

PROCEEDINGS

IN RELATION TO

THE PRESENTATION OF THE ADDRESS

OF THE

YEARLY MEETING

OF THE

RELIGIOUS SOCIETY OF FRIENDS.

ON THE

SLAVE-TRADE AND SLAVERY,

TO

SOVEREIGNS AND THOSE IN AUTHORITY

IN THE NATIONS OF EUROPE, AND IN OTHER PARTS OF THE WORLD,
WHERE THE CHRISTIAN RELIGION IS PROFESSED.

CINCINNATI:

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No. 111, MAIN STREET

.....

1855.

The last Yearly Meeting gave permission for some Corrections to be made in the Report which was then read; and it has been found desirable to adopt this course, though to a smaller extent, in reference to the other Reports which precede it.

London, 9th month, 1854.

PROCEEDINGS. ETC.

YEARLY MEETING, 1848.

THIS Meeting, whilst afresh deeply feeling the cruelty and atrocious character of the African Slave-Trade, as well as the abominations of the system of Slavery, thinks it right to commend the whole subject to the very serious attention of the Meeting for Sufferings, to act therein as in its judgment may seem best.

Minute of the Meeting for Sufferings, 1st of 12th month, 1848.

THE last Yearly Meeting referred, by minute, to the very serious attention of this Meeting, the continued horrors and cruelties of the Slave-trade and the iniquitous system of Slavery, with a view to its acting therein as might be thought best, according to the circumstances of the case. This important subject has from one time to another obtained the very close consideration of this Meeting.

We feel that the long-continued existence of these crimes should not in any-wise weaken our sense of their enormity, but, on the contrary, that the additional evidence of their true character ought to bring us increasingly to see their sinfulness.

It is a very distressing reflection at this day, that since the commencement of the active exertions of the members of our Society and of the inhabitants of this island, millions of innocent, unoffending human beings, children of the same merciful

Parent with ourselves, have been subjected to the complicated inhumanity and injustice of the Slave-trade and Slavery. And we feel that the termination of British colonial bondage should not, by any of us, be considered as the period when our sympathies for the sufferings of the oppressed, or our sense of the injustice of the oppressor, and pity for him in his unrighteous doings, should cease.

We know that, at this very period, the Slave-trade is carried on from the shores of Africa to the Western World with unabated eagerness, and with cruelties aggravated by the very efforts used to prevent it; and we know also, that this trade cannot be pursued without the continuance of those scenes of plunder and barbarity on the African soil, and those horrors of the middle passage, with which we have, alas, been long made familiar. We know that, in violation of the law of Christ, millions of Africans or of their descendants are now held in slavery in the United States of America, in the Brazils, in Cuba and elsewhere. who are entitled by that law, equally with ourselves, to immediate unconditional freedom.

We feel that it is not enough for us to know these things, and even to admit the force of them. The question should be brought home to us individually, whether we are doing our proper part towards their removal.

We desire to commend the whole subject to the very serious attention and warm sympathy of Friends generally, believing that in this cause of righteousness and benevolence we are called to steadiness, perseverance and continual breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth. As we maintain this individual religious exercise in the fear of the Lord, we shall be in that condition of mind in which we can discern our right course of procedure, and in which we believe that our efforts on behalf of these, our deeply injured brethren and sisters, will be most availing amongst men, and most likely to be owned by the Divine blessing.

At a Meeting for Sufferings, held 5th of 1st mo., 1849:—

THIS Meeting, having at this as well as at a previous sitting had under its consideration the holding of a Special Meeting of its members, together with Friends from the country, at which the subject of the continuance of Slavery and the Slave-trade, referred to its attention by the late Yearly Meeting, may be deliberately and seriously considered, concludes to appoint a Special Meeting for Sufferings, to be held on Sixth-day, the 23d of next month, at eleven o'clock, to which the country correspondents and other members of this Meeting are invited.

*At a Special Meeting for Sufferings, held 23d of 2d mo.,
1849:—*

IN a measure, we trust, of that love which is not at our command, and under a tender feeling for the sufferings of our fellow-creatures held in cruel bondage, as well as pity for their oppressors, a concern has arisen to address the nations of Europe and elsewhere, with a declaration of our Christian testimony against the Slave trade and Slavery. And this Meeting, with much unanimity of religious feeling, apprehends that it will be moving in the line of its Christian duty in taking this step.

A Committee was then appointed to prepare an Address accordingly.

*At a Special Meeting for Sufferings, held 19th of 5th mo.,
1849:—*

THE Committee appointed at the Special Meeting for Sufferings, held 23d of 2d month, to prepare an Address to the nations of Europe, etc., on the continuance of the Slave-trade and Slavery, have produced the draft of an Address, which has been twice read and deliberated upon, and, being feelingly united with, is directed to be presented to the approaching Yearly Meeting.

YEARLY MEETING, 1849.

THE Address alluded to in the foregoing minutes has been now presented to this Meeting: it has been twice read, and is, after solid consideration, adopted, as expressive of the feelings of our religious Society on the deeply-important subject to which it refers. The following is a copy of the said Address, which has been signed in this Meeting on its behalf by the Clerk:—

“ TO SOVEREIGNS AND THOSE IN AUTHORITY IN THE NATIONS OF EUROPE, AND IN OTHER PARTS OF THE WORLD WHERE THE CHRISTIAN RELIGION IS PROFESSED.

“ *From the Yearly Meeting of the Religious Society of Friends of Great Britain and Ireland, held in London, 1849.*

“ It having pleased the Lord to bring our fathers to a sense of the cruelty and wickedness of the African Slave-trade, and of the injustice of holding their fellow-men in Slavery, they were strengthened to act upon the conviction wrought on their minds: they set at liberty those they held in bondage, and in their faithfulness they enjoyed the answer of a good conscience towards God. In that love which comes from Him their hearts were enlarged in love to their neighbor, and they could not rest without endeavoring to bring others to that sense of justice and mercy to which the Lord had brought them. From that time to the present day, we have felt it to be laid upon us as a church to bear a testimony against the sin of Slavery.

“ We have believed it to be our Christian duty to represent the wrongs inflicted upon the people of Africa, and repeatedly to plead the cause of the Slave, in addresses to our own Government. We rejoice and are thankful at the progress which has been made in this country and in other nations, in this cause of righteousness. Hundreds of thousands of slaves have been

restored to liberty, and many of the nations of the civilized world are now, to a large extent, delivered from the guilt of the African Slave-trade,—a trade which the Congress of Vienna, in 1815, pronounced to be ‘a scourge which desolates Africa, degrades Europe and afflicts humanity;’ and for the suppression of which laws have been enacted. But our hearts are sorrowful in the consideration that this traffic is still carried on to a large extent; and that a vast amount of the population of the western world is still subject to the cruelty and the wrong of Slavery. We desire to cherish this sympathy, and that we may behold the increase of it amongst all men everywhere.

“One God is the Creator of us all; his eyes are in every place beholding the evil and the good. He will bring every work to judgment, and every secret thing, whether it be good or whether it be evil. The families of the earth are all of one blood; all partakers in the same corrupt nature consequent upon the fall of man; all are alike subject to infirmity, disease and death, and all amenable to the same judgment after death. In the grace of our Lord Jesus Christ there is no respect of persons; he tasted death for every man; all distinctions of country, tongue and color are merged in the immensity of that love in which the Father has sent the Son to be the Saviour of the world. Wherever the religion of the Gospel of Christ obtains its proper place within us, it softens our hearts; it brings man into fellow-feeling with his fellow-man; it brings him to regard every man as a brother, and to look upon the nations of the earth as all of one family. Amongst the millions of mankind there is not one beneath the notice of our Father who is in Heaven: if we be partakers of his love, it leads us into pity for the forlorn, the helpless, and the oppressed; and it constrains us to do what we can to mitigate the pain and to assuage the sorrows of those who are in suffering, to befriend the friendless, and to labour for the improvement of the condition of the most degraded of our race.

“We are now assembled in our Yearly Meeting for the promotion of charity and godliness amongst ourselves, and, according to our measure, for the spreading of truth and righteousness upon the earth. The condition of the natives of Africa, as affected by the continuance of the Slave-trade, and that of the slaves in North and South America and on the islands adjacent

to that continent, have again awakened our sympathy. We believe it to be a duty laid upon us to plead the cause of these our fellow-men. We submit to the consideration of all those in authority in the nations which take upon them the name of Christ, the utter incompatibility of Slavery with the Divine law, 'Thou shalt love thy neighbour as thyself;' 'All things whatsoever ye would that men should do to you do ye even so to them:' these were the precepts of our Lord. He spoke as never man spoke, and of his words He declared, 'Heaven and earth shall pass away, but my words shall not pass away:' they are the law of God's righteousness to all generations. We submit whether, without breaking this law, it be possible for man to hold or to claim a right to property in the person of his fellow-man; whether, admitting the supreme authority of this law, man can buy or sell his brother; whether he can withhold from these who labour for him that which is just and equal; whether the forced and uncompensated labour of the Negro slave be not the breaking of this law; in short, whether any man or any of the nations of men can, in any one of these things, violate the law of the Lord and be guiltless.

"For the space of three hundred years, the trade in slaves has been carried on from Africa to the opposite shores of the Atlantic; and this traffic in the persons of men is still prosecuted with unrelenting and unmitigated cruelty: year by year, countless multitudes are torn from all that they hold dear in life, to pass their days in toil and misery. Men are still to be found so hardened in heart, so bent upon the gain of oppression, and so devoid of all that we deem the common feelings of humanity, as to spend their time and talents in pursuit of this criminal commerce. We forbear to enter in detail upon the large variety of human suffering inseparable from this complicated iniquity. But we trust we do not take too much upon ourselves, in asking those whom we now address to open their ears to the groaning of the oppressed, and to give themselves to sympathy with their sufferings; to think upon the war, and rapine, and bloodshed, attendant upon the capture of slaves in the interior of Africa—upon what they are made to endure in their transit to the coast and in their passage across the ocean; and not to shrink from making themselves acquainted with the horrors and the loathsomeness of the Slave-ship; to follow the poor, helpless, unof-

fending Negro, if he survive the suffering of the voyage, and to think upon his condition when landed upon a foreign shore, and entered upon a life of hard and hopeless servitude—it may be—to be worked to death in his early manhood, or to live to behold his children subjected to the same degradation and oppression as himself.

“Blessed is the man that considereth the poor. The blessing of the Lord resteth upon him who, knowing the evil which attends his neighbour’s lot in life, is stretching forth his hand for the relief of his poverty and distress; and his blessing is upon those who, like the Patriarch of old, are inquiring into the sorrows and hardship of the poor, the fatherless, and those that have none to help them. ‘The cause which I knew not,’ said he, ‘I searched out.’

“Our sympathies are awakened not for the native African alone, and the victims of the African Slave-trade, but we feel for those who are living and labouring in a state of Slavery, who were born in Slavery, and possibly may die subject to its privation and its hardship. In those countries in which this system is upheld by law, man is degraded to the condition of a beast of burthen, and regarded as an article of merchandise. The slave has nothing in life that he can call his own; his physical powers, the limbs of his body, belong to another; it can scarcely be said that the faculties of his mind are his own. All that distinguishes him as a rational creature is, by the law of the State, treated as the property of another. He may be a man fearing God, and desiring to approve himself a disciple of Christ—we believe that there are such,—whatever the consistency of his character as a Christian, and however advanced in the cultivation of his mind, all avails him nothing, he is still a Slave, and the law allows him nothing to look to in life but hopeless, helpless, friendless Slavery. Endowed by his Maker with capacity for enjoyment, like other men he has his social affections; he may be honourably married, and in married life surrounded by offspring dear to him as his own flesh; but he knows not the day nor the hour in which he may be torn from his wife, or in which his children, at their tender age, may be snatched away, sold to the man-trader, and carried into far distant captivity. So long as Slavery is upheld by law, we can have no security for the extinction of a trade in slaves. Such are the contingencies of the

system, under every modification of which it is capable, that, until Slavery be abolished, men, women and children will, we fear, be imported from Africa, and be bought and sold like the cattle of the field; and the barbarities of the Slave-market will continue to pollute the towns and villages of those islands in the West Indies in which Slavery exists, and in the Slave-holding countries of America.

