. They steadfastly maintained their testimony until its last traces were swept from the English-speaking world." In their earlier career in the South many of them held slaves, and some as late as 1761; but as a body they were hostile to the evil from the beginning, and this hostility steadily increased till the owning of a slave was made a disqualifying offense. The laws of Virginia and the Carolinas prohibiting emancipation were in their way, and against these they labored till the Virginia act of 1782 gave all slave-owners the power to emancipate by will after death, or by acknowledging the will while alive in open court, provided they agreed to support all the aged, infirm, and young persons thus set at liberty. This law had been defeated the year before by Benjamin Harrison; and Robert P. Peasants states in his "Letter Book" that forty of Harrison's slaves had gone off with the British, and that the court intimates that this was a punishment for his opposition to emancipation. Friends found another obstacle to the work of emancipation in the laws of Indiana and Illinois forbidding masters to carry negroes there for the purpose of giving them freedom, and also forbidding anyone to carry negroes across the state line free to migrate thither. But they persevered in their work, and in the face of much difficulty and danger, in colonizing many of the free colored people in the states named. Friends who acted as overseers of slaves were disowned. The Society took the strongest action against the aged and helpless among the colored people, and spared no pains in inducing the duties of thrift and temperance. It is the method of the Society to induce men to emancipate their slaves, and to help them in the means of education. It is a noteworthy fact that the North Carolina Friends favored the colonization of negroes, and it is still more remarkable that this cunningly devised scheme of imposture and inhumanity which was intended to tighten the chains of the slave and perpetrate this bondage was at first almost universally favored by the leading Abolitionists of the United States and England. It was in the earlier stages of the anti-slavery conflict, that Charles Osborne was the only man of prominence who comprehended the project and condemned it. Mr. Weeks mentions another remarkable fact, which will surprise many people, namely, that the Friends as a body were opposed to the underground railroad. It is not easy to see how this opposition could have been very united or uniform, if we bear in mind the great work of Levi Coffin and other Friends in shipping fugitives to Canada.

In his ninth chapter, page 216, Mr. Weeks makes a statement that is correct and correction. In speaking of Friends, he says: "They were not Abolitionists. They believed an attempt by the general government to interfere with slavery would cause confusion and alarm. The power over slavery, they said, was in the States. In 1836, the Yearly Meeting attributed excitement on the question of slavery to abolition societies, and said that this had raised the people of the United States almost as one man against them, and had closed the door of usefulness on behalf of the negroes. They bear witness that the desire to emancipate was becoming more general in Virginia. One of the last things done by the Virginia Yearly Meeting is to warn Friends against the extremities of the Abolitionists."

This passage shows how long a baseless fabrication, well-launched, can live. It must be at least sixty years since the charge was invented that the abolitionists proposed the overthrow of slavery through the action of the general government. The Friends believed this in 1836, and it is not surprising, for in the forenoon of the public mind at that time the purpose of the abolition societies was totally misunderstood. They always displayed in the part of the general government to intermeddle with slavery in the States, and conceded that the power could not be seized if the abolitionists tried. It was the position of the old Liberty party, and afterwards of the Free Soil and Republican parties, that the abolitionists were the ones who would do the most to injure the cause of the slaveholders. Mr. Weeks, while he is a son of abolitionists, who were in favor of a peaceable dissolution of the Union, because the general government could not interfere with slavery. And neither they nor any other body of anti-slavery men ever asserted any right to interfere with slavery by physical force. But in the passage quoted, Mr. Weeks not only ignores these well-known facts of history and commends the Friends for having a policy which no anti-slavery party ever espoused, but he revives the exploded charge that the abolitionists had set the cause of emancipation. We supposed that this accusation had been buried too deep for any possible resurrection. It did effective service for the sympathizers of the abolition movement, and was set up to meet for opposing all anti-slavery action; but its work is done, and if it has any surviving friends they should beg for it the mercy of oblivion.

