



Quaker Organization Position about Negro Slavery in the United States of America 1688-1774

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Abstract:

The research deals with the position of the American Friends Service Committee (AFSC) is a Quaker organization of (the issue of slavery) and the enslavement of Negroes in the United States of America when thirteen English colonies belonging to England in the period 1688-1774 and the position of that sect is opposed to slavery, and that position was embodied in the role of the personalities of the Religious Friends Association (Quaker), as they made great efforts embodied in their positions an intellectual activities, based on their faith and Christian religion, Which highlighted the disadvantage of slavery and the call for its abolition, and the followers of that association were able to achieve good results, represented by improving the conditions of some slaves, and freeing others, and although these results were on a small and limited scale, but they were at the time an important turn, which made them appreciated and interested in the history of slavery in America.

Keywords: Quaker, association, Negro, United States Of America.

Introduction

Slavery existed at an early historical stage in the history of the United States of America when the English colonies were dependent on the English crown, and it spread in it so that it became an economic system, through which it obtained a very low-cost labor force, and worked for a long period of time, especially in agricultural activity, which formed the mainstay of economic life at that stage, as well as harnessing them in hard and exhausting work. And servants in the houses and low work, and embodied that labor force Negroes, as the colonies sought to obtain them through the slave trade, which was very popular between the English colonies on the one hand, and West Africa, which was the main source of slaves on the other hand, and the Negro under slavery, bought, sold, rented and used to mortgage against debts, as well as inherited, and the Negroes lived in conditions that are very bad, to say the least, They were deprived of the most basic natural rights such as education, the right to acceptable housing, marriage and the formation of families, and communication with relatives, and often differentiated between parents and their children and deprived them of communication, and the prevailing view of them was that they are a race characterized by inferiority, curse, backwardness of civilization and is suitable only for slavery.

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Slavery was a serious human phenomenon that spread in the colonies, controlled them and enjoyed the support and support of social circles and ruling politics, as well as the encouragement and support of the rich and powerful because they were beneficiaries of it, and they legislated laws and drafted justifications to preserve it and ensure its survival¹. In the midst of these circumstances, a group of men with a living conscience appeared, who denounced the phenomenon of slavery and strongly opposed it, and tried through their intellectual activity to show its disadvantages, As a phenomenon that has nothing to do with humanity, and negatively affects society, and stressed the importance of its abolition, and these belonged to a religious sect is the sect of the Religious Society of Friends (Quaker), and we will show in this research their position against slavery.

1. About the Quaker:

The Society of Friends was founded in England in the seventeenth century, and the sources did not agree on determining the first beginning of the establishment of the Quaker Association, as the Arabic Encyclopedia set a date for its establishment, which is in 1649, while the historian Professor Sadiq Al-Sudani believes that its establishment was around the year 1650, which is thus consistent with what Harding and Clark went to, while the website mentioned the history of the Society of Friends and its personalities, In the historical article that dealt with the history of the life of its founder George Fox, that the year 1652 is the year in which the Assembly was founded, and agrees with that Dr. Abdullah Hamid Al-Attabi, where he pointed out that the year 1652 is the date by which the Assembly was founded, but the historian Professor Hashem Al-Tikriti mentions that the year 1624 is the year of the founding of the Assembly, based on what went to the great historian (Baniyeh), Despite the difference, it is not possible to rely on what the great historians Bani and Hashim said, because George Fox, who founded the society, was born in 1624, so how can this year be the date of its foundation?²

The Optional Protocol to the Convention on the Elimination The Society of Friends is a Protestant association, and its founder is George Fox,³ And its members and followers were called Quakers - this word means the language of the shaky or trembling - because they were trembling when they remembered God,⁴ and the association emerged as a result

¹ For an expansion of the origin of slavery in the colonial period, see: Betty Wood, Slavery in Colonial America 1619-1776, New York, 2005; George W. Williams, History of the Negro Race in America from 1619 to 1880, New York-London, 1885. Encyclopedia Britannica, <http://www.britannica.com/EBchecked/topic/369261/Cotton-Mather>.

² The Arabic Encyclopedia, Volume V, Damascus, 2002, p. 7, See: Sadiq Hassan Al-Sudani, The Jews of the United States of America, A Historical - Political Study, Baghdad, 2011, p. 46, See: John Henrik Clark, Vincent and Harding, The Slave Trade, translated by Mustafa Al-Shihabi, Cairo, 1981, p. 104, see the site on the history of the Society of Friends: <http://www.quakersintheworld.org/quakers-in-action/12>.