“The subject is so vast and of such manifold atrocity, we think, that even the history of the whole world does not furnish a parallel to its crime. We deem it scarcely possible for a man of the most comprehensive mind fully to possess himself of the extent of the evil. The Lord alone doth know, none but the Infinite Mind can comprehend, the individual and the aggregate sufferings of those subjected to these enormities. God alone can reach the heart and awaken the conscience. It is our strong desire,—we speak with reverence and fear,—it is our prayer, that He may bring every one to a sense of his own share in the guilt, and that, ceasing from his iniquity, the condemnation resting upon the man-stealer and upon those who trade in the persons of men may no longer attach itself to any one bearing the name of a Christian; and that the Slave-holder, whether he be more or less involved in the sin of oppression, may be brought to act in obedience to the law of impartial and uncompromising equity, and, without hesitation and without delay, restore to immediate and unconditional freedom every slave that he holds in bondage.

“The Gospel of Christ is precious to us. Through the mercy of God to our souls, we trust we are prepared, in some degree, to appreciate the means which, in his wisdom and love, He has provided for the redemption of the world, and the reconciling of man to Himself. In the word of ancient prophecy, Christ was promised, that in Him all the families of the earth might be blessed. We cannot but entertain the opinion that the enlightenment of multitudes of the inhabitants of Africa, and their participation in the privileges and the consolations of the Christian religion, have been much retarded by the evil deeds of many who have gone among them; and especially that the cruelty and wickedness of the Slave-trade have done much to keep them in ignorance of Him who died for them. In that love which extends over sea and land, and seeks the happiness of the

whole human race, we make our appeal to those with whom it lies; and respectfully press upon them to take their part, in accordance with the peaceable religion of Christ, in removing every impediment out of the way, that, through the grace of God, the African, of every tribe and every tongue, may be brought to the knowledge of the Truth as it is in Jesus.

“May it please the Lord Almighty to bless those who reign, and those who are in authority, in every nation in which Christianity is acknowledged. May his wisdom preside in all their councils, and the law of his righteousness be the rule of their actions. May the Prince of Peace, Christ Jesus our Saviour, be honoured wherever his name is known. May his holy religion obtain its rightful influence in the earth; and the people become prepared to offer praise to God in the language uttered by the Heavenly Host — ‘Glory to God in the highest, and on earth peace, good-will toward men.’

“Signed in and on behalf of the Meeting,

“GEORGE STACEY, *Clerk.*”

The disposal of the said Address has obtained the solid consideration of this Meeting, in the course of which our dear friend William Forster has, in a feeling manner, mentioned his willingness, under a sense of religious duty and of the weightiness of the engagement, to be the bearer of the said Address. The proposal of our beloved friend, who is a minister of the Gospel well esteemed by us, has had our very serious attention, and cordial unity having been felt and expressed with him in this service, he is left at liberty, and encouraged to proceed in the arduous undertaking as the Lord may open the way. And this Meeting commends our dear friend to His preservation and care, and to the kind consideration of all those amongst whom he may come; and may it please the Almighty to bless the presentation and circulation of this Address, to the advancement of the great end in view — the promotion of righteousness in the earth.

1850.

Report from the Committee of the Meeting for Sufferings appointed to attend to the presentation of the Address on the Slave-trade and Slavery.

On the 22d of the 6th month, 1849, our dear friend William Forster, accompanied by Peter Bedford and Josiah Forster, crossed from Folkstone to Bonlogne, and travelled with but little intermission to the Hague. They were detained there nearly two weeks, in consequence of the absence from that city of William III., King of Holland; during which time they found occupation in procuring, completing, and printing translations of the paper into the French and Dutch languages. As there seemed no probability of the King's early return, and as it was not judged suitable for him to be seen on the occasion at his country residence, they place the copy of the Address intrusted to them for him in the hands of his Prime Minister, who undertook the due presentation of it.

Our three friends afterwards had an opportunity of delivering a printed copy of the same to each of the members of the Government, and also forwarded it to the several members of the First and Second Chambers of the Parliament, and to other persons of influence. They visited Amsterdam, Utrecht, Arnhem, Haarlem, Leyden, and Rotterdam; at each of which towns they presented or forwarded the paper to the burgomaster, members of the town councils, Protestant and Roman Catholic ministers, influential men, civil or ecclesiastical, and to other persons of influence; leaving at Leyden a sufficient supply for the professors in that University, addressed to them. From Rotterdam several small parcels of the Address were forwarded to most of the principal towns in the kingdom which they had not visited. In many of the distributions in Holland there was given with it a small pamphlet translated into the Dutch language, containing some information on the present state of the Slave-trade and of Slavery,

On the 17th of the 7th month, our friends left Holland and went to Brussels, where, after a detention of a very few days, an opportunity was readily granted to Leopold, the King of

the Belgians, to whom the Address was read in English, and by whom it was kindly and attentively received. They returned to England on the 24th of the 7th month.

William Forster left Dover on the 30th of the following month, accompanied by John Marsh, of Dorking, and traveling without any detention, except passing the First day with the Friends at Minden, they reached Hanover on the 3d of the 9th month. A translation of the paper into German was printed in that city: a copy was forwarded to the King of Hanover; another was presented to the Crown Prince, to whom it was read; it was given to the principal Ministers of State, and other copies were distributed in that city.

Our two friends were joined at Hanover by Augusto Mundhencke, of Pyrmont, and they proceeded together by way of Hamburg and Copenhagen to Gothenburg. As the season was advancing, they thought it best to go forward to Stockholm, and went across Sweden by inland navigation, and afterwards up the Baltic to that city, which they reached about the 18th of the 9th month. They were detained there several weeks, in consequence of the King not being returned from a visit to his dominions in Norway, in the course of which time William Forster went up to Upsala.

An early opportunity was obtained after the arrival of King Oscar at Stockholm to present the Address to him, and he received it very kindly. An edition of 1500 copies of a Swedish translation was printed in that city.

The paper was afterwards presented to some other members of the Royal family. Copies were freely distributed to the Ministers of the Crown, and to other persons of influence; it was forwarded to the Governors of the twenty-four provinces; a liberal supply was sent for the professors of the two Universities of Upsala and Lund, and 150 copies for the upper students in the former, and 50 for those in the latter. The ecclesiastical officers in Sweden were supplied, and copies in Danish were forwarded to the Governors of the provinces of Norway, from an edition in that language which had been printed at Copenhagen. The paper was freely distributed among the influential inhabitants of the prosperous and commercial port of Gothenburg, and supplies were sent to the islands of Gothland and Oland.

The three friends returned to Copenhagen on the 1st of the

11th month, where in the course of a few days, the Address was presented to Frederick VII., King of Denmark, and afterwards to the two Queens Dowager. It was freely distributed in that city; copies were forwarded to the Governors of the provinces, to the Bishops of the Lutheran Church, and to the University of Copenhagen; two parcels were sent to Iceland, and many copies were given away in Sleswick and Holstein, as our friends travelled through those duchies towards Hamburg.

In that important and commercial city they were diligently occupied in going with the paper from house to house, leaving it, among others, for the civil authorities, and also for the merchants, many of whom are much engaged in trade to the Brazils and to the Spanish settlements.

Our dear friend William Forster arrived at Berlin on the 4th of the 12th month, where he was joined by Josiah Forster and Cornelius Hanbury. John Marsh left him on the following day, Auguste Mundhencke having returned home from Hamburg. By the friendly assistance of Baron Humboldt, an early opportunity was kindly granted to present the Address to Frederic William IV., King of Prussia, at his palace at Potsdam: it was read to him by William Forster, and was favourably received. It was also presented to the Princess of Prussia and to several of the Ministers of state in that city, and was respectfully received, being forwarded also to the other Ministers: copies for distribution were furnished to the Rector of the large University of Berlin, who kindly undertook the care of forwarding them to the professors. Lists were obtained of the names of the members of the "First and Second Chambers" of the Legislature, and copies were distributed to them. The Ministers of the Interior and of Public Worship very readily agreed to furnish lists, the former of the Governors of the provinces, and the latter of those in ecclesiastical authority; and a supply of the paper was sent for them to transmit accordingly. Copies were also distributed to some other influential persons in the city of Berlin; an edition of 2000 copies, in German, having been printed there.*

* In this city our friend William Forster had religious service with several congregations of serious and awakened Protestants, to the relief of his own mind, and, it is believed, to the comfort and edification of those amongst whom he laboured.

The three friends went to Dresden on the 21st of the 12th month, where an early opportunity was afforded to present the Address to Frederic Augustus, King of Saxony, by whom it was kindly received. Copies were forwarded to his ministers, to the members of the Two Chambers, and to one of the ministers who took charge of them for persons of influence throughout that kingdom. They afterwards visited Leipsic and Halle, from which last-mentioned place, Cornelius Hanbury returned to England. In each of these towns is a University; care was taken for the supply of the professors connected with them, as well as of the members of the civil administration in the commercial town of Leipsic.

Soon after returning to Dresden, William Forster and Josiah Forster left for Vienna. They remained two days at Breslau, in Silesia, in the King of Prussia's dominions, on their way. There is a large University in that city; they saw the Rector and forwarded to him copies of the Address for the professors, presented other copies to persons of influence, and also left a few for more general distribution. With the Address, there was generally circulated, in Prussia and in Saxony, an Appeal on the Slave-trade and Slavery, containing in a few pages, extracts from a paper published by Friends in 1844, more circumstantial in its details, and also some evidence, of a recent date, of the horrors of the African Slave-trade.

Our friends were favored to arrive at Vienna on the 5th of the 1st month, 1850. Through the kind assistance of the British Ambassador, an interview was obtained with the Prime Minister of the Austrian Empire, and in the course of a few days, they were informed that the Emperor Francis Joseph would see them on the 14th. They attended at the Palace at the time appointed, when the Address was presented to him. He was alone: he kindly engaged to read the paper, and listened to a few remarks connected with the subject which were offered to him. The interview was agreeable, and satisfactory in its character.

After some little detention from the pressure of public business, opportunities were obtained to present the Address to the several Ministers of State. It was well received and on most of these occasions, short conversations took place on the circumstances of the oppressed. They readily agreed to send copies to the several Governors of the provinces throughout the

Empire, to those in ecclesiastical authority, and to the Austrian Consul in the Mediterranean. Copies were furnished for the purpose, and also to the Archbishop (who was seen), for the priests in that city. The protestant ministers were also supplied with copies, for members of the small congregations of the Lutheran and Reformed Churches. The names of about twenty of the nobility were obtained, and the Address was left at their houses or handed to them. The Rector of the large University of Vienna kindly consented to forward copies to the professors. He furnished a list of their names, and a supply was placed with him addressed to them.

Our two friends left Vienna on the 26th of the 1st month and proceeded to Prague. They tarried in that city a few days, and found opportunities to distribute the Address to several persons of influence among the Roman Catholics, and also among the few Protestants settled there, to the professors of the large University in that city, and to the Ex-Empress of Vienna now resident at Prague.