In speaking of the divisions and subdivisions of Friends, we think Mr. Weeks might have postponed the reference to the trouble in the Whitewater, Indiana, Yearly Meeting in 1842, which was caused by the action of that meeting in dealing with Charles Osborne for his anti-slavery position. This meeting represented the largest body of Friends in the United States. By some means the colonization and conservers' element in the body had then gained the ascendency, and abolitionism was regarded as a terror. The society had forbidden the use of meeting-houses for anti-slavery lectures, and the joining in anti-slavery organizations with those who did not profess to wait for divine direction. It had also advised against anti-slavery publications by Friends, without first submitting them to the examination of a Meeting for Sufferings. Charles Osborne was then a member of the Meeting for Sufferings, and he and seven others refused to obey this unauthorized prohibitory advice. For this action they were degraded from their positions as "disqualified," and their places filled by persons who were willing to become the instruments of the Yearly Meeting. They were not accused of any unsoundness in doctrine, nor were any formal charges preferred against them. They were simply advised that the reasons for this action might be spread upon the minutes of the meeting, as a matter of information to the Society. They were not allowed to speak for themselves, and in order that they might not stand recorded as transgressors; but their petition was disregarded. A division in the Society was followed, and a new branch, which became known as the Society of Anti-Slavery Friends, was organized. This branch held its annual meeting at Richmond, and its annual assembly was taken in 1842, at the Yearly Meeting which welcomed to a seat among the ruling elders Henry Clay, who, in his Mendelssohn speech, the day before, had declared that the "Society of Friends take the right stand in relation to this subject. Years afterwards, when the new slave law, the recall of the Missouri Compromise, and the struggle to make Kansas a slave State, had revolutionized public opinion, while those Friends were amnestied, and, like other religious bodies, they saw their duties in a new light. The "world," on which the colored people were not allowed to speak, "Vain and vicious proceedings, as frolicking, fiddling, and dancing," were testified against. Liquors were not used to excess, and at a later period Friends were to keep taverns and retail liquors. State distillers in Virginia were disowned. No public preachers were members of the Society for 1841 to avoid its contamination, and had at last taught them more wisdom than any divine impulse had been able to impart. But Osborne was to make any atonement for their conduct in dealing with these brave and faithful men, and insisted that the record of their condemnation should stand. The Society was handcuffed by its action. It owned Charles Osborne much, morally and spiritually, and it was only by the grace of another nation that they would have been appropriate in a history of Southern Quakers. The truth ought to be told, and no man or party should be allowed to escape. Perhaps the most interesting portion of this volume is the chapter on "Quaker Social Life." Their marriages were solemnized according to regulations of the Society, and those frequently involved them in trouble with the civil authorities, which at first declined to tolerate their peculiarities. Friends were not allowed to intermarry with people outside their own body, and disownment was the penalty for violating this requirement. Second marriages were not permitted in less than one year; but the Carolina Friends considered this period too long, and reduced it to nine months. Friends were warned against costly attire, new fashions, and superfluity of apparel; and against "striped and flowered stuffs in making or selling or wearing of them." They were to have no "foul'd in their countenance; no other unnecessary fashions or ornaments in their dresses." One of the North Carolina Yearly Meetings, in 1756, advised that Friends should "keep up the characteristics of simplicity," and that no Friend wear a wig without giving a reason for so doing, which shall be approved of by the same companion." They were not to run in and out during services, and young people were not suffered to sit too much at services, and to sit in pairs. The same branch of the Society, who in 1842 did not allow a colored person to meet house without having some solid Friend or two to sit with them. Friends testified against eating in smoking in Virginia as early as 1701, and those who used tobacco in North Carolina were warned to use it with "great moderation as a medicine, and not a delight to the eyes and vicious proceedings, as frolicking, fiddling, and dancing," were testified against. Liquors were not used to excess, and at a later period Friends were to keep taverns and retail liquors. State distillers in Virginia were disowned. No public preachers were members of the Society for 1841 to avoid its contamination, and had at last taught them more wisdom than any divine impulse had been able to impart. But Osborne was to make any atonement for their conduct in dealing with these brave and faithful men, and insisted that the record of their condemnation should stand. They were known
THE DIAL [July 16, 1867]

This great exodus of Quakers was disastrous to the South, a fortunate for the North, whose intolerance and cruelty they patiently and meekly endured.

