

✓ E. C. Lackner.

Philanthropy and the Anti-Slavery
Movement.

Bibliography.

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From the very beginning of history we find the existence of slavery, at first a political exigency harshened by the barbarous spirit of the times, but later both a political and a moral aberration subverting the best qualities of man by its baneful influence. The obvious cause of its early appearance was the incessant warfare among the tribes, and the subjection of captives to bondage. The Mosaic institutions rather predicated upon its previous existence than established it for the first time. There was little in the earlier practices of slavery contrary to the feeling of age, so that by the beginning of the Christian era, its existence was universal.

With the spread of the humanising influences of the Christian religion, however, the manumission of the servile classes was first urged in any definite manner. This sentiment grew with the gradual extension of the

From the very beginning of history we find the existence of slavery at first a political necessity brought by the necessities of the time, but later both a political and a moral character evolving the first political character by its lawful influence. The cause of its early existence was upon the necessary wants of the time, and the necessity of capital to produce. The slaves in the early history of the world were for various reasons then established for the first time. There was little in the early history of slavery contrary to the feelings of the people that by the beginning of the Colonization movement its existence was removed.

With the spread of the humanizing influence of the Christian religion, however, the consciousness of the moral character of the negro came into existence. This was in early Christian times. The Christian spirit grew with the gradual extension of the

authority and power of the Christian Church. The extension of the properties of the patricians and the continual absence of many citizens required by the extension of conquests, created an increasing demand for slave labor in Rome, which, however, was supplied by captives taken in war. But the wars did not maintain the supply; hence a regular traffic in slaves resulted. Originally the Roman master had absolute dominion over his slaves. This was due largely to the harsh spirit of the age, and the ever increasing number of slaves, who were a constant source of solicitude in the later days of the republic and under the Christian emperors.

With the rise of Christianity a steady and marked improvement in the condition of slaves is noticeable. Gladiatorial combats were abolished, and the assignment of slaves to the theatrical profession - often a school

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of corruption was forbidden. A strong advance in favor of emancipation is seen in the Theodosian code, which was amplified and extended in the famous code of Justinian.

But the slavery of the working classes, - which was so characteristic of ancient times - did not change directly to personal freedom, but was followed by a period of transition, known as serfdom. Many causes conspired to bring ~~this~~ about this condition of affairs. As Gibbon observes, the completion of the Roman system of conquests resulted in the rehabilitation of free labor, by reducing the number of slaves far below the demand. Furthermore, the principle that the state is supreme, and that all must ^{the} subordinate their individuality to ^{the} needs of state was extremely influential in breaking down the aristocratic tendencies which prevailed. The various social and economic forces which led to the

merging of free laborers, coloni and slaves into one common class of serfs were strongly abetted by the spirit of humanity, which Christianity introduced.

As the advancement from slavery to serfdom was slow and gradual, so for several centuries serfdom prevailed, as a transitory condition, which finally led the working population to personal freedom. With the rise of guilds and cities the serf advances to the position of a free laborer for hire; liberty was often purchased out of earnings. Indeed, the emancipation of the whole class was favored by the establishment of free industrial communities.

The forces which resulted in the abolition of serfdom are often difficult to trace. It may be stated, however, that the wily proprietors ^{learned} that they secured a greater advantage from free labor. Furthermore, considerable encouragement was given by the sovereigns to the

villeins (non-free tenants.) to encroach on the authority of the lords. Of course, throughout this whole period, there is that same steady undercurrent of moral and religious feelings, urging the abolition of serfdom. The clergy, through their personal influence, were naturally the mediators between lords and serfs; and it can not be disproven, I believe, that the serfs on ecclesiastical estates, were, as a rule, best treated. Through the 11th and 12th centuries the number of ~~slaves~~^{serfs} rapidly decreased, until by the 15th century, the whole system was almost completely blotted out in Europe. But not very long after the disappearance of serfdom in advanced communities, there gradually appeared a system of colonial slavery, which was politically as well as morally a monstrous evil, and never produced anything but misery.