They next visited Munich, arriving there, after a long journey, on the 1st of the 2d month. Maximilian, the King of Bavaria, early granted them an interview, and gave them a friendly, open reception. As he understood English, portions of the Address were read to him. His Ministers of State were severally seen; the interviews were granted with much readiness. They willingly received the Address, and consented to forward it to civil and ecclesiastical officers in different parts of the kingdom: supplies were furnished for the purpose. The Address was also sent to the professors in the Bavarian Universities, of Erlangen, Wurtzburg and Munich. The two Chambers of the Legislature were then sitting, and copies were forwarded to the members at their own dwellings. Separate small packages were made up for distribution to persons of influence in the city, in different stations, and were sent to them.

Tarrying two nights at Augsburg, where occasions were made use of to distribute the paper in a similar manner to persons in that city, our friends arrived at Stuttgard on the 12th of the 2d month, where they obtained an early opportunity to present the Address to the King of Wurtemberg, who received them with much openness. It was afterwards given to the several Ministers of State; packets were prepared to be forwarded to the professors

at the University of Tubingen, and to those in civil and ecclesiastical authority in different parts of the kingdom, and were committed to the care of the ministers of State, who furnished the necessary directions, and agreed to forward them: a supply for influential persons of different classes in Stuttgard was also intrusted to an individual in that city.

Our friends then visited Carlsruhe, the chief town in the Grand Duchy of Baden, where they were without difficulty allowed to present the Address to the Grand Duke, who very willingly received it. Copies were delivered or forwarded to his several Ministers; and also placed under the kind care of one of the Ministers to be sent to the professors in the Universities of Heidelberg and Freiburg, as well as to other persons of influence, both at Carlsruhe and in the territory of Baden. They went forward to Strasburg, which city they reached on the 15th of the 2d month. Josiah Forster then returned to England, and Francis Fry and Robert Alsop, jun., joined William Forster.

Our three friends proceeded from Strasburg to Basle, in Switzerland, and, after attending to some service there, visited Berne, Lausanne and Geneva, distributing the paper intrusted to them at each place. In the first of these three cities they saw the President of the Federal Council, and left copies of the Address for the members for the twenty-two cantons, as well as for other influential persons. At Geneva they held a meeting with several religious characters of that city, with whom they had free communication on the object of their visit. This object was very cordially responded to; an interest was awakened in the minds of those present; and it was admitted that the intercourse between Geneva and the Brazils presents an opportunity for diffusing information on the subject of the Slave-trade.

On the 14th of the 3d month William Forster with his two companions left Geneva, and, after passing the Alps, they were favoured to arrive in safety at Turin on the evening of Second-day, the 15th.

After an unavoidable detention of several days, owing to the absence of Victor Emanuel II., the King of Sardinia, from that city, an interview was obtained with him, when the Address of the Yearly Meeting was presented and kindly received. Translations of the same and of the Appeal into the Italian language had been prepared, and printed copies were presented in

person to the several Ministers of State, and put in the way of distribution to the members of both Houses of the Legislature, to each of the professors of the University, to the Roman Catholic bishops in the kingdom, and to each of the Governors of the several provinces.

Leaving Turin on the 1st of the 4th month, our friends reached Milan late that evening, where opportunities were afforded to present the paper to several of the nobility and others of influence. They went forward to Venice, and, tarrying there a few days, the way opened to obtain an interview with the Governor of the Province, and others in authority, civil and ecclesiastical. The Dukes of Parma and Modena, being in Venice at the time, interviews were sought and obtained to present the Address to them, and it was satisfactorily received. The Duke of Bordeaux was also resident in that city: he was seen by our friends, and gave them a kind reception. They were at Verona, both on their way to Venice and on their return. Marshal Radetzky, the Governor of Austrian Lombardy, resident at that place, was visited; and the paper was forwarded to several persons of influence there, as well as at Padua, where also it was generally distributed to the professors of the University.

Passing through the cities of Parma and Modena, the opportunities which presented were made use of to forward the Address to the Ministers and others within those small territories; and our friends reached Florence on the 27th of the 4th month.

It may be added, in concluding this narrative, that with very little exception, the Address, when not presented personally, was, on being forwarded, accompanied by a note explaining in a few words its purport, and commending it to the serious attention of those to whom it was sent. And we may further remark, that whilst the primary object of the journey was steadily kept in view, the performance of this service has also tended, as we believe, to the exaltation and spreading of the Truth, as it is in Jesus. The particulars conveyed in this Report may be thought to be simple details; the nature of the undertaking, however, seems to preclude anything further. The course of proceeding adopted by the Yearly Meeting was an act of religious concern. The offer, by our friend William Forster, to be the bearer of the Address was made under a feeling of Christian duty. In

that character he has been traveling, and both he and his companions felt that it was their place to keep this in view.* They have had satisfaction in the performance of their service. It did not seem to be the place of those who were thus engaged to attempt to point out any specific course of action, but to endeavour to awaken sympathy for the oppressed, and a willingness to be interested in their sufferings.

We entertain the belief that so wide a diffusion of a paper advocating the principles of truth and righteousness and mercy has not been in vain, but that it will tend to the advancement of the great object which the Yearly Meeting felt itself called upon to promote.

Signed on behalf, and by direction of the Committee,

THOS. NORTON, Jun., *Clerk.*

London, 29th of 5th mo.. 1850.

YEARLY MEETING, 1850.

REPORT is received from the Meeting for Sufferings of the attention paid by the said meeting to the minute of this meeting of last year, respecting the presentation of the Address to Sovereigns and those in authority, on the subject of the Slave-trade and Slavery; together with a detailed narrative of the proceedings of our dear friend William Forster and those who have successively accompanied him in the prosecution of the said service. The said Report and Narrative are very satisfactory to this

* On several subsequent occasions, as well as at Berlin, our dear friend William Forster felt called to some religious service in the ministry, for the discharge of which the way satisfactorily opened.

meeting, and we desire to record our thankfulness to the Lord for the way which has been made for thus carrying out the religious concern of the Society. The subject is referred to the further care and attention of the Meeting for Sufferings, and to the continued interest and sympathy of Friends generally.

1851.

Report of the Committee of the Meeting for Sufferings, etc.

IN our last Report we informed the Meeting for Sufferings of the arrival in Florence of our friend William Forster, and his companions Francis Fry and Robert Alsop, jun., accompanied by William Rasche, a young friend of Minden. They reached Florence on the 27th of the 4th month, 1850: a pretty large distribution of the Address was made among the Ministers of State (with some of whom personal interviews were obtained), the nobility, ecclesiastical officers and gentry. After a little tarrance, they found that the Grand Duke of Tuscany was in the country, but that they might expect an interview on his return: they therefore proceeded to Pisa, Lucca and Leghorn, at each of which towns distribution was made of the Address. It was also presented to the professors of the University at Pisa, and to many of the ecclesiastical officers in that place. The professors of the University of Sienna were supplied by post. At Leghorn a large distribution of it was made among the higher class of the inhabitants, including consuls of different nations, merchants and bankers. On the 11th of the 5th month the Address was presented to the Grand Duke of Tuscany, at Florence: he received it kindly, expressing much interest in the subject, and making numerous inquiries connected with it. Our friends arrived at Genoa on the 15th, in which city about 400 copies were circulated amongst the nobility, municipal authorities, professors and merchants. About 90 copies were distributed to the principal authorities, physicians, advocates, and others, at Nice.

Our friends arrived at Marseilles on the 23d, when Francis Fry returned to England. At this important sea-port—one of the first in France—the prefect and mayor were personally visited and furnished with the Address, and about 450 copies were distributed amongst the civil authorities, professional men, merchants and manufacturers. William Forster and Robert Alsop, jun., arrived at Nismes on the 29th of the 5th month. The latter came home from this place; the former carried behind

for a time, attending to some religious service among our friends in those parts, as he did in a few places in the department of the Ardèche and in the neighbourhood of Valence, on his way northwards, arriving at Paris about the 18th of the 6th month. In this city, after some little delay, an appointment was made for presenting in person to Louis Napoleon Buonaparte, the President of the French Republic, a copy of the Address. In this interview he was accompanied by Josiah Forster, who had met his brother in that city, and Paul Bevan, one of this Committee, who was in Paris at the time. The friends were well received, and an opportunity was afforded for further pleading the cause of the oppressed. Copies of the Address were afterwards left at the hotels of the several Ministers of State, and also put in the way of circulation to the members of the National Assembly, about 750 in number. Together with the Address copies were forwarded of the small tract on the present state of the Slave-trade, which had been likewise circulated in the North of Italy. A supply was sent to Lyons from Paris, to be distributed among the influential men in the former city. Our dear friend William Forster was favoured to arrive in safety and in health in England at the beginning of the 7th month.

Signed on behalf of the Committee,

THOS. NORTON. Jun., *Clerk.*

YEARLY MEETING, 1851.

REPORT is received from the Meeting for Sufferings, of the further attention paid by that Meeting to the presentation of the Address to Sovereigns and those in authority, on the subject of the Slave-trade and Slavery, together with a continued narrative of the proceedings of our dear friend

William Forster and his companions, in the prosecution of the said service. The subject is continued under the care of the Meeting for Sufferings; and this meeting desires, at this time, to record its continued sympathy with our beloved friend William Forster, and its cordial unity with his services in carrying out the concern of the Yearly Meeting, and with his Gospel labours in the course of his several journeys undertaken with that object.

1852.

Report from the Committee of the Meeting for Sufferings, etc.

Our dear friend William Forster left London on the 11th of the 3d month, 1851, accompanied by our friend Edmund Richards, of Redruth, in Cornwall, for the purpose of presenting the Address to the Queen of Spain, and circulating copies of it among the inhabitants of that country, as the way might open.

They arrived at Paris on the 13th, and staid in that city only as long as it was necessary to print an edition of the Address in the French language. They left on the 18th and reached Bordeaux on the 20th, and were diligently occupied for a few days in preparing packets of the Address, with a short circular note commending its contents. Of these packets contained in envelopes they sent out about 300 copies, by special messenger, to merchants, professional men and other influential inhabitants resident in a city which had in past years been deeply implicated both in the Slave-trade and in Slavery. On the 25th they left Bordeaux, and, tarrying at Bayonne for a day or two, pursued their journey. Sleeping one night at Burgos, they arrived at Madrid by the diligence in the afternoon of Second-day, the 5th of the 4th month. They lost no time in putting themselves in communication with Lord Howden, the British Minister at the Court of Spain. He received them courteously, but gave them to understand that it would be very difficult to obtain a personal interview with the Queen, and would take some time to bring it about: however, he kindly undertook to do his best.

In the course of several days the way was opened for an interview; and our two friends, accompanied by the Secretary of the British Minister, he himself having left the city for Seville, were personally introduced to Isabella, Queen of Spain, on the evening of the Seventh-day, the 10th of the 4th month, when the Address of the Yearly Meeting was handed to her in its name and on its behalf. She replied that she had read it (copies

having been previously forwarded) and received it with pleasure. After expressing a desire that the sympathy of the Queen might be awakened to the sufferings of the African race, and her influence engaged for the removal of the evil, our friends withdrew. It was then thought desirable to present a copy to the Queen-Mother Christina. Application was made in what was found to be the right quarter; and on the afternoon of Third-day, the 13th, an opportunity was afforded to present the Address to her in person. They had on the previous day called on the Prime Minister, accompanied by the Secretary of the British Minister, to obtain permission to print the Address at Madrid. He read the Address, but was unwilling at that time to grant the liberty applied for. William Forster told him that, in all the European States where that liberty had been asked for, it had been granted. He was further reminded that it is righteousness which exalteth a nation, and that Spain could not expect the blessing of the Most High whilst she continued openly to violate the Divine law; that this was not a mere political question, but one that had regard to the law of Divine justice. He behaved courteously, and said that he would advise about it. Hearing nothing for several days in reply to this application, our friends, on the 20th of the 4th month, had another interview with the Prime Minister. He read the Address with attention, and said that he saw nothing in it to prevent its being printed and distributed, but he did not incline to give a *written* permission, adding, however, that in printing it no law would be violated.

