

public instruction, to the relief of the poor, and the defence of the unhappy negroes.

The amiable Benezet was warmed with universal philanthropy: he felt a brotherly affection for all men, of all countries, and of all colours. Not contented with persuasion, he composed many books, in which he collected authorities from Scripture and other writings, to discourage and condemn the slave-trade and slavery. The first influence of his works was perceived amongst the Quakers. Many of them determined to emancipate their slaves; and the society since has been very active in promoting the abolition. Benezet knew that instruction was necessary for those blacks whose liberty he had procured; and finding few willing to undertake a task that prejudice had rendered contemptible, he determined to devote his own time to the glorious occupation of enlightening the ignorant and neglected, and his little fortune to the establishment of a school for the negroes. The influence of a good example is powerful. Those who had not courage to begin, cheerfully assisted the work; and the school now enjoys a revenue of two hundred pounds per annum. This good man died in 1784; honoured by the tears of the blacks, and the regret of every friend to humanity. John Woolman, also a member of the same society, remarkable for the simplicity of his manners, and his opposition to the slave-trade, united with Benezet and others, in application to the