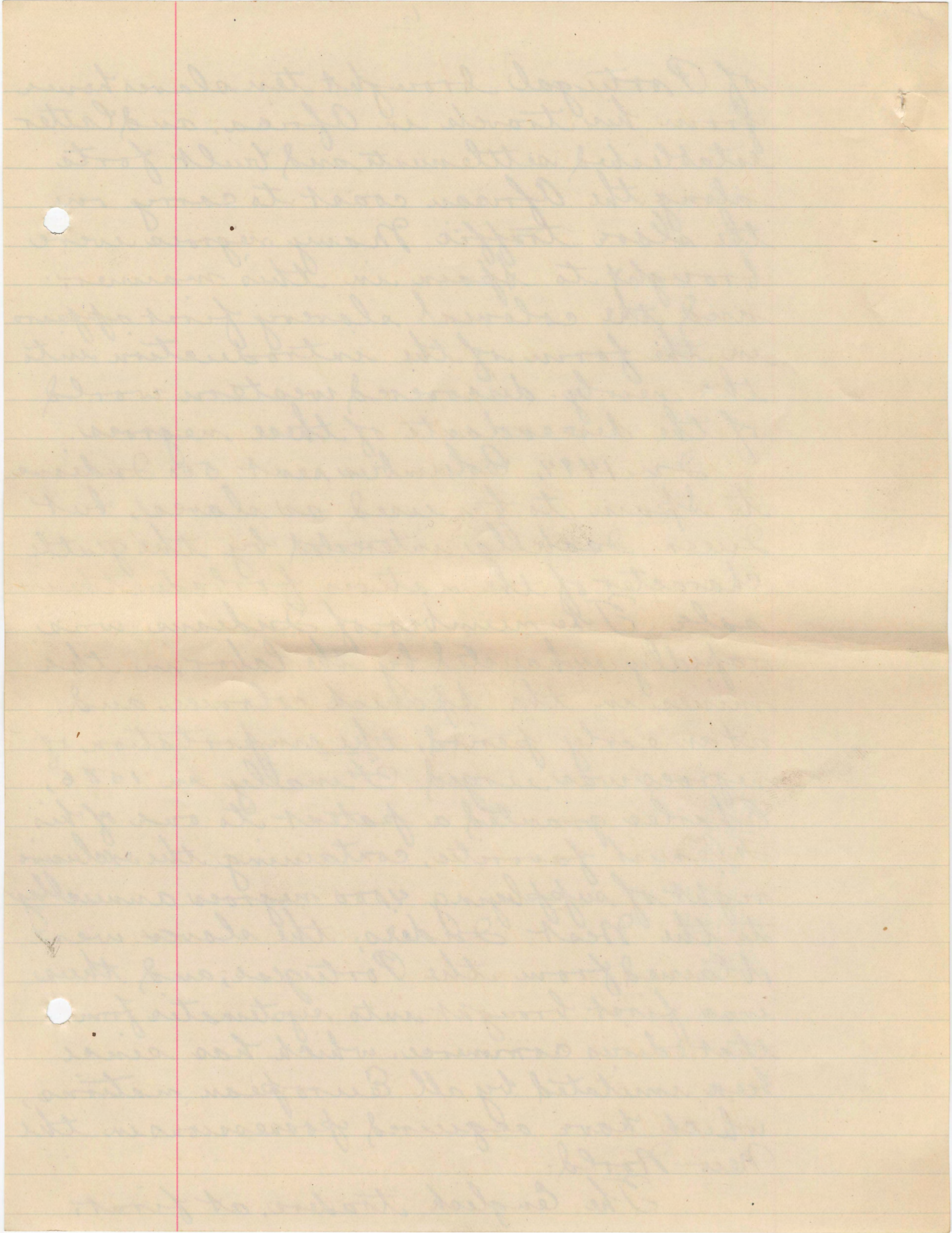
In 1494 Prince Henry of

Dr. J. J. Jones.

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of Portugal brought ten slaves home from his travels in Africa; and latter established settlements and built forts along the African coast to carry on the slave traffic. Many negroes were brought to Spain in this manner, and the colonial slavery first appears in the form of the introduction into the newly-discovered western world of the descendants of these negroes.