On the following day they put themselves in communication with a printer. When it was ready for distribution they made up packets of the Address, with a lithographed circular, similar to that which had been used in other countries. This service occupied several weeks; and in the course of the engagement they were satisfied that it was better to send the copies out from Madrid, where they had become well known to the British Minister and his Secretary and to the members of the Spanish Government, than to attempt to travel in Spain for the purpose of presenting the Address in person.

They called, in the course of the time that they were at Madrid, on the Ambassadors from Naples, Austria, Holland.

Sardinia, Belgium, and other European nations, as well as on those from Chili and Mexico: they also visited the Minister of the United States of America, to whom they presented copies of the Address, as well as to the several Ministers of the Crown of Spain, either to themselves directly or through their Secretaries. They saw the Archbishop of Toledo, Primate of Spain, and the Patriarch of the Indies, Primate of the Colonies, both advanced in years, to whom they handed copies of the Address, and by whom they were kindly received. They had personal access to the father of the King of Spain, and handed him a copy in English. He at once began to read it, putting it into Spanish as he went on. They spoke freely to him on the cruelty exercised towards the people of Africa, and besought his influence for the extinction of the Slave-trade: he was free and courteous in his behaviour.

In proof of the diligence of our friends during their tarrance in this city we subjoin the following particulars of distribution:—

	Copies.
To Senators in Madrid	169
Physicians	20
Lawyers	58
Ministers	6
Professors	79
Principal Inhabitants	755
The Members of the New Cortes	214
Luis de Usos, for distribution	37
Given personally, by calls on individuals	355
	<hr/>
	1693
Sent and directed to the respective Members of the Committees of Societies for Beneficence and Health, in each Province of Spain	464
Sent to Burnel St. Sebastian, for distribution there, and by post to other places	75
	<hr/>
	2232

	Copies.
Brought forward	2232
Sent by post, franked, to individuals in the Provinces, viz:—to Bishops; Professors in the respective Universities; Secretaries of the Political Govern- ment in the Provinces; Vice-Presidents in the Provincial Courts; Inspectors of Instruction, pri- mary, secondary and third; Directors of Superior and Elementary Schools; Teachers; Directors and Secretaries of Economical Societies; and Gover- nors of Territorial Districts	1098
	<hr/> 3330 <hr/>

Before leaving the city our friends called on the different newspaper editors, and gave to each a copy of the Address, leaving it to the discretion or inclination of each to publish in their respective journals the whole or any part of the same.

It will be obvious that great industry must have been used in making up, directing and forwarding so many thousands of separate packets. The procuring of the proper addresses must have been no small labour; and here we think it right to remark that care was scrupulously taken not to make use of those complimentary titles which are so common in addressing men of influence and authority, more especially in foreign countries,—and indeed in addressing all persons of respectability.

Although our friends tarried two months in Madrid, no way seemed to present for any public labours in the ministry of the Gospel on the part of our friend William Forster, whilst at the same time we feel warranted in saying that his mind was exercised on the subject, and open to any service, had the way been seen to perform it. They sat down regularly, both on First-day, and in the course of the week, to hold their Meetings for Divine Worship, when we believe they were often refreshed in spirit together. On these occasions they generally had the company of a native of Spain, resident in Madrid, much attached to the religious principles of Friends.

When on the eve of their departure from Madrid, our friends forwarded the following communication to the Minister of Foreign Affairs, with a written request that its contents might be made known to the other Ministers of the Crown.

“To Bertram de Lis, Minister of State for Foreign Affairs in the Government of Spain.

“Having accomplished the object which brought us to this city, we feel that we can do no less, before we take our departure, than very gratefully acknowledge the kindness we have received from the Ministers of the Crown of Spain, and from others holding office in the Government. We are thankful that the way has been made for our obtaining access to the Sovereign of this realm, and that we have been permitted to discharge the duty intrusted to us by offering the Queen a copy of the Address from the religious Society of Friends in Great Britain and Ireland, on the cruelty, the horrors and the sinfulness of the African Slave-trade, and upon the injustice of Negro Slavery; that so many of the Ministers of this Government have granted us an audience, and allowed us to present to them personally a copy of the Address; and that, during the many weeks we have spent in Madrid, we have met with no impediment in attending to what we have believed to be our duty, in sending the Address by special messenger to the houses of persons of rank and influence in the city, and by post to those occupying stations of authority in the provinces.

“We are strangers in a strange land; but we trust we shall not be taking too much upon ourselves in again commending the object we have at heart to the sympathy and conscientious attention of the Ministers of the Crown: it is an object of deep and constant solicitude to our brethren in religious Society; and it is that which has induced us in the decline of life to leave our homes, and to travel into a country so distant from our habitations.

“We humbly and earnestly beseech them to keep their hearts open to a sense of the sorrows and sufferings inflicted upon the people of Africa by the continuance of the Slave-trade, and to use all such means as comport with the peaceable nature of the Christian Religion in putting an end, at once and forever, to the trade in Slaves from that Continent to the Spanish Colonies in the West Indies, and for the accomplishment of the abolition of Slavery itself, so that those now subject to its degradation and oppression may be put into possession of the rights and liberty enjoyed by other citizens of this nation.

“We entertain a warm and lively interest in the welfare, the peace and the prosperity of this great nation. It is our strong desire that it may please the Lord Almighty largely to bless the rulers of the land and the people whom they govern; and that Spain may take her full share, in unison with the other nations of Europe, in promoting the improvement, the civilization and the happiness of the inhabitants of Africa and of the whole world.

“WILLIAM FORSTER.

“EDMUND RICHARDS.”

“Madrid, 31st of the 5th month, 1851.”

It became a subject of very serious thought what course to take from Madrid: the weather was very hot, and the political state of affairs in Portugal very unsettled. After desiring to be rightly directed, the way seemed open for our friends to proceed to Valencia, where they arrived on the 2d of the 6th month. They tarried about a week in that city, and sent out to different persons of influence and rank about 300 copies of the Address.

On the 15th, after a journey of 42 hours, our friends reached Barcelona. Considering it necessary to see the authorities of the place before attempting the distribution of the Address, they first saw the Captain-General, the highest military authority in the province of Catalonia, of which Barcelona is the capital: he heard all they had to say, and said it should have his consideration. They then saw the Civil Governor, and asked leave to distribute the Address: he requested time to read it, and to return an answer through the British Consul. They received permission the next day. Our friends sent out by special messenger, directed to those in authority and to other principal inhabitants in this city, about 700 copies, and forwarded through the post to the adjacent towns and to the Spanish islands in the Mediterranean about 400 copies, being 1100 in all, besides those which they distributed personally in a city in which there are large numbers directly or indirectly engaged in or dependent upon the Slave-trade, from the coast of Africa to the islands of Cuba and Porto-Rico.

After this, the way seemed to open for their leaving Spain: they proceeded by diligence to Perpignan, and thence travelled to Toulouse, in the South of France. Here they sent out 160

copies of the Address, directed to the principal inhabitants of the place. The way satisfactorily opened, both at Toulouse and at Montauban, for religious service, in a Meeting with some serious Protestants at the former place, and with the Students of the Protestant College in the latter town.

Our dear friends left Montauban on the 7th of the 7th month, and, travelling diligently, were favoured to arrive in safety in London on the 11th of the same month, 1851.

Signed on behalf of the Committee, the 11th of the 5th
mo., 1852,

JOSIAH FORSTER.

At a Meeting for Sufferings, held the 5th of 3d mo., 1852:—

THE Committee appointed to attend to the presentation of the Address on the Slave-trade and Slavery, have proposed to this Meeting that steps be taken for its presentation at the Court of Portugal; and they have brought forward the names of our friends John Candler and Robert Were Fox as willing to undertake this service, if approved by this Meeting. The proposal has engaged our serious deliberation, and, being cordially united with, our dear friends are accordingly appointed to this service, with a feeling desire on our behalf that the Divine hand may sustain them in this arduous undertaking, and that a blessing may rest upon their labours.

Report of the Visit to Portugal of Robert Ware Fox and John Candler.

THESE Friends left Southampton on the 27th of 3d month, and arrived at Lisbon after a passage of six days. They took with them letters of recommendation from the Earl of Malmesbury, Secretary of State for Foreign Affairs, and the Count Lavradio, the Portuguese Ambassador in London. On landing at Lisbon they put themselves into early communication with Sir Richard Pakenham, the British Minister. A private interview with the Queen, was kindly arranged by the Minister of the Interior; a copy of the Address was previously furnished, and a day fixed for the reception. In the interval of ten days that ensued, our friends were employed in getting the Address translated into Portuguese and prepared for the press, and in making calls on the Ministers of State and other persons of influence, with whom they were permitted to converse freely and confidentially on the object of their mission. They had a very satisfactory interview with the Viscount Sa de Bandeira, a former Minister of State, and a long-tryed friend of the oppressed African race, whose heart was still warm in the cause of Emancipation, and who gave them every encouragement to go on with their work. "Portugal," he said, "is too poor to offer compensation to its numerous Slave-owners for immediate Emancipation;" but he thought the Government might be induced to pass a Law declaring free all the children of slaves hereafter to be born, and to secure freedom to such slaves from other countries as might find their way into any of the Portuguese possessions. The conversation with which they were favored by different members of the Government, the admissions made and the assurances given, led our friends to believe that such a beginning will soon be made in this great work of humanity and justice. On the day appointed for their reception, they repaired to the Palace, and were introduced to the Queen and King-consort by the Home and Foreign Ministers; and after presenting the Address, which the Queen kindly received, the King, on behalf of them both, said, "We are glad to see you in Portugal; we had heard of your coming by the Count Lavradio. Your object is a good one: every one who has a

feeling heart must feel it to be so. You desire the overthrow of Slavery; so do we, but it is a difficult question: there are difficulties attending it here, as well as in other countries." Our friends admitted this, but respectfully intimated that the subject was one of great importance. England, they said, was anxious to see Slavery abolished everywhere, and the Society of Friends in that country felt so strongly on the subject that they had thought it right to address, in like manner, most of the Courts of Europe. The King again expressed his assent to the views of the Society, and again alluded to the difficulties that encompass the question of Emancipation. He then added a few kind words to Robert Were Fox, whose family had been so long connected as Consuls with Portugal, and our friends withdrew.

They now felt themselves at liberty to circulate the Address, which, after being faithfully translated, had been printed at the National Press. They sealed and directed some hundreds of copies of it to the Peers, Deputies, Councillors of State, and to some of the merchants in Lisbon. They had intended making a still wider distribution, but felt relieved from the need of doing so, by the publication of the document itself, in the *Diario de Governo*, the leading dai'y journal of Lisbon, which has a wide circulation in that city and the provinces, and which, from being the organ of the Government, finds its way into Brazil. The document was also published, before they left Lisbon, in another of the daily papers, and was prefaced with commendatory remarks in both. Our friends made a journey to St. Ubes, about 20 miles from Lisbon, which was represented to them as being the third town of Portugal in point of importance, and as containing 20,000 inhabitants. Here, they gave away a few copies of the Address, and left others with a merchant for distribution. The wretched state of the roads in that country, which makes travelling on horseback very difficult and tedious, deterred them from attempting to visit, as they had thought of doing, the distant cities of Coimbra and Oporto. An English merchant, long resident in Portugal, relieved them, in part, of this difficulty. He engaged to forward copies of the Address to both places for private circulation, confiding them in one case to a professor of the University of Coimbra, in the other, to his own partner in trade at Oporto. Another mercantile house undertook to send copies of it to some of the smaller

towns. Besides placing twenty of these Addresses with the British Episcopalian Minister at Lisbon, also with Dr. Gomes (a converted Roman Catholic, who preaches Protestant doctrines to a small congregation in his own house), and a similar number with the female visitors of a free-school, for distribution, as these parties should severally see fit, our friends made calls at the houses of some persons of influence, and there left a few copies. They paid a visit to the Pope's Nuncio, and endeavored to interest him in this cause of humanity. The Nuncio received them politely, and told them that if, after reading the paper, he approved it, he should be quite willing to promote its circulation. On calling at the Palace of the Cardinal Patriarch they obtained an interview with his Secretary, who stated, with seeming approval, that the Cardinal had already become acquainted with the object of their visit to Portugal, through the medium of the Government journal, and with the Address itself. He accepted copies in the French and Portuguese languages.

