

probably the first person who publicly declared against this species of slavery." Clarkson, who was not himself a Friend, also pays to Friends a most hearty tribute for their faithful, generous help in the anti-slavery and anti-slave trade struggle in England.

In America opposition to slavery on the part of Friends antedated by something more than a century the modern abolition movement, represented by Garrison, Phillips, Whittier, Lucretia Mott, and others. It was as early as 1688 that a Meeting of German Friends, who had settled at Germantown, Pa., memorialized the Yearly Meeting of the Pennsylvania and New Jersey colonies against "the buying and keeping of negroes," and commenced the preliminary labor within the Society which ended in making it a disciplinary offense for a Friend to own or hire a slave, and incorporated it as a standing counsel in the Book of Discipline to abstain from the use or purchase of anything wrought by the labor of slaves. Pre-eminent among the early opponents of slavery in the Society of Friends was John Woolman. By his persuasive voice in the ministry, personal visits, and appeals among Friends who were the owners of slaves, and by his pen, he did much to promote the entire abolition of slavery in the several Yearly Meetings of Friends, and he also exerted a powerful anti-slavery influence among others not members of the Society of Friends. Anthony Benezet was another whose pioneer labors were most effective against slavery. The Yearly Meetings of Pennsylvania, New England, and New York, after much prolonged and patient labor, finally eradicated slavery from within their borders. In 1784 the Virginia Yearly Meeting made slave-holding a disciplinary offense, and with its action slavery ended in the Society of Friends. It is noteworthy that in thus abolishing slavery within the limits of the Society from the higher consideration of Christian duty, Friends were not at ease with

emancipation only, but were also concerned to make restitution for the wrong and injustice which slavery had imposed upon its victims. Nor were they content to rest with the abolition of slavery within their own denominational limits. In 1790 memorials from the Society of Friends against slavery were laid before the first Congress of the United States. Friends of that day also took an active part in the formation of the earlier abolition Societies of New England, New York, Pennsylvania, Maryland, and Virginia. All this was antecedent to, and largely helped to prepare the way for the modern abolition movement. It was through Benjamin Lundy, who was taught in the school of Woolman, that William Lloyd Garrison became interested in the great work to which his life was dedicated, and of which he was the successful, and finally honored leader.

THE INDIANS

The service of Friends has been not less helpful and conspicuous in behalf of the Indian than the negro. The world has never had a more striking illustration of the power of Christian example than in the experience of William Penn and his compeers in their relations with the Indians. Wendell Phillips used to say: "Show the Indians civilization before you expect them to enjoy it. Do justice if you expect to receive it." This is what Friends in their contact with the Indians have done. They recognized the Indian as a child of God, treated him justly and kindly, and were scrupulously careful both as to making and performing promises. Treaty obligations on the part of Friends and the Indians have been faithfully and honorably observed by both. William Penn's great treaty of amity with the Indians in 1682 has challenged world-wide admiration. It has been said of it that it was "the only league between those nations and the Christians which was never sworn to and never broken." Cruel and revengeful as the