In 1494, Columbus sent 500 Indians to Spain to be used as slaves, but Queen Isabella, interested by the gentle character of the natives forbade their sale. The number of Indians was rapidly exhausted by the labor in the mines in the Spanish colonies, and, at an early period, the importation of negroes was urged. Finally in 1506, Charles granted a patent to one of his Flemish favorites, containing the exclusive right of supplying 4,000 negroes annually to the West Indies; the slaves were obtained from the Portuguese; and thus was first brought into systematic form that odious commerce, which has since been imitated by all European nations, which have acquired possessions in the New World.

The English traders, at first,

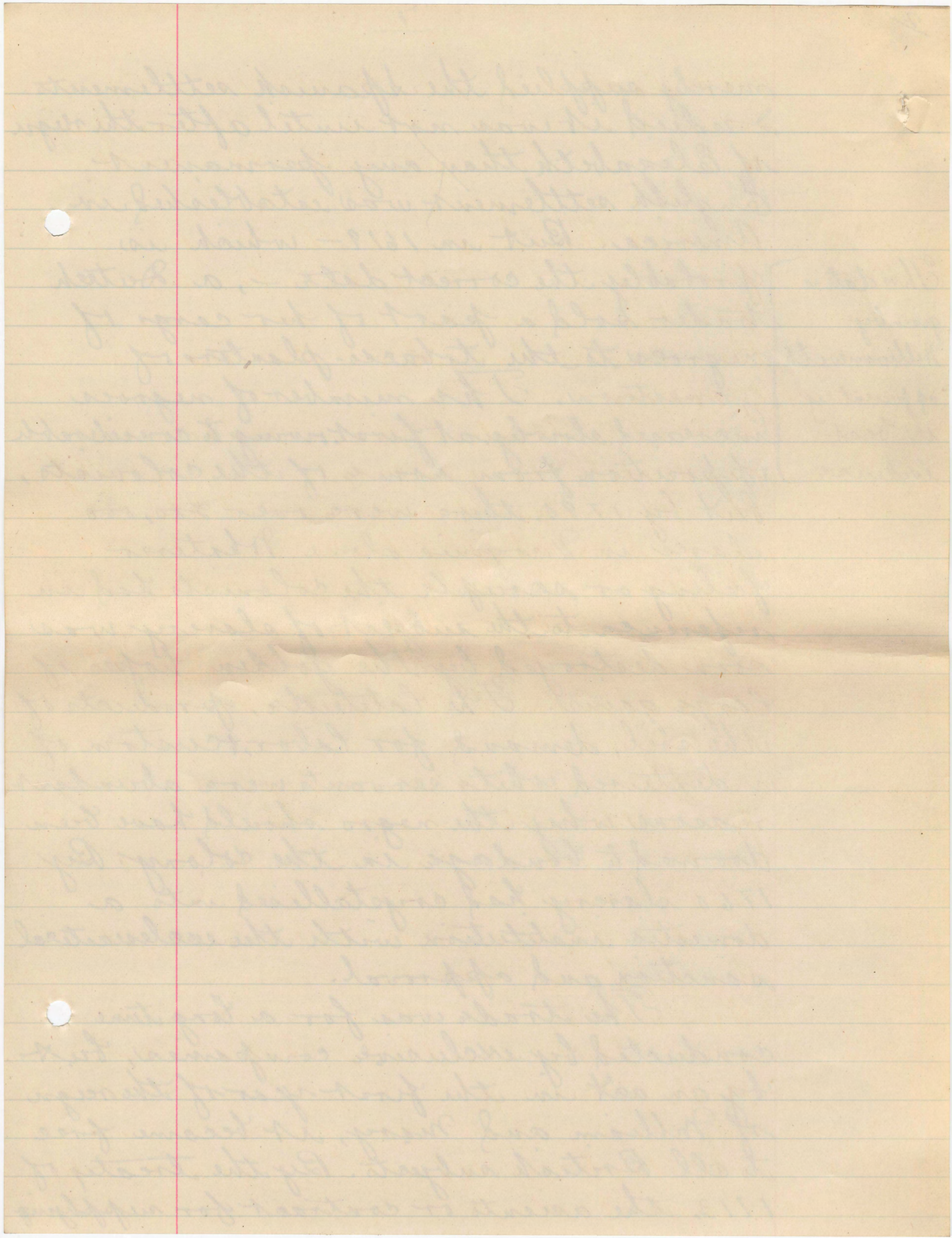


merely supplied the Spanish settlements. Indeed it was not until after the reign of Elizabeth that any permanent English settlement was established in America. But in 1619 - which is

This date is given by Williams with apparently the best evidence.