Although the stay of our friends in Portugal was not of long duration, they feel much satisfaction in having paid this visit, which they believe to have been well-timed. The subject of putting an end to Slavery in the Portuguese colonies had already engaged the attention of the Government; and our friends are of the opinion that the strong Christian interest manifested by our religious Society in regard both to Slavery and the Slave-trade, and the earnest Christian pleading put forth in the Address of which they were the bearers, will prove a means, under the Divine blessing, of accelerating the great object which the Society has so long had at heart.

They advert, with much satisfaction, to the open and friendly manner in which they were received, and the sincerity evinced by all the members of the Portuguese Government with whom they conferred, and quote with pleasure, the remarks made to them by the Minister of the Interior at parting:—"I am sorry that I cannot express myself to you in English, so readily as I should like to do; but we wish you to understand that it is our earnest desire to get rid of Slavery."

The British Minister was requested to thank the Portuguese Government for the kind attention which our friends had experienced during their stay at the capital, which he kindly undertook to do. They left Lisbon on the 29th of 4th month,

after a sojourn there and in its neighbourhood, of nearly four weeks, and reached home in health and safety, a few days before the 1st of Nov.

YEARLY MEETING, 1852.

THE minutes of the Meeting for Sufferings, made since our last meeting, upon the subject of the presentation of the "Address to Sovereigns and others in authority, on the Slave-trade and Slavery," have been now read, as well as Narratives of the proceedings of our friends William Forster and Edmund Richards, in the presentation of the same at the Court of Spain, and its circulation in that country, and of our friends John Candler and Robert Were Fox, in a similar service, at the Court and in the kingdom of Portugal. The said Reports are very satisfactory, and we desire to record our reverent thankfulness in the belief that the Divine blessing has been graciously permitted to attend the prosecution of this important service, which appears now, to a large extent, to be completed so far as regards the Continent of Europe.

The subject of the presentation and circulation of the aforesaid Address in the countries on the other side of the Atlantic, more especially the Empire of Brazil and the United States of North America, has again engaged the serious concern of this Meeting. Under a renewed feeling of weighty exercise, we desire to encourage the Meeting for Sufferings to direct continued attention to the completion of this religious engagement, as way may appear suitably to open.

At a Meeting for Sufferings held the 6th of 8th mo., 1852 :--

At our last Meeting, information was received from the Committee who have under their care the Address on the Slave-trade and Slavery, that they had under their deliberate consideration the presentation of the Address at the Court of the Emperor of the Brazils, and that our friend John Candler had informed them that he believed it would be right for him to place himself at the disposal of the Society for this service, the subject having at times rested with weight upon his mind, and that he now felt it to be his religious duty to offer to be engaged therein, if Friends believed it right for the service to be undertaken. The Meeting was enabled to enter solidly into the consideration of this important subject, and much sympathy was expressed with our dear friend John Candler, and concurrence with the proposal, and the Meeting concluded to encourage him to look towards entering upon the service. The Committee are left at liberty to conclude an arrangement with any Friend whom they may consider suitable to proceed as a companion with our friend John Candler on his proposed visit to Brazil

In pursuance of the authority given by the foregoing minute, the Committee cordially accepted the offer of our friend Wilson Burgess for this service.

*Report of the Visit of John Candler and Wilson Burgess
to the Brazils.*

We embarked at Southampton, on the 9th of 9th mo., 1852, on board the "Severn," and, after a passage of twenty-nine days, landed at Rio de Janeiro on the 9th of 10th mo. We pretty soon put ourselves in communication with Henry Southern,

our Ambassador at the Court of Brazil, to whom we delivered a letter, addressed to him by the Earl of Malmesbury, as Foreign Secretary; he told us he would forward our object to the utmost of his power, not only on account of the desire expressed by the Earl of Malmesbury that he should do so, but also on account of the interest he himself felt in the object of our mission. We also called upon Paulino, the Minister for Foreign Affairs, who received us courteously, and expressed his belief that the African Slave trade had nearly, if not entirely, ceased in Brazil; he promised to procure us an early interview with the Emperor. In a few days we received from him a notice that the Emperor would receive us at his palace of Christovão, about four miles from the city of Rio; accordingly we repaired thither on Seventh-day, the 16th of 10th mo., and had a very unceremonious, and, on the whole, satisfactory interview with him. We explained to him the object of our coming to Brazil, telling him that our religious Society had thought it right to draw up an Address to Sovereigns and those in authority on the subjects of Slavery and the Slave-trade, which had been presented to many of the crowned heads in Europe, and expressed our hope that the Emperor would condescend to receive a copy of it also: he immediately said, "I will receive it with pleasure and read it." We then expressed our gratification at finding the Slave-trade nearly, if not quite, abolished in Brazil; the Emperor said he wished to see it put an end to all over the world. Having, in conclusion, expressed our desire that the Divine blessing might rest upon the Emperor, Empress and their children, and upon the country; the Emperor said, "I thank you very much:" this terminated the interview. From all we heard, we believe the Emperor is sincerely desirous that an entire stop should be put to the Slave-trade. Subsequently we had interviews with Euzebio, the late Minister of Justice, Vasconcellos, the Minister of Police, and Souza Ramos, the present Minister of Justice, all of whom concurred in stating it as their belief that the African Slave-trade had entirely ceased as regarded Brazil. We left a copy of the Address with each of these individuals, and, during our stay in Rio Janeiro and its neighbourhood, distributed a considerable number of copies amongst the merchants and planters as way opened.

We called upon the editors of the two principal daily newspapers, who both agreed to insert it. One of the papers, after giving an account of our interview with the Emperor, did insert the latter portion, which relates to the Slave-trade; but so long as we staid in Rio Janeiro it never appeared in the other, which is the principal paper and has the largest circulation, notwithstanding we called repeatedly, and as often received fair promises. We were anxious to obtain its insertion in the newspapers of the country, believing it would be more efficiently circulated in that way than in any other. Amongst the copies distributed by post we addressed one to each of the 62 nobles, excepting a few then in Lisbon, to 30 peeresses, 58 senators and 109 representatives, one archbishop and nine bishops. Finding the newspapers at Rio Janeiro had not inserted it, we availed ourselves of the offer of a warm-hearted abolitionist in that city to circulate it amongst the Brazilian merchants, and requested him to get 300 copies printed for that purpose, which, so far as we know, may now be in a course of distribution. After a stay of five weeks in the capital and its neighbourhood we proceeded to Bahia, where we had an interview with the Archbishop and the President of the Province: both expressed their interest in the object of our mission; the former had some time before delivered an excellent speech in the House of Representatives against the Slave-trade: both received us in a kind manner. From Bahia we went to visit a large sugar-plantation on the River Paraguassá, about 45 miles distant, where we were kindly received, and had an opportunity of considerable conversation with the owner on the subjects of Slavery and the Slave-trade, as well as with other individuals, also slave-holders, to whom we were introduced in the same neighbourhood. We sent, through the post, copies of the Address to several individuals at Bahia who had been largely engaged in the African Slave-trade, and we had an interview with Junqueira, one of the Chief Judges of the Province, who, as well as his son, appeared an enlightened man, with whose sentiments on various subjects we were pleased: the son of the judge is a member of the Provincial House of Representatives: he appeared to be much impressed with reading the Address. The English Consul at Bahia was so kind as to procure the insertion of it in the principal newspaper of that district, which is published daily: we were rather sur-

prised at this, as Bahia has long been a stronghold of the African Slave-trade, and, from various causes, a greater degree of jealousy is believed to exist there as regards any interference with the slaves than in other parts of Brazil.

After a stay of eighteen days at Bahia and neighbourhood, we proceeded to Pernambuco, the third city in size in Brazil, where we had an interview with the President of the Province and the Bishop, who both received us kindly: the former wrote to H. A. Cowper, the English Consul at Pernambuco, expressing his interest in the subject of the Address, and offered his assistance in forwarding our object. We afterwards sent copies of the Address to a number of influential individuals, including the twelve Chief Justices of the Province, who had, we understood, an important case before them at that time to adjudicate upon, in connexion with a recent contemplated rising of Slaves in the neighbouring Province of Alagoas. Upon the whole, though but little fruit may be apparent from our visit to Brazil, and though we must confess there is but little indication of such a change in the public mind as to lead us to hope that Slavery is near its end in that fine country, yet we believe it was a timely visit, inasmuch as the excitement consequent on the sudden and we believe nearly total stoppage of the African Slave-trade had subsided, and perhaps the minds of some persons were prepared to entertain the consideration of the subject of the abolition of Slavery itself. We trust there is an influence at work in regard to it, which may, in the Lord's own time, produce fruits; and the very fact of the Society of Friends sending a deputation purposely on this subject seemed to excite attention and to produce thoughtfulness on this important question in the minds of many. While we were at Rio Janeiro a Special Meeting of the "Society against the Traffic in Africans and for promoting Colonization and the Civilization of the Indians," was held, in accordance with the following advertisement in the newspapers: —

“ EXTRAORDINARY SESSION.

“ The Directors invite all Members, and those persons who interest themselves in the cause of the Society, to attend a Meeting that will take place on Thursday, the 11th inst., at 6 o'clock in the evening, in the Saloon da Floresta, with the

assistance of the deputation from London of the Religious Society of Friends, of Great Britain and Ireland.

“DR. MANUEL DA CUNHA GALVAO,
“2d Secretary.”

In accordance with which 35 gentlemen assembled, including the President, Dr. França Leitô, Viscount Barbaceni, Leopolda da Lima, Dr. Cochrane, &c. The President has liberated all his slaves. The Meeting was opened by the President delivering a short address, sitting, which was succeeded by the Vice President reading an address in Portuguese, and another individual one in French. Viscount Barbaceni then related to us the objects of the Society, which had its origin two years and a half ago, and at first consisted of only 21 members; now it numbers 215, which is evidence of a growth of interest in the subject: the first object of the Society was to oppose the Slave-trade, then to promote emigration into Brazil of white labourers, and civilize the Indians, and, finally, to promote the extinction of Slavery. J. Candler then gave a short account of the working of emancipation in the English West-India Colonies, and referred to the exertions which had been made in England, and the way in which the abolition of Slavery had been brought about with us. Leopolda da Lima, a public functionary, interpreted the substance of his remarks to the Meeting. Wilson Burgess then made a few remarks, expressing the pleasure he felt at the existence of such a Society in Brazil, and the increase of interest as evinced by the number of its members.

The fact of the existence of this Society in Brazil, is important. The alteration of public feeling in regard to Slavery and the Slave-trade is so great, that, although five or six years ago it would not have been tolerated, it now holds its meetings with open doors.

During our stay in Brazil, we were received by various individuals with whom we came in contact, or to whom we were introduced, with much kindness and hospitality, and what we had to say on the subject of Slavery and the Slave-trade was listened to with patience and attention. Probably it was the first time that a number of these individuals had ever heard the lawfulness of holding slaves called in question. We may, with thankfulness, acknowledge that we were preserved in tolerable

health throughout our whole journey, although yellow fever existed, both at Rio Janeiro and Bahia, while we were there, and the great heat was also at times trying. We reached Southampton on the 15th of 1st mo., and were favoured to bear the voyage home without any material suffering.