On June 16, 1867, Ann Austin and Mary Fish, the vanguard of a Quaker army, appeared in Boston from Barbados. They were the first Quakers to arrive in America, and they were impressed and sent back. In October of the same year a law was passed which provided that Quakers who arrived in Quakers, and obliged him to carry them out again. The Quakers were not to be whipped, and committed to the house of correction. Any person importing books or writings concerning their devotional opinions, or defending their ‘heretical opinions,’ was to be fined, and for the third offense banished. The law of October, 1867, imposed a fine for entertaining a Quaker. If a Quaker returned after being sent away once he was to lose one eye; if he returned a second time, the other eye; and the third offense was punished by burning the tongue. The law of October, 1867, banished both resident and foreign Quaker on pain of death. In Massachusetts, Quakers had their ears cut off; they were branded; they were tied to the cart-tail and whipped through the streets; women were shamefully exposed to public gaze; and in 1659, three men and one woman were hanged on Boston Common—such was the welcome of the first Quakers to American soil” (pp. 8-9).

George W. Julian

The Red Planet Mars

Percival Lowell’s charming volume on Mars must rank among the most noteworthy contributions to recent scientific literature. Only rarely is a scientific and philosophical problem so ably presented, through the twofold force of remarkable literary skill and a clear grasp of the issues involved, as in this book itself. The character of the Mars is sufficiently unique to arrest the attention of layman and scientist alike, but in this very fact lies the great difficulty of a study of this planet—always incident upon an effort to make a scientific discussion intelligible to the layman without incurring the danger of barrenness. But a calm and careful perusal of the book from cover to cover will leave the most critical of men satisfied assured that Mr. Lowell has not and “there are men on Mars,” but only that there is striking evidence on our brother planet of activity such as we never see even remotely duplicated here on earth by anything but man; that on this other world there may exist beings having something approaching what we call intelligence.

According to a law of Virginia known as the Convention Act of 1661, prohibiting the unlawful assembly of Quakers, they were forbidden to worship. A minister or a layman could be arrested for offering a prayer for the King, and this practice was continuing even if there were five grown persons present. Dissent from the established religion was regarded as a capital crime, and those who were convicted were usually hanged. The Society of Friends, however, continued to meet in secret, and they were able to escape from responsibility save in flight to the establishment (p. 19). The Quakers believed in the rights of conscience and the total separation of church and state; but they were compelled to pay taxes, and in case of refusal they were collected by distress. They were also liable to fines and imprisonment. Under such legislation great hardships were endured by Friends in Virginia and North Carolina, but they were steadfast in their long struggle for relief, which they finally secured.

Their experience was equally trying in maintaining their testimony against war. They refused to take any part in the Indian wars, or to attend private or general musters. For such refusal they were fined, and the fine collected by distress. They constantly protested against the hardships of these military excursions, which from time to time were modified and mitigated, but never relinquished. During the Revolutionary struggle they refused to take any part. Some Friends refused to pay the State levies for the support of the state, and the revenue was issued for such purposes many declined to receive it. This action added to the decline of the money, and gave the influence of the society to the British, but it does not impose the loyalty of Friends to the American cause; for no body of people could have been more devotedly attached to that country. They had no sympathy with royalty, and were thoroughly democratic in their opinions and policy. But their attitude was exceedingly embarrassing and vexations. They were constantly misinterpreted, and the great difficulty of accounts, were not spared when the States were invaded, being exposed to the requisitions of the Americans and the thefts and robberies of the British, and the Friends were treated with great injustice in Virginia, who occupied territory contested for by both Federal and Confederate troops, were in turn exposed to the ravages of each. Mr. Weeks sets forth in detail their struggle with the civil authorities for the rights of conscience and the extent to which those rights were conceded during the Revolution; and although individual Friends sometimes swerved from their religious principles, and the Society itself was not always entirely consistent, it was faithful to its testimonies.

But Southern Friends appear at their best in
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Schiffer, Franz, Rechtspolitik.

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Gruß

Th. Rogers, Six Centuries 16th Century

Slaves, an American (for a Compendium with abridgment.

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Slaves etc. A History of Slaves etc. Bluntschli, p. 174 424

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