probably the correct date - , a Dutch trader sold a part of her cargo of negroes to the tobacco-planters of Jamestown. The number of negroes increased slowly at first, owing to considerable opposition from some of the colonists, but by 1790, there were over 200,000 slaves in Virginia alone. Whatever feeling or scruple the colonists had in reference to the subject of slavery was soon destroyed by the golden hopes of large gains. The latitude, products of the soil, demand for labor, & custom of indentured white servants were abundant reasons why the negro should have been doomed to bondage in the colony. By 1760 slavery had crystallised into a domestic institution with the ecclesiastical sanction and approval.

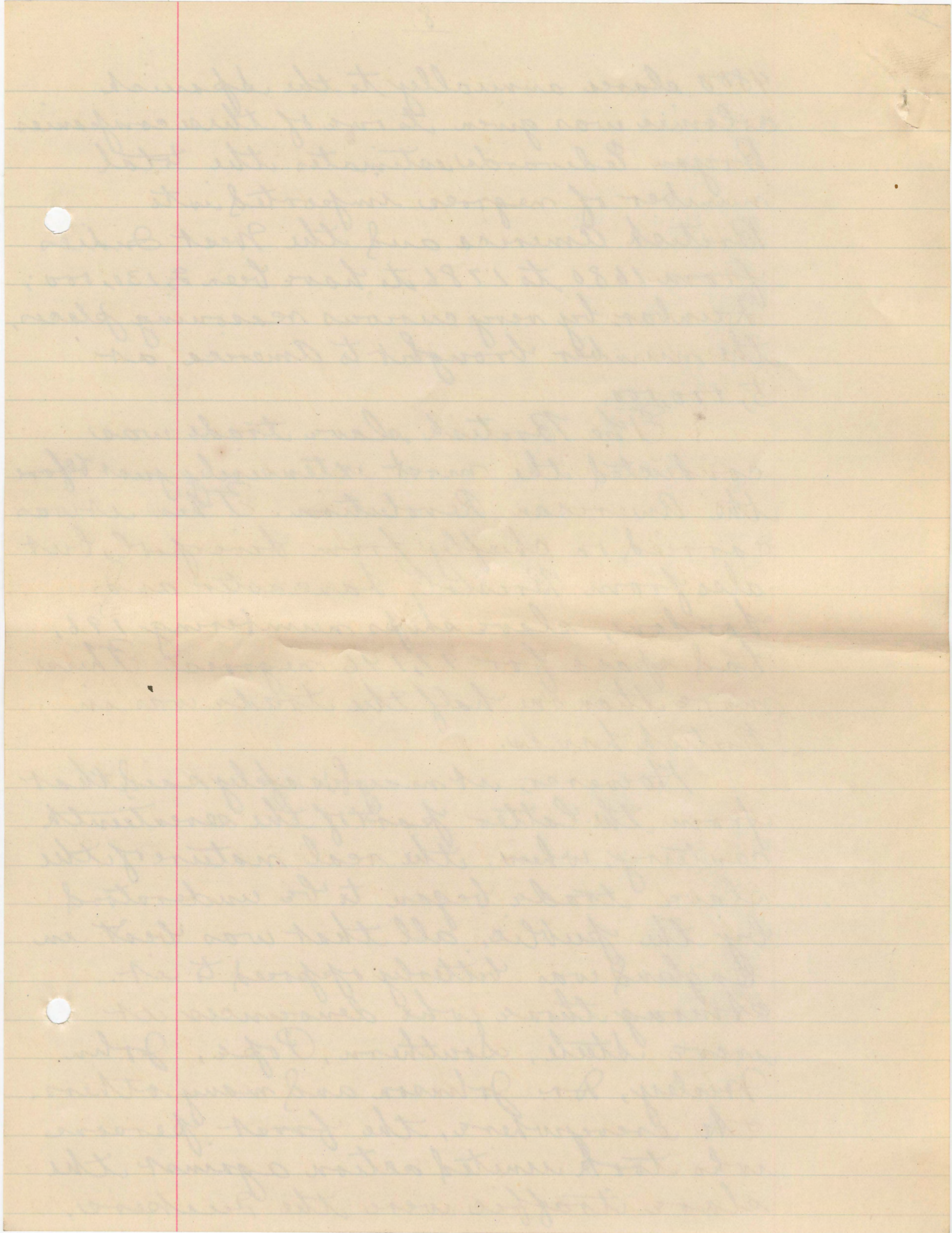
The trade was for a long time conducted by exclusive companies, but by an act in the first year of the reign of William and Mary, it became free to all British subjects. By the treaty of 1713, the asientos or contract for supplying