N.B. Since the return of the Deputation, it has been ascertained that the Address in Portuguese was published, at full length, in the "Journal do Commercio," at the capital, a newspaper in the interest of the Government, and more widely circulated in Brazil than any other.

YEARLY MEETING, 1853.

Third-day afternoon, 21th of 5th month.

A REPORT to the Meeting for Sufferings, of the visit of our friends John Candler and Wilson Burgess to Brazil, for the purpose of presenting and circulating the Address of this Meeting on the subject of Slavery and the Slave-trade, has now been read. The said Report is interesting and satisfactory to this Meeting. The preservation of our dear friends in this arduous undertaking, and the remarkable manner in which way was made for the prosecution of it, we feel to be cause for grateful acknowledgment to the Lord.

Further proceedings of the Yearly Meeting of 1853.

Third-day afternoon, 24th of 5th month.

The following minute has been received from the Meeting for Sufferings, and has now been read:—

“At a Meeting for Sufferings, held by adjournment the 11th of 5th mo., 1853.

“The Address of the Yearly Meeting of 1849, on the subjects of Slavery and the Slave-trade, has been read again amongst us, and, in connexion with the exercise of the last Yearly Meeting on the subject, introduced this Meeting into serious consideration in reference to its presentation to the President of the United States of America, and others in authority in that land, as well as its right disposal and circulation in that widely-extended Republic. We apprehend that the time has nearly arrived when this Address should be brought before the rulers of the United States; and although we bear in mind the interest which our dear friends in America, in common with ourselves, have long felt and still feel relative to our ancient testimony therein set forth, this Meeting has not seen its way to relieve Friends in this land of the weight of a concern which arose with them. The subject of a deputation to that country has therefore come under our very serious deliberation, but the step has been felt too important and grave to be concluded upon by any other body than the Yearly Meeting itself.”

The Address of this Meeting in 1849, on the subject of the Slave-trade and Slavery, has also been read. In deliberating upon this deeply important subject, this Meeting has been afresh introduced into a feeling of religious concern, under which we have been brought to the conclusion that it is our Christian duty to proceed in the presentation

of the said Address to the President of the United States, and others in authority in that land. The consideration of the course it may be desirable to take for carrying out the concern of this Meeting is referred to the following Friends to report to a future sitting of this Meeting.

Seventh-day morning, 28th of 5th month.

The following Report has been received from the Committee appointed to consider the course it may be desirable to take for carrying out the concern of this Meeting, in the presentation of the Address on the Slave-trade and Slavery in the United States of America.

“To the Yearly Meeting.

“We have met several times, and have been favoured to enter into very serious deliberation on the subject of the presentation of the Address on the Slave-trade and Slavery to the President of the United States of America, and to others in authority in that country; and our dear friends Josiah Forster, William Forster, John Candler and William Holmes, having surrendered themselves to the disposal of their brethren for the service, we cordially recommend them to the Yearly Meeting as a deputation for the performance of this weighty engagement.

“Signed on behalf and by direction of the Committee, 27th of 5th mo., 1853,

“JOHN HODGKIN, *Clerk.*”

Minute of the same date, appointing the Deputation to the Service.

The Address on the Slave-trade and Slavery which was issued by this Meeting in the year 1849 has been again read, under a renewed feeling of the same religious concern in which it originated. During the four years which have since elapsed the Address has been personally presented by special deputations on behalf of this Meeting to most of the Sovereigns of Europe, and to the Emperor of Brazil, as well as to many others in authority in each of the countries visited by these deputations; and this Meeting thinks it right gratefully to record its reverent sense of the Divine assistance which has been graciously afforded in the prosecution of that part of the service which has already been accomplished.

On seriously deliberating, in the fear of the Lord, upon that which may yet remain to be performed of the religious duty laid upon us as a church in this matter, we believe that the time is come for presenting the Address to the President and others in power in the United States of America. Under a solemn sense of the weighty and important character of the mission, we accordingly appoint our beloved friends Josiah Forster, William Forster, John Candler and William Holmes (of whom William Forster and John Candler are ministers of the Gospel, and Josiah Forster and William Holmes elders in our religious Society) a deputation to proceed to America and present the Address to the President and other Members of the Federal Government, to Governors of States, and others in authority in that great Republic.

We encourage these our dear friends to proceed in the prosecution of the important duty confided to them in such manner as, in dependence upon the wisdom that is from

above, they may deem best, craving that the blessing of the Lord may rest upon the work in which they are about to engage, and commending them to the Christian kindness and consideration of those with whom they may have intercourse, and especially to the sympathy and help of our dear American brethren, members of our religious Society, who have so long laboured in the same righteous cause.

Signed by direction and on behalf of the meeting,
 JOSEPH THORP,
Clerk to the Meeting this year.

Further Minutes of the same date

In order that the important concern developed in the preceding minute may, with brotherly confidence, be brought at as early a period as possible to the notice of our dear friends in America, and particularly to the respective Meetings for Sufferings in that land, we think it right to instruct the correspondents in London of the several American Yearly Meetings to transmit copies of the said minute to their respective correspondents in America; and we desire to commend our beloved friends composing the deputation in an especial manner to the kind Christian sympathy and regard of the aforesaid Meetings for Sufferings. And it is further referred to the Meeting for Sufferings in London to afford the deputation appointed under the foregoing minute the requisite assistance in the performance of the service intrusted to them.

1854.

*Report on the presentation and circulation of the Address
in the United States of America.*

We embarked at Liverpool on the 3d of the ninth month, 1853, and were favoured to arrive at Boston on the 15th of the same month, in health and safety. Here we were met and kindly welcomed by several Friends, of New England Yearly Meeting, who had been appointed by their Meeting for Sufferings to render us any assistance in their power. At New York we met a similar Committee; and at Philadelphia and Baltimore we had interviews with the Correspondents of those two Yearly Meetings. On all these occasions our dear friends manifested much sympathy with us in the object of our appointment, but they were united in the conclusion that it would be best for us to proceed alone in the performance of the service: and in this we believe they judged rightly.

We first went to Washington, and after a little detention, occasioned by the state of his health, the President of the United States, Franklin Pierce, readily made way for our seeing him. On the 1st of the tenth month we were received by him with much affability and courtesy, and presented the Address of the Yearly Meeting. We adverted to the religious concern of that Meeting in 1849, which gave rise to it, and under which concern it had continued to act, and commended the Address to his serious and attentive perusal; and immediate conference with his Cabinet was assigned as a reason for our not reading the same. He appreciated the motive of our Society, and treated their conviction of religious duty in reference to the matter considerately and respectfully. Upon being informed that we had it in prospect to travel for the purpose of presenting the Address to the Governors of the different States of the Union, he offered no discouragement, but told us he believed we should be well received; and we withdrew, satisfied with the interview thus granted.

We then proceeded without loss of time to Richmond, in *Virginia*, one of the older States, in which there are about 470,000 slaves.* The Governor, Joseph Johnson, was not in the city; but we afterwards met with him at his farm in the northern part of the State on our way westward: though himself a slave-holder, he patiently listened to the whole of the Address; and gave us, in some conversation afterwards, the opportunity of commending it to his best feelings and serious reflection. We went forward into the free state of *Ohio*; the Governor, William Medill, was not at Columbus, but we saw him at Lancaster, about twenty-five miles distant. Kentucky was the next State which we were in; it contains about 210,000 slaves, and we found the Governor, Lazarus W. Powell, at Frankfort, the place of his residence. He also is a slave-holder, and heard the Address attentively; and we pressed the whole subject upon his conscience plainly but respectfully. Returning to Cincinnati, after visiting some of our friends of Indiana Yearly Meeting, we went on to Indianapolis, the chief city of *Indiana*, where we found the Governor, Joseph A. Wright, and had an interview with him. At Springfield, the chief city of *Illinois*, we did meet with the Governor, Joel A. Matteson, but proceeded to Joliet, the place of his residence, where we soon saw him. After some consideration, we concluded to go into *Wisconsin*, and at Madison, the chief city of the State, we had an interview with Leonard J. Farwell, the Governor. We urged upon the Governors of these three Free States that there is a part which they can take in hastening the termination of this unrighteous system. We did not turn aside either into *Michigan* on the East, or into *Iowa* on the West, the chief cities of which were not very accessible: they are Free States. We then went on, without delay, towards the southern Slave States, and arrived on the 17th of the eleventh month at the large city called St. Louis, in the State of *Missouri*, in which State are about 87,000 slaves. We were detained there several days, in the course of which time we saw the Governor, Sterling Price, at Jefferson city, 130 miles to the West, on the Missouri river: he received our visit

* The number of slaves in the several States is taken from the Census of the United States Government of 1850, published by its authority.

kindly, and heard the Address patiently; but he afterwards wrote to us a letter, expressing his dissatisfaction with our proceedings, which letter was printed in the newspapers.

We were now at liberty to go southward, and embarked on board a steamer on the Mississippi river. We were eight days on the waters of that stream, and travelled upon it upwards of 1000 miles. On the whole of its western shore, as we went down, are Slave States; and the same may be said of the eastern bank, below the Ohio river; and this sad blot on the national character stretches eastward across the country to the Atlantic Ocean. Thus we find that even after excluding the large new Slave State of Texas, this condition of society prevails over more than one half in extent of the United States, under a government otherwise distinguished by its large amount of civil and religious liberty, and over a region upon which the merciful and all-wise Creator of the human race, the Father of the children of men, has bestowed a fertile soil and a genial climate. This circumstance may be familiar to many; but we have found the realizing of the fact to be fraught with sorrowful feelings,—feelings which we warmly desire may be those of every one who visits those States. May none of the millions of emigrants from Great Britain or Ireland, from Germany, Norway, or other countries, ever allow themselves, by familiarity with slavery, to become indifferent to the unrighteousness of the system, or in any wise to countenance its existence.

We landed on the 7th of the twelfth month at Baton Rouge, the chief city of *Louisiana*, in which State are about 240,000 slaves, chiefly employed in the cultivation of sugar; and the next day we had an interview with the Governor, P. O. Hebert. We returned up the river 270 miles to Vicksburg, and proceeded thence to Jackson, the seat of Government of *Mississippi*, a State in which there are upwards of 300,000 slaves. Here we found the Governor, ——— Foote, and were received by him without any difficulty. The next State which came in course was *Alabama*, with more than 340,000 slaves. To reach Montgomery, the chief city, where the Governor, Henry W. Collier, was residing, we travelled by stage three days and three nights across the country. The day after our arrival we had a full opportunity of communicating with him. In

the night of the 18th we went forward by the railroad towards Milledgeville, in the old State of *Georgia*, where there are 380,000 slaves. Here we met the Governor, H. V. Johnson, and he permitted us to perform the service assigned to us without restraint. These three last mentioned States were, with a small exception, at one time all included in the single State of Georgia: from them come the large supplies of cotton used in this country, and in them are to be found upwards of 1,000,000 slaves, a very large proportion of whom are employed in the cultivation of this plant. As we traversed Georgia, we were told that we were passing across lands which, within less than twenty years, had been occupied by the Cherokee Indians, and which they had tilled after industriously clearing them of the forests, but which they were compelled by the United States' Government to vacate, and then to remove to the West of the Mississippi river;—an event in history, which, though not having an immediate reference to our errand, may not unsuitably be thus brought before our friends, and which is well calculated to awaken feelings of pity and of sorrow for the native inhabitants of the wilderness.