Abdullah Hamid Al-Attabi, The Political and Social Thought of President Thomas Jefferson, Journal of Studies in History and Archeology, College of Arts - University of Baghdad, No. 8, 2008, p. 323.

Stephen Vincent Benneh, America, translated by Abdul Aziz Abdul Majeed, Cairo, 1945, p. 33 ; Hashem Saleh Al-Tikriti, Introduction to the History of the United States (From Discovery to Independence), Baghdad, 2013, p. 68 .

³ George Fox: English religious leader and founder of the Quaker Society, born in July 1624 in the county of Leicestershire, England in the midst of a religious family, Fox believed that true Christianity embodied in the inner light of man and emanating from the Holy Spirit and not in rituals and worship formality is unnecessary, and stressed the idea of equality between all human beings and non-violence and the call for peace, and also demanded the improvement of the economic and social conditions of the people demanding the reduction of taxes and the abolition of the tithe that they paid to the Church in England, He condemned the slavery of Negroes in America and demanded the improvement of their miserable conditions and the abolition of slavery, Fox died in London on January 13, 1691 For more details on George Fox's life: Charles Frederick Holder LL.D., The Quakers in England and , , 1913, PP.44-63 ; George fox , (1624-1691) <http://www.quakersintheworld.org/quakers-in-action/12> ; <http://www.britannica.com/EBchecked/topic/215366/George-Fox> . America New York

⁴ For more details: A.S. Hornsby, Oxford Advanced Learner's Dictionary, Ed.6, Oxford University, 2005-2006 , P.1034.

of the deterioration of the situation The social, political and religious wars in England in particular and Europe in general⁵.

The basic principles of Quakers are summarized as:

1. Christianity emphasizes the importance of the inner light of man and its source is the Holy Spirit.
2. Religious rituals and rites are secondary to Christianity, as well as outward worship.⁶
3. Believing in one's ability to cleanse oneself of iniquity.
4. Emphasis on fraternity among all people.⁷
5. Renouncing war and calling for peace.⁸

Many Quaker migrated to the British colonies in North America in the second half of the seventeenth century because they were harassed and persecuted by the Government of London as a result of their opposition to it, and their migration was towards the colony of Pennsylvania, founded by William Penn in 1682, a member of the Quaker, where they practiced their religious and social activities freely.⁹

2. The early beginnings of the Quaker's position against slavery:

The Quaker held monthly, quarterly and annual meetings in London, and continued to do so even after their immigration to the colonies, during which they discussed several issues, especially those relating to moral and social aspects, and came up with decisions that determined their position on them and to which they were morally committed¹⁰.

Among the issues that the Quaker were interested in is the issue of slavery, the slave trade and the enslavement of Negroes, and they stood in opposition to it, because it contradicts their principles that emphasize brotherhood and equality among all human beings, and embodied their opposition position on February 18, 1688, when a number of Quaker in the city of Germantown in Pennsylvania wrote a protest against slavery and the enslavement of Negroes, and this protest is the first of its kind in the history of the colonies¹¹. and it was stated " These Negroes were forcibly brought from their homelands through human trafficking to use them as slaves throughout their lives, and their treatment was similar to that of livestock, so we oppose and reject the enslavement of people and do not accept it for ourselves, there is nothing worse than stealing us from our homelands and selling us in other countries. We should treat people as we like people to treat us, slavery is evil and calls for vice and works to disperse family members, it is based on stealing people, theft is illegal and buying anything stolen is not permissible, especially human theft, the presence of slavery in the Pennsylvania colony is rejected because we rule this colony and they found slavery harms our reputation, especially since there are Europeans lurking and want

Adel Muhammad Hussein Al-Olayan, The American Revolution and the War of Independence: A Study of its Most Important Political, Economic and Social Motives and Consequences 1774-1783, Journal of the Secret of Opinion - University of Samarra, Volume - 8 - Issue 28 - Eighth Year - January, 2012, p. 148; Al-Attabi, previous source, 323.

⁵ Herbert Aptheker, The Quakers and Negro Slavery, The Journal of Negro History, Vol. 25, No. 3, Association for the Study of African American Life and History, Washington, (Jul., 1940) , PP.331-332.