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4800 slaves annually to the Spanish colonies was given to one of these companies. Bryan Edwards estimates the total number of negroes imported into British America and the West Indies from 1680 to 1786 to have been 2,130,000; Dunbar, by very curious reasoning places, the number brought to America at 5,000,000.

The British slave trade was conducted the most extensively just before the American Revolution. Then it was carried on chiefly from Liverpool, but also from Bristol, Lancaster and London; slave ships numbering 196, had space for 47,146 negroes. Thus more than one half the trade was in British hands.

However, it may be safely said that from the latter part of the seventeenth century, when the real nature of the slave trade began to be understood by the public, all that was best in England was bitterly opposed to it. Among those who denounced it were Steele, Southern, Pope, John Wesley, Dr. Johnson and many others. As everywhere, the first persons who took united action against the slave traffic were the Quakers,



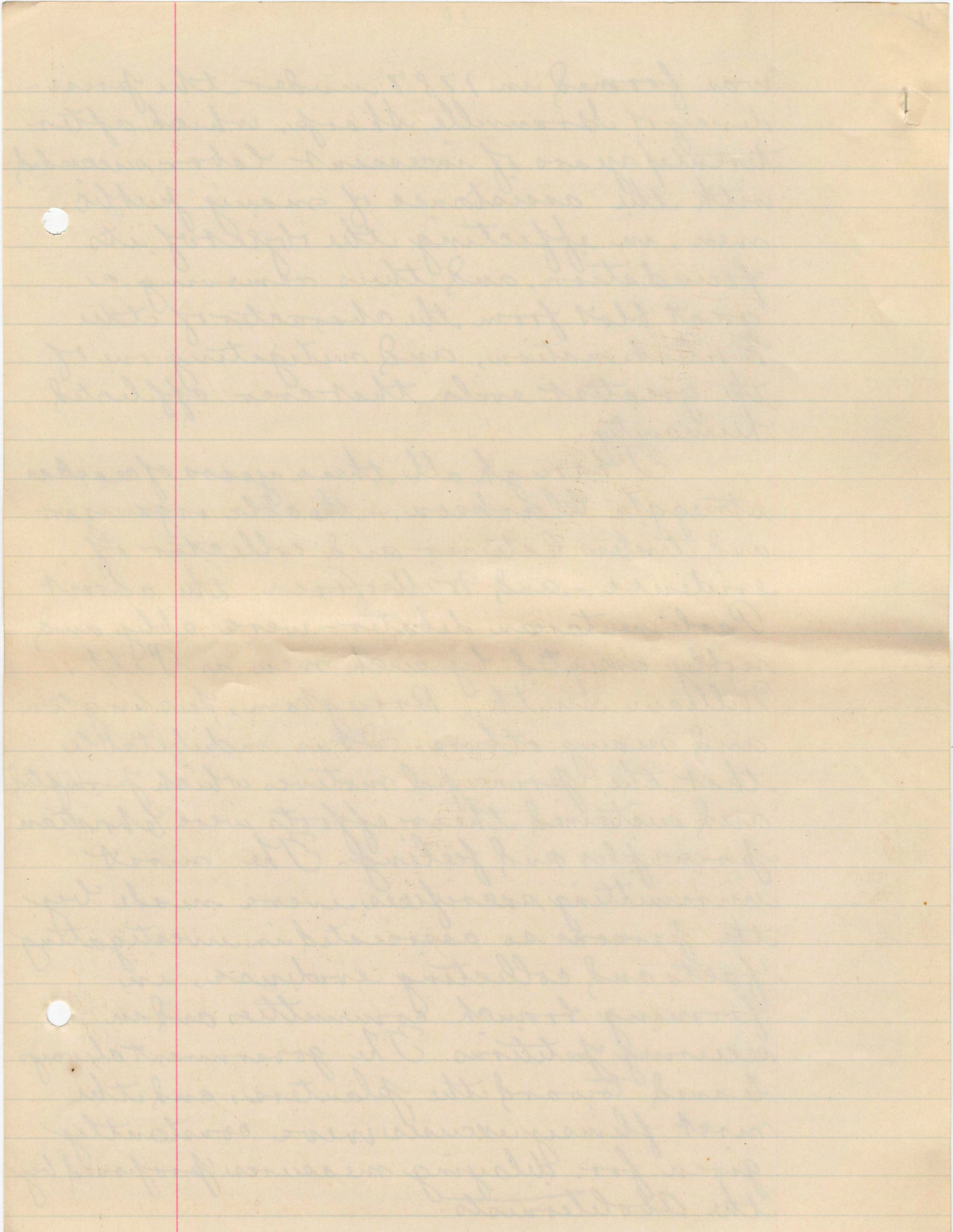
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following that sentiment, which had emanated as early as 1671 from their founder — George Fox. In 1761 they even debarred from their society all who were concerned in the trade in any manner. In 1783, an association was formed among them "for the relief and liberation of negro slaves in America, and for the discouragement of the slave trade in Africa." This was the first society of its kind organised in England.

Dr. Peckard, the vice-chancellor of the University of Cambridge proposed in 1785, as a subject for a prize Latin dissertation "An liceat invitos in servitutem dare." Thomas Clarkson resolved to compete for the prize and his essay entitled "Essay on the Slavery and Commerce of the Human Species," which was successful, led him to determine to devote his life to the abolition of this atrocious traffic.