The State of *Florida*, with 39,000 slaves, lay so far to the South that we did not attempt to visit it. We had passed by *Arkansas*, with 47,000 slaves, of which the chief city, Little Rock, was not easy of access; and, on account of its distance, we had omitted going into *Texas*, another State with 58,000 slaves. This consideration applied with yet greater force to the far distant Free State of *California*. We proceeded out of Georgia to Columbia, in *South Carolina*, in which State rice and cotton are the staple productions of the country, and in which are 350,000 slaves, more in number than the free coloured inhabitants of the State. The Governor, John L. Manning, at once made way for a visit to him, which we paid the day after our arrival. It became a subject of serious thought whether we should now travel so far out of a direct course as to go into the State of *Tennessee*; but after some deliberation, it was determined not to omit that State of nearly 240,000 slaves, and we reached Nashville, the chief city, on the 27th of the twelfth month. The Governor, Andrew Johnson, readily granted us an interview, in which our pleadings on behalf of the oppressed were respectfully and attentively listened to.

Thus in the course of one month we visited six of the Southern States, deeply implicated in the sin of Slavery, and had the opportunity of reading the Address to their Governors, with an omission of a part of it in one instance, arising from peculiar circumstances. In consequence of our rapid travelling we saw very little of the real character of Slavery. But our visit in those fertile lands is associated with very painful reflections, and our hearts are sad at the thought of the enormous iniquity which Slavery is there producing.

On leaving the city of Nashville, we bent our course towards North Carolina, purposing on our way to tarry a while in East Tennessee. It is now our painful duty to allude to a subject which brought us into deep sorrow. Before leaving England, our beloved brother and friend, William Forster, had received certificates for religious labour, as a minister of the Gospel, in some parts of America,—and, in one of our conferences in London, he had especially adverted to a visit to Friends in Tennessee. In the prosecution of this service we attended the two meetings of Hickory Grove and Friendsville, in that State, in which he was enabled to labour in much brightness and power in the service of the Gospel, setting forth the unsearchable riches of Christ. The last of these meetings was held on Second-day, the 2d of the first month, 1854. The next day we travelled about eight miles on our way to a more distant meeting, but on the following morning our dear friend was taken very ill, and for several days he suffered acute pain. His strength gradually sunk under the disease, and, after being confined to his bed for about three weeks, during the whole of which time he was preserved in much sweetness of spirit, and endued with great patience and filial submission to the will of the Lord, he died on Sixth-day, the 27th of the first month, at the house of Samuel Lowe, near the Holston river. Most tenderly did we feel this solemn event, by which not only was the Church deprived of a faithful and devoted minister, but, in the prosecution of the particular service in which we were then engaged, his loss was deeply felt. The meekness and quietness of his demeanour, his sense of the seriousness of the service, as well as his strong conviction of the righteousness of the cause, contributed greatly to make our way in the interviews with the

Governors, and in the performance of the service generally. The wrongs and sufferings of the Slave had, in a remarkable manner, enlisted the tenderest sympathies of our departed friend, and been borne upon his heart from his early youth and throughout the whole course of his devoted life.

Notwithstanding our great loss, it was our obvious duty to proceed; and we reached Raleigh, in *North Carolina*, on the 7th of the second month, and had a full and interesting interview with David S. Reid, the Governor of that State, in which are upwards of 280,000 slaves. At Annapolis, in *Maryland*, in which State are about 75,000 slaves, we saw the Governor, Thomas W. Ligon. The circumstances of these two Slave States were severally pressed upon the close attention of the Governors, and we were kindly listened to. We went forward to the Free States, and on the 23d saw Rodman M. Price, the Governor of *New Jersey*, at Trenton. At Providence, in *Rhode Island*, we were with Francis M. Dimond, the Governor: the next day we had an interview at Boston with Emery Washburn, the Governor of *Massachusetts*; and on the following day at Dover, with Noah Martin, the Governor of *New Hampshire*. The day after we proceeded to Augusta, in the State of *Maine*, but the Governor had necessarily left the city in the morning. We returned and saw Charles H. Pond, the Governor of the State of *Connecticut*, at Milford. On the 7th of the third month, we had a full opportunity at Albany with Horatio Seymour, the Governor of the State of *New York*; and the day following, John S. Robinson, the Governor of the State of *Vermont*, was seen at Bennington. On our return to Philadelphia we met with William Bigler, the Governor of the State of *Pennsylvania*: he was not at Harrisburg, his principal residence, when we went to that city to seek an interview with him. The small State of *Delaware*, in which are upwards of 2200 slaves, now remained; attempts were made to perform the visit to the Governor, but it could not be easily accomplished. We did not fail to point out to the Governors of the Free States the influence which they have the power of exercising in promoting the abolition of Slavery.

It is a satisfaction to us to have to report, that in all our

interviews with the Governors, of whom we saw twenty-three out of the thirty-one, we were kindly and respectfully received. With three exceptions, the whole of the Address was read to them. In two of these cases, the press of engagements seemed to preclude the propriety of reading it entire; and, in the third instance, it was thought well to shorten the visit by omitting the paragraph on the African Slave-trade. In conclusion, we may say that in all cases an opportunity was allowed and made use of for a free interchange of sentiment on the immediate object of our errand; and we are not aware that we separated from any one Governor without commending to him the serious truths which had been introduced to his notice.

We sent by post to the Governors of the States whom we had not seen, as well as to those of the territories of Minnesota, Oregon, New Mexico, Utah, and Washington, copies of the Address, with a short note, and a general circular, of which circular the following is a copy: —

“The inclosed Address, issued by the religious Society of Friends, in Great Britain and Ireland, in the year 1849, was presented in that and the following years to most of the Sovereigns of Europe, and also to the Emperor of the Brazils, by deputations appointed on behalf of that Christian body; and it was kindly and respectfully received. The Address was also forwarded to many in authority and of influence in those kingdoms and empires. The last Yearly Meeting of Friends held in London, felt it to be a matter of religious duty to proceed to the circulation of the Address in the United States of America. Four of its members were accordingly separated for the service, and came to America for that purpose about six months ago. They proceeded at once to Washington, and presented a copy to the President of the United States, by whom they were received with courtesy and kind attention. They afterwards visited nearly all the midland and southern States; and were readily allowed an opportunity, not only to present but to read the Address to the Governors of those States. Soon after they had seen the Governor of Tennessee, one of their number, their beloved and honoured friend William Forster, who had taken a very active and useful part in this service, died after an illness of a few weeks in the eastern part of that State.

“We, the three survivors, have since been in the northern and eastern States of the Union. Interviews of a similar character have been promptly granted by the Governors to whom we have applied; but notwithstanding this extended journey, we apprehend that we shall not fully discharge the

commission intrusted to us, without giving a wider but still a private circulation to the Address: we therefore now forward a copy, with an earnest request that it may obtain thy calm and very serious perusal. Our hearts are warmed with a feeling of Christian love and goodwill, for the slave-holder and for the slave. Permit us, at the same time, under a fresh and increased sense of the unrighteousness and vast extent of Slavery, and of the inter-state Slave-trade in this land, to express an earnest desire, that in the exercise of a candid and impartial spirit, thou mayest be not only willing but anxious to perceive the way, in which this complicated system of wrong and injustice can be speedily terminated.

“ We are, respectfully, thy friends,

“ JOSIAH FORSTER.

“ JOHN CANDLER.

“ WILLIAM HOLMES.

“ Philadelphia, 3d mo. 11th, 1854.”

We again went to the city of Washington, and saw the President, informing him of the course we had taken: he received us kindly. We called at the residences or at the offices of the members of his Cabinet, seven in number. They were much occupied with public business: we met with four, and presented the Address to them; and forwarded copies to the other three. On coming back to Philadelphia, copies of the Address and circular were prepared, with the kind assistance of some of our friends of that city: these were forwarded to the nine Judges of the Supreme Court at Washington,—to the members of Congress, about 290 in number,—to the members of the Senate and those of the House of Representatives of the Legislatures in each separate State, so far as their post-office-addresses could be then obtained. The Address was also transmitted to the Presidents of the numerous Universities of the United States,—to the supreme Judges in the several States; and, with very little exception, to the influential ministers of religion of the different denominations, more especially in the Slave States, so far as we could succeed in obtaining the names of such. Between four and five thousand copies were thus put in circulation through the post.

We now felt at liberty to return home, and embarking at New York on the 15th, landed at Liverpool on the 28th of the

fourth month; and were favoured to meet our several families in usual health. For the preservation extended to us by sea, and by land in the course of our travels of upwards of ten thousand miles in the United States, and for the many other mercies granted to us by the Lord, we desire to be enabled reverently to offer the tribute of gratitude and praise.

We would now take the liberty to subjoin some reflections suggested to our minds in the prosecution of our engagement. Our sense of the iniquity of Slavery, as it prevails in the country which we have visited, and of the evils inseparable from it, is not lessened by tarrying for several weeks in Slave States. These fifteen States are contiguous one to the other; but they are governed by their own legislative enactments, and each is to a very great extent independent of all the others: this, indeed, is the case with all the States of the Union. Each of the Slave States is inhabited by thousands of intelligent men, by whom education is greatly valued, who have a deep sense of the rights of private judgment and of civil and religious liberty, and among whom an open profession is made of the religion of our Lord and Saviour, Jesus Christ. And yet, by these people, and under the direct sanction of their separate legislatures, man is protected in holding property in his fellow-man. In many of the States, the instruction of the slave in the first elements of literature is prevented, for laws are enacted which forbid the teaching of him to read. He cannot even receive his freedom and enjoy it in these States; for he is not allowed, if so circumstanced, to continue there in the possession of it beyond a limited time, or without a guarantee that he shall not become chargeable for maintenance in the city or parish in which he resides.

By the census of the population of the United States, taken in 1850, the number of slaves was upwards of 3,200,000, and that of the free coloured population between 400,000 and 500,000; and if we calculate upon an increase of numbers, proportionate to that of the ten years prior to 1850, we may conclude that there will, at no great distance of time, be not far short of 4,000,000 of the two classes in the country. When we consider that this large multitude are our brethren and sisters

by creation; that the blood of Christ was shed on the cross for them as for us; and that the slaves are kept in bondage for no crime whatever which either they or their forefathers have committed; we are afresh brought to feel the enormity and magnitude of the sin, especially in the present enlightened age of mankind. Whether we turn our thoughts to such as are held and treated as domestic slaves; to those let out to hire as the beasts of the field; to others, who pay their owners annually a stipulated sum for being allowed so to employ themselves; or to the far greater proportion who are employed in forced, uncompensated labour, cultivating the cotton, the sugar, the tobacco, the rice, and the hemp of the southern and western States; and when we reflect on the violation of chastity, the lying, the deceit and the robbery, which are the immediate consequences of such a state of society, we see in the carrying out of Slavery a dreadful complication of crime in open violation of the plainest principles of the Christian Religion. And it ought to be constantly borne in mind that, to a very large extent, the inhabitants of the British Isles, of many of the nations of Europe, and of the Free States of North America are indirectly, and in many instances it may be thought almost unavoidably, involved in these things; either as consumers, as manufacturers, as dealers, as ship-owners, or commercial men. This circumstance, in our apprehension, presents a powerful motive for considering in what way this enormous evil can be radically cured. We believe the only effectual remedy to be—the utter extinction of Slavery.

We have been repeatedly brought to feel the firmness of the ground on which our religious Society stands in this matter,—that Slavery is contrary to the law of our blessed Saviour. In that opinion we believe that all serious Christians will be brought to unite, as they come impartially and humbly to examine the question in the light of truth. It is clear to us that this view of the subject gives the slave an undoubted right to immediate freedom. We do not see how a different course can be advocated, when it is once admitted that for man to hold property in his fellow-man is contrary to the Divine law. As a moral being, the slave is, in the first place, responsible to his Creator; but whilst he is held at the absolute

will of another, how can he fulfill the various duties which the Gospel of Christ enjoins! Liberty is his birthright from heaven: he has been deprived of his just rights far too long. If from any circumstances by which he has been surrounded whilst in slavery he requires preparation for the right enjoyment of this freedom, it is the duty of the Government under which he lives, on the principles of righteousness and mercy, exercising a Christian, paternal care, to protect and to help him in his new position as a free man by every means in its power. He is the injured person, in that he has been so long held in Slavery; for this unrighteous treatment he is justly entitled to an adequate remuneration, if such can be found for him. To subject him to any difficulty or hardship, in the acquisition of his freedom, is therefore manifest injustice.