⁶ Herbert Aptheker, op.cit., p.332 ;

Sudani, op. cit., p. 46.

⁷ Aptekar, Ob.Sit., pp.332-333.

⁸ Baniyeh, op. cit., p. 33.

⁹ Quaker and their sacred experience, Electronic Control Tower Library, Publications in Arabic: <http://wol.jw.org/ar/wol/d/r39/lp-a/102006404>

¹⁰ Peter Jeffrey Collins, The Development of Ecospirituality among British Quakers, London, 2001, P. 85.

¹¹ Commager, op. cit., p. 37.

to know the experience of the Quaker in the rule of Pennsylvania and look at us with envy".¹²

The protest also included a warning to the Quaker about the reactions that the Negroes might emanate as a result of their enslavement, and it stated what it means how if slaves who you think are savages and stupid join forces to fight in defense of their freedom and treat their owners as they treated them, will their masters fight them? We believe that most of them will not hesitate to do so, do not the oppressed Negro slaves have the right to defend and fight for their freedom as you see that you have the right to keep them and keep them slaves?¹³ The Optional Protocol to the Convention on the Elimination.

The Quaker presented their needs at their monthly meeting in Philadelphia and it was submitted to their quarterly meeting, in which they decided that this issue could not be decided because it was too big to be discussed at this meeting¹⁴, and therefore the protest was submitted to our annual meeting in Philadelphia, and their decision was that we could not give a final decision on this matter because it concerned several parties. It was therefore postponed to another time.¹⁵

3. Efforts of the Quaker members Anti-Slavery Association

The positions of the Quaker against the enslavement of Negroes were not limited to the level of meetings and collective work, but they had individual positions embodied in some people who took it upon themselves to fight slavery, including John Farmer, who was born in England and lived in it in the second half of the seventeenth century, and has been moving since 1711 from Barbados to Maryland, then Philadelphia and then to Rhode Island. During his travels, Farmer was briefed on the system of slavery and the conditions of slaves, and resented a lot of that system, and strongly criticized the slave owners, demanding that they free their slaves unconditionally, and at the end of 1716 he published his views in Newport in Rhode Island without taking the approval of the Society of Friends, which prompted the Assembly to disown him, and the historian and researcher (Abthker) stated that the reason that prompted the Assembly to take that decision is because Farmer was criticizing the members of the Assembly harshly, Farmer then returned to Philadelphia and continued his anti-slavery efforts there.¹⁶

Among the anti-slavery Quaker William Southeby William Southeby, who was Catholic at the beginning of his life, and then became a Quaker after adopting their beliefs, lived in Maryland and then immigrated to Pennsylvania, and emerged his activity since 1698 after he began to demand the prohibition of slavery and the abolition of its legislation and was impulsive to a large extent, and he believed that holding meetings and discussing the issue of slavery in it is a waste of time and the members of the Quaker should take strict positions about it, In 1712 he petitioned the Pennsylvania Legislative Assembly to abolish slavery in Pennsylvania, but the Society ignored his request and did not deal with it. During the period 1715–1718, Southby broadcast his anti-slavery ideas in Pennsylvania, emphasizing the abolition of the slave trade and demanding better treatment of Negroes¹⁷.

Despite Farmer's and Southby's anti-slavery efforts, Sandi-ford, Benjamin Lay, Anthony Benezet, and John Woolman were among the most prominent anti-slavery Quaker of the pre-Revolutionary era.

¹²Quaker Protest Against Slavery in the New World, Germantown () 1688, P.1, http://tritych.brynmawr.edu/cdm/ref/collection/HC_QuakSlav/id/5837Pa.

¹³ Henry Steele Commager, Documents of American History, Vol.1, New York, 1949, PP. 37-38.

¹⁴ Anne Moore Mueller, Early Protests –Germantown Protest 1688, Drexel University, P.<http://trilogy.brynmawr.edu/speccoll/quakersandslavery/commentary/themes/earlyprotests.php>.

¹⁵ Apthekar, OP.C.IT., P.336.

¹⁶ Ibid, PP.339-340.

¹⁷ Ibid, PP.338-339.