The publication of this pamphlet led him into close contact with many men of influence, and especially William Wilberforce, who undertook the conduct in Parliament of the abolition movement, which had now been definitely decided upon. A committee

was formed in 1787 under the presidency of Granville Sharp, which after twenty years of incessant labor succeeded with the assistance of many public men, in effecting the object of its foundation, and thus removing a great blot from the character of the British nation, and mitigating one of the greatest evils that ever afflicted humanity.

Through all these years of ceaseless struggle Clarkson, - the able organizer and tireless lecturer and collector of evidence - and Wilberforce - the adroit Parliamentary debater - were ably and nobly assisted by such men as Pitt, William Smith, Brougham, Tushington and many others. It is indubitable that the principal motives which prompted and sustained their efforts were Christian principles and feeling. The most unremitting sacrifices were made by the persons so associated in investigating facts and collecting evidence, in forming branch committees and in securing petitions. The government always leaned toward the planters, and the most flimsy excuses were constantly given for delaying measures proposed by the Abolitionists.



Finally a bill was passed in 1807, providing for the abolition of slavery. In the same year the African Institution was formed with the principal object of keeping a vigilant watch on slave-traders, and to procure the abolition of slavery by the other European nations as soon as possible. In 1811, the traffic was declared a felony; and in 1824, piracy.