In rapidly passing from one Slave State to another, we had scarcely an opportunity to observe, much less to become acquainted with, the real nature of American Slavery. It was obviously our duty to be cautious in the manifestation of our sympathy for the slave in his sufferings. We were simply travelling as messengers, bearing an Address to the *rulers* of a country of which we were not citizens, and that on a subject of a delicate nature, and on which the inhabitants are very sensitive. It therefore became us to confine ourselves to the specific object which brought us there: and of the propriety of this course, we are, on the retrospect, fully confirmed. But we did meet with distressing evidence of the continuance of an American Slave-trade. On the boat which conveyed us down the Mississippi river, were slaves under the convoy of a trader, taken to be sold in New Orleans. On the road-side in the woods, on two successive days, as we travelled from Jackson to Montgomery, we saw gangs of slaves going southward, to be sold by the man-trader. Thirty slaves, men, women, and children, offered for sale like cattle, were standing in the front of the State House of Mississippi, when we went to present the Address to the Governor. Slaves brought to Montgomery in Alabama for sale, were to be seen in depots on both sides of the way to the State House, as well as in other parts of the city. In a Missouri paper of last autumn were several advertisements from traders, proposing to purchase or to sell negroes, one of

them to the number of 2500. In a New Orleans paper, brought on board the steamer on which we were passengers, published in the twelfth month of last year, were five successive advertisements of houses opened for the sale of slaves, brought from Carolina, from Maryland, or from Virginia. In another paper, issued a few weeks later at Charleston, in South Carolina, were seventeen distinct advertisements of slaves for sale, to the number of between 600 and 700. These sad proofs of a continuance of a trade in man, thus openly carried on under legal sanction, in the middle of the nineteenth century, brought before us, unsought for and accidentally, are a melancholy evidence of the extent of the traffic. What wickedness it is for man thus to buy and sell his brother! Why do not all who profess the name of Christian in that land rise up and unitedly condemn this enormous sin?

Many are looking to the free and independent State of Liberia, on the coast of Africa, as a home to which the present race of Negroes and their descendants, whether free or slaves, may be removed: and they are encouraged by the reports of the thriving condition of some who are already gone thither. We wish well to that Republic. To the removal thither of those who use the same free will in going as the numerous emigrants from Europe to America do, we can offer no objection. We fear that with some, the encouragement of this emigration has its origin in an aversion to the coloured people living among them; from a settled belief that the different races cannot live together as free men. We say it in kindness, but surely this feeling ought to be got rid of. It appears from the census of the slave population that the number of slaves in the United States, in the ten years preceding 1850, increased about 700,000. The emigration to the coast of Africa has latterly taken place at a greater rate than formerly, but it still does not exceed 1000 annually. Can then the whole of the coloured population be transported thither and find homes and employment? And if it were so, who is to cultivate the soil and perform the services in which the slaves are now engaged? To rely upon this system of colonization, is liable to the serious disadvantage of turning the mind from other means of bringing this evil to an end. The coloured man is surely as much

entitled as the white man to live in the land in which it has pleased the Author of his existence that he should be born.

In passing along, we have felt much for the free coloured inhabitants of the United States. These amount, as we have said, to nearly half a million. They are too generally treated as an inferior race, and looked down upon with neglect and contempt. The morals and general habits of some of these may have rendered it both unpleasant and difficult to help them; but such cases are not rare among the white population of any country. Even the colour of their skin has been, and is, considered as a mark of degradation: this is wrong, and yet we are conscious that we ought to make allowance for these feelings. It is, we are convinced, of great importance—it is a duty—to elevate the character of this class by education, and to impart that instruction beyond the mere elements of learning, which we are persuaded they are capable of receiving. We are glad to bear our testimony to the diligent care and kindness which many of the members of our religious Society are extending to them in different parts of the Union. It has been very satisfactory to hear of more than a few coloured persons who are occupying independent positions in civil society, as landholders, as farmers, or as commercial men, and living as respectable members of the community. But with the exception of some of the New England States, even these citizens are not allowed to exercise the elective franchise, or to serve on juries. Much, however, yet remains to be done, and we believe it would greatly help forward the abolition of Slavery, if in the Free States all classes of the community would unite in elevating the condition of the free coloured population, and in pleading for their enjoyment of all the rights of a citizen. They would thus give proof of their conviction that a difference in the colour of the skin ought to be no bar whatever to an equal participation in all things social, moral and religious.

We were not unfrequently reminded, sometimes in our interviews with the Governors, and that in a kind and friendly spirit, that Slavery was first introduced into America by Great Britain; and by her entailed upon the Southern States. We reply, that when American Independence was first declared,

in 1783, it was as fully in the power of the several States to shake off that yoke as it was to free themselves from subjection to the British Government, and that the Northern States delivered themselves from it as they saw fit. Surely it is for each generation to do that which is right, irrespective of the evil deeds of their forefathers. Our attention was at other times directed to the wrongs inflicted on the peasantry of Ireland; and to the wretched condition of the poor in our country in populous cities, in factories, or even in some agricultural districts. We attempted not to justify any evil, but condemned it: at the same time we alleged that the rulers and inhabitants of our land are sincerely endeavouring to remedy the wrongs complained of. But Slavery, as it exists in the United States, is a sin of a character peculiarly its own, and is not to be compared with the sufferings and distresses which prevail in a nation where civil and political freedom is the equal right of all. Again, it was said that the abolition of Slavery in the British West India colonies is a failure: this we could in no degree admit. A fair examination of that question will convince every candid mind that emancipation has produced a vast improvement in the physical, social, and moral condition of the population of those islands.

We are glad to believe that in many instances the slaves in the United States are better cared for in food, in clothing, and in lodging, than was formerly the case. We trust there is a growing conviction that it is criminal to neglect their physical wants. But at the same time we are ever to remember the tendency of the human mind to act with severity and in an arbitrary manner, where irresponsible power is held. This presents a strong temptation to tyranny and cruelty: indeed, we are persuaded that there is no valid security against the abuse of this power, whilst man is allowed to hold property in his fellow-man. Many indulgent masters are said to treat their slaves so kindly and humanely that they become attached to their owners, and would not accept their freedom if it were offered to them. This proves, we think, that the slave has been so degraded that he has not a just estimate of civil liberty. It is further alleged, that on many estates the slaves are morally instructed in the truths of the Gospel: we dispute it not; we are

glad of it, as far as it goes. We believe those truths are not taught in vain; and that in many cases the slaves are acknowledged to be nearer the kingdom of heaven than their owners. But inasmuch as they are prohibited from learning to read, they are necessarily debarred free access to the Scriptures of Truth; and hence how is it likely that they can acquire a full and just appreciation of the blessed doctrines therein set forth? The very instruction imparted must be imperfect and restricted in its character; and, serious indeed is the responsibility of those teachers of religion, who, whilst undertaking to convey to others the truths of the Gospel, are parties to withholding one means of becoming acquainted with the whole counsel of God. If the slaves are capable of receiving and following the law of Christ, they are fit for the enjoyment of freedom. And we believe that in every country of the world, and in every condition of life, an inherent love of liberty belongs to man when fully enlightened by the power of the Gospel.

We bring these general views before our friends, not as if they were new to them, but under the fresh impressions which they have made upon us, whilst tarrying in the country to which they apply. We write not in a spirit of anger or with harsh feelings towards the slave-owner. We have never been more deeply sensible of the difficulties by which he is surrounded. We are persuaded that there is a large number of those so circumstanced who would be glad to be wholly extricated from the evil; many of them from a growing conviction of the unrighteousness of the thing itself. They and their forefathers have become so familiarized with the system, that it is wrought into their habits of life; and we earnestly desire that every effort to serve the slave and to plead his cause should be performed in a Christian spirit. Harsh and insulting epithets of personal application ought, we think, to be avoided; they irritate, but they do not convince. And, it is well to bear in mind the comprehensive application of the words of the Apostle, "Who made thee to differ from another; and what hast thou which thou didst not receive." The truth is, however, to be spoken, and that without compromise; yet it should be in love, and

in the language which becomes a follower of the Lord Jesus. This is most likely to gain an entrance into the heart, and to effect the designed purpose. In the last conversation on Slavery with our beloved friend William Forster, only a very few days before his death, he strongly and clearly introduced similar views. We accept them as his dying testimony to the spirit of meekness and forbearance with which all who labour in this righteous cause should be clothed.

Separated as we were for many weeks from the society of our dear friends in America, and largely as we have since partaken of their kindness and sympathy, we have often been brought to feel for them as living under the same federal government with the slaves. We well know that many of them have long and deeply felt for those in bondage. They have faithfully pleaded their cause with those in power, and have very recently, from many quarters, manifested their continued interest, by petitioning the Legislature at Washington against the passing of a Bill designed to extend the Slave territory on the west of the Mississippi river. Our dear friends may sometimes be disheartened in contemplating the difficulties by which the question of Slavery is encompassed. Affectionately and earnestly do we desire that they will not allow such considerations in the least degree to weaken their efforts in this righteous cause. May they rather with greater perseverance yield their minds individually to a sense of the enormity and extent of the sin which attaches to Slavery, an evil so increased, that there are now four times as many slaves in the United States as there were when the Union was formed. The cause of freedom may have been injudiciously advocated in years past; but this by no means justifies inactivity or silence: on the contrary, it calls for greater skill and more unremitting perseverance in its advocacy. Occasions will frequently arise when mild Christian arguments would strengthen the convictions which may be at work in the heart of the Slaveholder, and may greatly help forward the liberation of his slaves.

Of course it did not belong to us to suggest the specific measure by which Slavery is to be terminated. This is especially the province of the several State Governments in which it exists.

Their laws are so stringent and severe that whilst these continue in force there is little hope of a change for the better. In the love which we bear to the American people, and with a warm desire that the nation may be exalted by righteousness, we invite all who pity the slave to plead with the inhabitants of each Slave State for the entire repeal of these laws, and for the immediate setting at liberty of those who are held in bondage. We despair not: but we believe that as judicious, persevering efforts are made in a faithful Christian spirit, a deliverance from this mighty evil will be brought, and an amount of happiness will be the result of which no idea can now be formed. May the Lord Almighty in his goodness and power hasten the coming of this blessed period!

JOSIAH FORSTER.

JOHN CANDLER.

WILLIAM HOLMES.

YEARLY MEETING, 1854.

THE Deputation appointed at our last Yearly Meeting, to present the Address on the Slave-trade and Slavery to the President of the United States, and others in that land, have produced a Report, which has been now read.

This Report has been deeply interesting to us, and has afresh awakened our lively sympathy for that large number of our fellow-creatures still held in the unrighteous bonds of Slavery; as well as our concern for those who, as holders of slaves, are exposed to the fearful and debasing influence of this iniquitous system.

The faithful and judicious services of our beloved friends

in this arduous engagement have been truly satisfactory to this Meeting.

We deeply mourn the loss sustained by the church in the death of one of the deputation, whilst engaged in this service.—our Friend William Forster, honoured and beloved in the Lord,—yet we desire to bow in resignation to the Divine will.

We feel further engaged to record our grateful sense of that assistance which, we reverently believe, has been granted of the Lord throughout the prosecution of this extensive labour of love.