The Sandy Ford (Sandi-ford) was born in Liverpool in 1692 and spent his youth, then he left for the West Indies and was dissatisfied with the existence of slavery there, then he left for Philadelphia in 1727 and expressed his strong resentment and great regret for the manifestations of slavery there, and this prompted him to write a pamphlet in 1727 that included his ideas opposed to slavery, printed by Franklin (Benjamin Franklin)¹⁸. It was entitled (The Secret of Injustice) in which he talked about the disadvantages of slavery and distributed it free of charge to reach a wide audience in the hope of influencing it and pitting it against the phenomenon of slavery.¹⁹

The Benjamin Lay (Benjamin Lay), was born in England in 1677 and his parents were Quaker, completed basic education and worked in multiple jobs, including the manufacture of gloves, and worked as a farmer on a farm for his brother, departed from England to Barbados in 1718 and while he was in it was briefed on the conditions of slaves and their miserable living conditions sympathized with them greatly and took upon himself the task of defending their cause, Due to his great impulse in this direction and his criticism and abuse of slave owners, his reputation expanded and he became known as a defender and friend of Negroes. In 1731 he left for Pennsylvania and resumed his antislavery activism, where he became famous and met the dignitaries there. In 1737, Lai wrote a pamphlet on the disadvantages of slavery entitled "The slave owners who enslave the underdogs are all apostates" and published it in collaboration with his friend Franklin, which included accusations against the Quakers, whether they were individuals or members of the Society of Friends, accusing them of being laggards and not taking a decisive stance on the issue of slavery. The members of the Friends Association rejected the accusations against them by Lai, and expressed their strong resentment, especially since it was published without taking the consent of the members responsible for publication, and the Assembly did not want to show the lack of harmony and conflicting positions between its members openly to the extent that it reaches the exchange of accusations among them, so the Assembly considered the work of Lai this outrageous and dangerous act, It published an announcement asserting that the Society was not responsible for what Lai had published in his pamphlet.²⁰

Lai was distinguished by his striking appearance, as he was short in stature, his back was hunchbacked and his beard was white, and this exciting appearance was accompanied by an exciting activity, on one occasion he stood on the snow barefoot in front of the house where the Quaker meet, refusing to enter without wearing a coat, and that scene raised the members of the Quakers, and they expressed their fear for Lai's health and concern for him, and they wondered why he does that? He replied that the suffering of Negroes under slavery was a hundred times greater than his current situation. The purpose of this scene is for everyone to think about their suffering.²¹

¹⁸ Benjamin Franklin: American thinker, philosopher, politician, inventor and writer and one of the most important founders of the United States of America, born in Boston on December 17, 1706, he had extensive interests in the field of electricity directed in his invention of lightning rod, and reached many laws in the field of natural sciences, philosophy and political economy, and is credited with the founding of the American Philosophical Society in 1743 and the University of Pennsylvania in 1751 and Pennsylvania Hospital in 1752, Franklin was famous for his political activism, he put forward an integrated project through which he aimed at the Union of Colonies at the Builder's Conference in 1754, and was enthusiastic about independence Franklin died on April 17, 1790 in Pennsylvania. For more details on Benjamin Franklin's life and role in American history, see:

John Bigelow, Autobiography of Benjamin Franklin, London, 1869 ;
Abbas Mahmoud Akkad, Benjamin Franklin, Cairo, 1955.

¹⁹ Apthekar, OP.CIT., P.344.

²⁰ Benjamin Lay, <http://www.quakersintheworld.org/quakers-in-action/61>; Aptheker , Op.Cit., PP.344-345.

²¹ Apthekar, OP.CIT., P.345.

One day, Lai kidnapped a child from his slave-owning neighbors, and when the child's parents asked him to help them find their son, he returned him to his parents. Lai's activities were also that he was on a date to meet with the Quaker, and when he arrived at the meeting place, he entered them wearing under his clothes a majestic military uniform hidden underneath. A sword he tied to the belt, in addition to a bag filled with a liquid of red color, and during the meeting he got up to give the attendees a sermon that took a long time, in which he rebuked the slave owners, and denounced slavery, after that he took off his outer clothes, and appeared in his uniform, then showed his sword and stabbed the bag of red liquid strongly until blood splashed on those who were sitting next to him. He told the audience that the possession and enslavement of human beings is equal to stabbing a human being like this stab, and that every slave owner is a man of war and bloodshed, Lai was known for his sarcasm and his dramatic methods and vitriol, whether for the Quaker or others, and this made the Quaker take the decision to disown him. Lai did not come out of his efforts empty accord as the members of the Quaker decided at their meeting in Philadelphia in 1758 to exclude the slave owners from their meetings, and when this news reached Lai he rejoiced a lot and said (I can die now and I am comfortable) Mr. Lai died in 1759 and was buried in the city of Uppington in the cemetery of the Quaker.²²