After the English slave-trade had been closed, it was found that the trade was still conducted by several other nations, was greatly aggravated, and could only be reached by abolishing slavery altogether. An anti-slavery society was founded in 1823, the shining lights of which were Wilberforce and Macaulay. At length, after considerable agitation, a measure was carried through in 1833, providing for the abolition of slavery in the colonies, and to the ever-lasting disgrace of Great Britain, its success was largely due to the \$20,000,000 bribe by which the acquiescence of the West Indies was purchased. An apprenticeship of seven years was established as a transitional preparation for liberty, during which period the slaves were bound to work

Examine this
point more
closely.

for their masters for three fourths of the day, and were allowed food and clothing. But, like so many theories, it proved a total failure as soon as it was put into practical operation. This was soon perceived in England and the indentured apprenticeship was cut off two years, thus liberating the slaves in 1838. The example of Great Britain was quickly followed by the other European states and some of the American countries had previously taken similar action.

In the U. S., however, the iniquitous system could not be abolished by a simple legislative enactment or a royal mandate, for centuries of acquiescence to its practices had rendered it almost a national necessity. Here, also, the Quakers were the first to take action against it. As early as 1706 the Pennsylvania Quakers advised their members against the trade, and their brethren in the other colonies followed their example. A Pennsylvania society was formed in 1774 by James Pemberton and John Rush and reconstructed in 1787 on an enlarged basis with Benjamin Franklin at the head. Other similar organisations were established in different states.

Little was done, however, to mitigate the harsh law against negroes in the North, outside of the Quakers, until the threatening foreign dangers taught the colonists the importance of husbanding their resources.

Still slavery was far from being approved in principle by the most eminent fathers of the American Union. Washington, John Adams, Franklin, Madison, & Patrick Henry, all reprobated the principle of the system. At the convention in 1787 the sentiments of the vast majority of the framers were undoubtedly against slavery, but Georgia and South Carolina insisted on its recognition as a condition of their joining the Union, and even an engagement for the mutual rendition of slaves was embodied in the Federal pact. It was provided, however, that Congress might interdict the foreign slave trade at the expiration of twenty years. Yet it must not be forgotten that either before or shortly after the formation of the Union, the Northern States - beginning with Vermont in 1777, and ending with New Jersey in 1804 - provided for the immediate or gradual abolition

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of slavery within their boundaries. The motives which prompted this step by the Northern states have been frequently scoffed at. Yet it may be safely stated, I believe, that while the economic failure of slavery in the North may have strengthened the feeling, still it was chiefly owing to the principle of Christian brotherhood and philanthropy, that this abolition was effected.

It will not be necessary for me to trace the numerous measures by which for a long time the slave power persistently increased its strength in the Union during its aggressive career. Naturally, these steps aroused a determined spirit of opposition in the North.

There had always been considerable opposition to slavery since its very incipency; therefore, it was natural that such a feeling should seize the Northern people with unprecedented vigor. Benjamin Lundy (1789-1839), one of the pioneers of this movement established in 1821 an Anti-Slavery paper entitled "The Genius of Universal Emancipation" which was successful in Baltimore, Washington and Philadelphia. This paper was quickly followed by

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the appearance in Vermont of "The Journal of the Times," edited by Garrison; the "Free Press," in Newburyport; and the "National Philanthropist," in Boston.

William Lloyd Garrison (1805-1879) combined with his advocacy of temperance and peace, an intense hatred of slavery. Although a Quaker, his writings were fearless and scathing arraignments of the vile and atrocious system which he fought. Lundy advocated gradual emancipation and colonisation of negroes; Garrison urged an immediate and unconditional emancipation. In 1829, these two intrepid fighters united. Two years later, however, we find Garrison again alone, and editing the "Liberator," at which post he nobly labored for twenty-five years.

In 1832 with eleven others he organised the "American Anti-Slavery Society," which held a convention at Philadelphia the same year with sixty delegates from ten states. By 1836, 250 auxiliary anti-slavery societies had been formed in thirteen states; eighteen months later, 1,006.

The Whig party came the nearest

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to the advocacy of anti-slavery of any of the great parties of the time, but it got little farther than promises. Charles Sumner, a Whig, - disturbed at the indifference of his party to the anti-slavery movement, organised the Free-Soil Party in 1848.

The Economic Anti-Slavery Party headed by the industrious and indomitable Horace Greeley, endeavoured to deal with the question with cold philosophy. He wished the slave free as an economical advantage for the white man.

The Aggressive Anti-Slavery Party had its birth in the minds of E. P. Loring (1802-37), Birney, C. M. Clay, and John Brown. These fearless men believed that the slave had divine rights and that it was their duty to defend them with their lives.

The Colonisation Anti-Slavery Society, ¹⁸¹⁷ antedated all others. Lundy was its earnest advocate. Such prominent men as Henry Clay, Horace Mann, and Andrew Jackson gave it both their indorsement and assistance. ~~No~~ Notwithstanding the apparent favor of this movement

with the press and public men, it has proved impracticable, impossible and visionary. It lost strength yearly until all were convinced that the negro must remain here.

The South and its partisans in the North made desperate efforts to prevent the free expression of opinion respecting the institution and even the Christian churches in the slave states used their influence in favor of the maintenance of slavery. Yet during all these years of agitation even the pulpit in the North maintained an unbroken silence on the subject of slavery. Garrison was frowned upon as a hot-head, "having zeal, but not in proportion to his knowledge." Later, however, this attitude was changed, and we find the best intellect outside the region of practical politics on the anti-slavery side. Such men as W. E. Channing, R. W. Emerson, the poets Bryant, Longfellow, pre-eminent Whittier, and more recently Whitman spoke on this subject with no uncertain sound. Yet the countless millions of tracts, pamphlets and addresses of the entire period were little more than a paper wad compared to the solid shot of "Uncle Tom's Cabin", which appeared in 1852.

At an earlier period, however, the arguments

Too strong!
N. Colon, Bender &
a suspectable name
2 other exceptions

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the purpose of the study is to determine the effect of the treatment on the growth of the plants. The study was conducted in a greenhouse and the results are presented in the following table.

Treatment	Growth (cm)
Control	10.5
Treatment A	12.0
Treatment B	11.5
Treatment C	13.0

The results show that the treatment with A and C resulted in a significant increase in growth compared to the control. The treatment with B also resulted in a slight increase in growth, but it was not statistically significant.

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18.
of the anti-slavery ~~scatons~~ were answered by eggs, clubs and brickbats. And the public journals, as a rule, were intolerant and unfriendly. Even Boston, — staid, classic Boston — with untroubled composure contemplated the noble Garrison as he was ignominiously dragged through the streets with a halter around his neck. Yet the South misunderstood the real motives of such acts, for they came from the merchants and the foreign element, who fancied that the agitation disturbed commercial interests. And, indeed, even the free negroes in Illinois, Indiana and Ohio were from the very beginning harshly treated by the judges as well as the public.

Gradually it became apparent that the question could not be settled without an armed conflict. The designation of Abraham Lincoln as president in 1860 was the signal for the rising of the South. The North, at first, took up arms to maintain the Union; but the far-sighted statesmen and soon the whole nation realized that the real issue was the continued existence or the total abolition of slavery. The War closed on April 25, 1865, but already in 1862 slavery had been abolished in the territories by Congress; and on September 22, of the same

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year the first Emancipation Proclamation was signed; and in 1865 the constitutional amendment abolished slavery in the United States forever.

Yet, even today the standing of the Southern negro is a matter of the utmost concern and solicitude, the census tables revealing startling facts concerning [growing] illiteracy. The fact, too, that the South, though defeated, "with sullen intensity and relentless purpose" still bemoans and defends the "lost cause," still contends that this is a white man's government in which the colored man has no legitimate share, and that he is a parasite ~~checking~~ the industrial advancement of the South, shows the negro's future position to be of the greatest uncertainty and danger.

Mr. F.

I have noted a few points where I think you should modify the statement.

The paper is worth preserving. It may be a good nucleus for future historical and social studies. The problem of the negro in the South will be a good continuation of this.

C.R.H.

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