4. The roles of Anthony Benzeit and John Wolman in the opposition to exclusion:

Anthony Benzeit was born in St. Quentin, France to a family known for wealth, and his family fled from France to London because of religious persecution, and they changed their names to English, so his name became Anthony Benzeit,²³ Then the family decided in 1731 to immigrate to Pennsylvania and Anthony Benzeit became in the same year a member of the Quaker Association, and despite his work in several works, he found himself in being a teacher and educator, He began the teaching profession in 1739 in the city of Germantown and then a teacher in a private school for Quakers, and Benzette was emphasizing the importance of education, and was very keen on the need for education who can not go to schools, especially slaves, so he made great efforts to educate them and began in 1754 to give evening lessons, most of which were in his house, Benzeit paid great attention to the issue of racial discrimination, especially the low view of the Negroes, Many believed that there was no equality between whites and blacks, emphasizing equality for all human beings and that racial discrimination was incompatible with the equality and justice affirmed by Christianity.²⁴

Anthony was one of the most demanding the abolition of slavery and the slave trade, and wrote in this regard a pamphlet in 1759 entitled (Notes on the purchase of Negroes for the purpose of enslavement) has mentioned in his pamphlet those stories about the slave trade supported by the testimonies of a particular witness that trade, stressing that if there were no buyers and demand for slaves, this trade would not have become popular and that the presence of slaves would end if not for the demand for them, Pointing out that buyers are participants and encouragers of this trade and bear its sin, Anthony's works and anti-slavery writings exceeded the American borders, and reached Europe, and one of his most important and famous works is his book entitled (Brief description of the African part in which Negroes are concentrated) was published in 1762 and translated into German and French.²⁵ One of his important books is the book entitled (Alerting Britain and its colonies about the miserable conditions of the Negro slaves) published in 1766 and in this book Anthony talked about the life of the Negroes and their living conditions under the domination of slave traders, and how they suffered in the shadow of slavery and the

²² Benjamin Lay, <http://www.quakersintheworld.org/quakers-in-action/61> .

²³ Anthony Benzeit(1713-1784), <http://www.quakersintheworld.org/quakers-action/60>.

²⁴ Anthony Benzeit(1713-1784), <http://www.quakersintheworld.org/quakers-action/60>.

²⁵ Ibid.

hunger that followed them, lack of clothing, poor housing and deprivation of natural rights such as education, and communication with their families that were scattered among slave owners in various regions, In addition, the Negroes were harnessed to work long hours, without any concern for their physical and health conditions, although the benefit obtained by the slave owners thanks to the efforts of their slaves and the services they provided to their owners without any remunerative compensation.²⁶

According to Benzent's efforts and activities, it can be said that his efforts were not limited to the local side, but rather went in a global direction, due to his bright ideas shown by his work aimed at abolishing slavery.

John Wolman (1720-1772):

Wolman is one of the prominent Quaker members and his opposition to slavery was more influential than the rest of the Quaker²⁷, Wolman was born in America in New Jersey on the nineteenth of November 1720, and he worked as a clerk for the major landlords, and began his position against slavery in 1742 when the master who works for Wolman asked him to write a document confirming the transfer of ownership of one of the Negroes that he owns, To another person who sold it to him, Wolman opposed the sale, and told them that buying and selling human beings is not permissible, because it contradicts the Christian religion, which refuses to own human beings, but both parties did not care about it.²⁸

This incident had a great impact on the psyche of Wolman because it is contrary to religion, so he expressed his deep regret that he did not take a firm position on that incident, stating that "although I warned her that this act was contrary to the Christian religion, which eased my pain a little, the more I remembered that incident I saw that I should have been more firm".²⁹

In 1746 he visited the southern colonies of Virginia, North Carolina and Maryland, and you have known the areas of the spread of slavery to a large extent, and he saw the system of slavery in them and saw the conditions of slaves there and resented a lot of those scenes, and as much as Wolman saw that fear, anxiety, sadness, violence and brutality, characteristics of societies under the yoke of slavery.³⁰

After returning from his trip to the southern regions, Wolman wrote two pamphlets issued by one entitled (Reflections on Negro Ownership), the first was published in 1754, and the second was published in 1768,³¹ And before their publication, Wolman presented the two pamphlets to his friends with high cultural potential to read them and to benefit from criticism, evaluation and observations, before submitting the pamphlets to the body responsible for publishing in the Quaker Society, Among the most important readers was Anthony Benzeit, who had high intellectual potential.³²

Wolman devoted a large part of his time and life to preaching and mobility as a defender and advocate for the poor, the disadvantaged and slaves, and this was clearly shown in most of his works, which were based on moral, humanitarian and religious rules,

²⁶ Anthony Benezet, A Caution and Warning to Great Britain and her Colonies on the of the enslaved Negroes,,1766,PP.3-12.CalamitousStatePhiladelphia

²⁷ Henry Scofield Cooley, Astudy of Slavery in New Jersey, Baltimore, 1896, P.21.

²⁸ Turner, OP. CIT., P.376; Uptheker, O.P.CIT., p.346.

²⁹ Quoted in: Phillips Moulton, John Woolman Approach to Social As Exemplified in Relation to Slavery, American Society of Church History, Vol.35, No.4, Cambridge University Press, (Des.,1966) , P.402 .

³⁰ Apthekar, OP.C.IT., P.346.

³¹ Moulton, op.cit., p.406.

³² Turner, OP. CIT., P.376.

including that human beings belong to one origin,³³ And strongly rejected tyranny because it leads to exploitation, injustice, luxury and brutality and then be a source of evil, while Christianity always emphasizes humility and transcendence of the human soul and virtue, He also refuted the idea that the Negroes are descendants of Ham son of Noah, who deserved the curse - according to the well-known story - so his opinion was that the son had nothing to do with the father's sin, and did not bear its burden, mentioning that the flood that occurred in the era of the Prophet Noah had destroyed the descendants of his cursed son Ham all so that the curse would not continue.³⁴

Wellman always maintained that he did not see the inferiority or deficiency of the Negroes by nature, and that if they had access to education they were equal to other people, and that work was healthy for human beings if it was not excessive or under poor conditions, so that the system of slavery harmed the master and the slave at the same time; For it deprives the former of work in which there is good, and causes the latter to labor and fatigue in harsh working conditions.³⁵

John Wolman's sympathy for slaves amounted to describing them as "the spirits for which Christ sacrificed his life" and I believe that the Lord established a specific order of the universe by which any human being could evolve if he accomplished a measure of moderate work without increasing or decreasing.³⁶

In the first section of his book, *Reflections on Negro Ownership*, he addressed slave owners by saying that if we fall under slavery and mock us in multiple works, including hard and low work and without good treatment, and deprived us of education and no one cares about us except rarely by some good people, and our owners reap the fruit of our effort and our work, which we do not reap from it except what we fill our soul, Will we accept that this happens to us? It is self-love that drives us, after it dominates our minds, to change our minds towards our interests, that the people we enslave have no one to defend, so they must be treated based on the love of Christ, and we will see the results of that treatment on us.³⁷

In 1754 the annual meeting of Philadelphia decided to send a letter to all Quaker in New Jersey and Pennsylvania demanding that they free their slaves. The author of the idea in sending that letter is John Wolman, as well as he is the one who wrote it³⁸, as decided the annual meeting of Philadelphia science 1758 disavow the members of the Quaker who were involved in the slave trade, and the decision also included the formation of a committee to undertake the task of going to the slave owners and urging them to grant freedom to their slaves³⁹, Wolman met during his travels with the slave owners and talked to them about the disadvantages of slavery trying to change their convictions and the need to leave them, In 1760, he met with a number of slave owners in the Rhodyland colony, specifically in Newport, and asked them to free their slaves in a soft and polite manner.⁴⁰

John Wolman received the love and appreciation of many, whether he was a member of the Association of Friends or others, for many of the qualities that characterized him, including his keenness not to criticize the members of the Quaker Society publicly, and not to offend them, as well as that his books and publications were all before publication pass

³³ Turner, OP. CIT., P.376;

Willis Wegger, *American Literature*, translated by Nazmi Luke, Cairo, 1976, p. 42.

³⁴ Apthekar, O.P.CIT., p.347.

³⁵ Apthekar, O.P.CIT., p.347.

³⁶ Quoted in: Moulton,Op.Cit., P.400 .

³⁷ John Woolman, *Considerations on the Keeping of Negroes*, Philadelphia, 1754, PP.5-6.

³⁸ Moulton, op. cit., p. 408.

³⁹ Apthekar, OP.C.IT., P.348.

⁴⁰ Moulton, op.cit., p.405.

through the authorities responsible for publishing in the Quaker Association, and all of them were accepted and approved. Moreover, Wolman followed various methods of persuasion based on religious arguments and moral issues with slave owners, and in polite ways free from any offense that might cause others to alienate or disrespect him⁴¹, Wolman realized that slave owners were involved in a system imposed on them by their environment, social life and lifestyles, and therefore it became difficult for them to free their slaves unless their economic system changed. However, he did not despair or give up, so he began to work to educate everyone that slavery is a bad social phenomenon, contrary to moral and religious values, and this phenomenon must be abandoned at all costs.⁴²

Wellman was known for his intense feelings, which made him feel.⁴³ The suffering of the oppressed and disadvantaged, especially those who fell under the oppression of slavery, and he was sympathetic to their cause to the extent that he boycotted the goods produced by slaves with their fatigue and effort, because slaves were forced to produce those goods, for example, John Wolman refused to use sugar or molasses, because slaves were the ones who produced them. He also paid for any service rendered to him by slaves, even if he was a guest of anyone.⁴⁴

One of the features that Willman was known for is the ingenuity of his style in his writings, and the multiplicity of issues and diversity, most of which dealt with human, religious, social, and moral matters, and this distinction and creativity made him occupy a prominent place among American writers in the eighteenth century.⁴⁵

Wolman died on the seventh of October 1772 after traveling in the same year to Britain, and the cause of his death was smallpox and was buried in the city of Bishop Hill in a private cemetery for Quakers.⁴⁶

5. Group activities of the Quaker Anti-Slavery Association:

The Society of Friends did not rely on the activities of its members individually, but also relied on the activities of its collective members, as it held many meetings, from which it came out with resolutions on the issue of slavery in all colonies in North America, and an expressive example in this area is that the meeting of Philadelphia held in September of 1754, in which it was decided not to encourage the enslavement of others, whatever the reason, and the decision of the meeting stipulated that "we should not deprive the sons of Adam of their freedom in order to become rich for The way of enslaving those whom power has placed under our control is contrary to justice and contrary to religion, so how can we spread goodness and love, for the life of Christ in this world was to consecrate these privileges, that is, goodness and love."⁴⁷

In 1758, the annual meeting held in New England took a decision in which the Quaker were prohibited from any kind of participation in the slave trade or even encouraged, and in 1758 the annual meeting in North Carolina decided to urge members to treat slaves humanely, and the Society of Friends announced after its annual meeting in 1759 in Virginia not to participate Quaker in the process of buying Negroes and importing them

⁴¹ Turner, O.P.CIT., p.377.

⁴² Moulton, Op. Cit., PP.408-409.

⁴³ Therefore he counted Wigger among the American romantics writers who appeared in the eighteenth century, see: Weager, op. cit., p. 42.

⁴⁴ Moulton, Op.Cit., PP.403-405 ; John Woolman(1720-1772), [http://www. Quakers in the world. org/quakers-in-action/62](http://www.Quakersintheworld.org/quakers-in-action/62) .

⁴⁵ Barrett Wendell, A Literary History of America, 1901, P.80 ; Cooley, Op. Cit., P. 21 . New York

⁴⁶ [http://www. Quakers in the world. org/quakers-in-action/62](http://www.Quakersintheworld.org/quakers-in-action/62).

⁴⁷ Philadelphia Yearly meeting Epistle of Caution and Advice, 1757, [http:// triptych.](http://tritych.brynmawr.edu/cdm/ref/collection/HC_QuakSlav/id/1544)

[brynmawr.edu/cdm/ref/collection/HC_QuakSlav/id/1544](http://tritych.brynmawr.edu/cdm/ref/collection/HC_QuakSlav/id/1544). For the original text of the meeting, see Appendix No. (6).

from their homelands. Emphasizing the good treatment of slaveholders, and that the Quaker should teach slaves the principles of Christianity, and emphasizing moral values and virtues, the meeting held in Virginia in 1764 stressed that the Quaker without exception should take care of the conditions of slaves by recommending slave owners that they should not only educate slaves, but should take care of them during work, in their food, clothing and other matters.⁴⁸

In a related context, the annual meeting of Rhode Island in 1769 decided to form a committee of members of the Quaker Society entrusted with the task of visiting the Quaker who own slaves and demanding them through persuasion to free their slaves, and after the committee carried out its task came out with results sent to the Assembly in 1770 and the most prominent of these results is the willingness of some Quaker to free their slaves, while others supported their unwillingness to free their slaves, which prompted the Assembly to issue a resolution in 1773 disowning the slave owners for rejecting the Assembly's claim and its desire to free the slaves.⁴⁹

In the same context, the annual meeting of Virginia and North Carolina in 1772 decided to submit a joint application to the King of Britain requesting an end to the slave trade. The Quaker decided to exonerate the Quaker who owned slaves, and in 1774 the Quaker formed a committee to ask the Rhode Island legislature to legislate laws against slavery. In the same year, the annual meeting in Philadelphia acquitted members of the slave trade.⁵⁰

Some historians have praised the positive efforts of the Quaker Society and its members, including Edward Turner,⁵¹ historian and researcher Johnson,⁵² Researcher and Phillips,⁵³ And agreed that the anti-slavery and slave manumission that occurred, especially in the central and northern regions of the British colonies, was the result of the efforts of Quaker, most notably John Wolman. ⁵⁴ To confirm this, we can cite some examples of the emancipation of slaves by their owners, as Mr. Richard Brown wrote a will on the thirtieth of October 1765 that included granting freedom after his death to the Negroes Silva, Fleiss, and Anna,⁵⁵ And Mr. Moses Brun freed his slaves on the tenth of November 1773, "I am convinced that the sale and purchase of human beings as slaves is contrary to the divine method... Because I realized that the enslavement of Negroes, even if they were treated well, would encourage human trafficking, and this was contrary to justice, humanity and mercy due to all Christians, so I freed all my slaves."⁵⁶

Conclusion:

1. Slavery dominated the English colonies at an early stage of their history and relied on it as an economic system from which they benefited greatly.

⁴⁸ Apdekar, Ob.Sit., pp. 348-349.

⁴⁹ George H. Moore, Notes on the History of Slavery in Massachusetts, New York, 1866, PP.148-149.

⁵⁰ Apthekar, O.P.CIT., p.351.

⁵¹ Edward Raymond Turner, Slavery in Colonial Pennsylvania, The Pennsylvania Magazine of History and Biography, Vol. 35, No.2 The Historical Society of Pennsylvania , 1911, PP.148-150 .

⁵² Johnson, op. cit., p.40 .

⁵³ Phillips, Op. Cit., P.113 .

⁵⁴ Turner , The Anti-Slavery, P.377 .

⁵⁵ William D. Johnston, Slavery in Rhode Island 1755-1776 , Providence, 1894, P.160.

⁵⁶ Ibid,P.161-162 .

2. Slavery was a very bad social phenomenon in a supernova society that preoccupied all the free people in it, first of all the Quaker who raised the banner of opposition to this notorious phenomenon.
3. The Quaker anti-slavery stance is the first opposition to slavery in the history of the English colonies in North America, and this was embodied in their protest in 1688, which is the first of its kind at that historical stage.
4. The Quaker position was opposed to slavery and its members openly opposed it, although many segments of society were satisfied with it and benefited from it. Their opposition was characterized by a religious character, which was clearly evident in their intellectual activity and in their conversations and sayings, most of which leaned on the religious aspect.
5. The Quaker opposing stance was predominantly pacifism, i.e., the opposition was limited to peaceful activism, which relied mainly on the intellectual efforts of Quaker members and prominent figures affiliated with this sect.
6. In addition to the intellectual activity opposed to the Quakers, there was another collective activity drunk by meetings and resolutions of the Quaker Association, most of which were openly anti-slavery.
7. By tracing the Quaker opposing position, it was characterized by a gradient from simple protest to demands for the improvement of the conditions of slaves, then to calling for the abolition of slavery, then to its abolition, and finally to repudiating the Quaker who encourage slavery.
8. The Quakers' efforts and anti-slavery stance achieved positive results that restored hope to the enslaved, as they were able to convince some slave owners to free their slaves, and convince others to improve their conditions and grant them some rights such as the right to education and good treatment.

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