

### Chapter 1 : The Atlanta Friends Meeting (Quakers): Homepage

*Get this from a library! An address to the Society of Friends, on the subject of American slavery. [Association of Friends for Promoting the Abolition of Slavery, and Improving the Condition of the Free People of Color.]*

This church is a prime example of a traditional Christian architecture thanks to its shape of a cross. Popularly used for Christian religious activities like prayer and worship meets, Religious Society Of Friends is also actively involved in community and humanitarian services. Through the means of physical, mental, and emotional healing, this church is committed to spread the message of God and spread joy amongst the people from various religious backgrounds. Find out the address, contact details, timings, and the map that can help you reach Religious Society Of Friends, right on this page. Apart from all the essential information, this page will also help you with the best mode of public transportation to reach Religious Society Of Friends. Make sure you note down the exact timings of the church as most churches have strict hours of operations. Additionally, you can also find information like prayer and mass timings. If you are planning on extending your stay and exploring the nearby sights and attractions, you would need to find yourself a suitable accommodation to get a shut eye. Browse through an extensive collection of hotel and homestay options right here. Check the best prices, read reviews, compare amenities, and much more from over a hundred hotels from Booking. Check out more things to do near Religious Society Of Friends or in Woking by simply clicking on the things to do in Woking page. You can also check the Woking vacation packages for more comprehensive travel plans. While touring Woking, especially in and around the Religious Society Of Friends, if you have more time to spare and want to know the nearby tourist attractions, this page will also help you locate the nearest tourist information centre. Moreover, if you are arriving in a public transport, find out the nearest bus station or the train station right on this page. Worry not, here you will also find the nearest ATMs and even banks. Now, if hunger is calling, there is no way you want to ignore that. This place will assist you find the best of drinks, quick bites, deserts and coffee, cuisines, specialty places at a click of a button. Whether you are looking for specialties like vegan, halal, or kosher near Religious Society Of Friends; or any particular cuisine like Thai, Indian, Chinese, or Italian; or just planning to grab a quick bite at a nearby deli, this page will help you land at the right place. If at any point you find yourself worried that you are overshooting the budget of the trip, simply use the Woking journey itinerary making app to keep a check on your spending. Free Try the best online travel planner to plan your travel itinerary!

Chapter 2 : Society of the Friends of the People - Wikipedia

*An Address to the Society of Friends [Anonymous] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

The humanity, justice, and magnanimity that have guided you in the reform of the most profoundly rooted abuses gives hope to the Society of the Friends of Blacks that you will receive with benevolence its demand in favor of that numerous portion of humankind, so cruelly oppressed for two centuries. This Society, slandered in such cowardly and unjust fashion, only derives its mission from the humanity that induced it to defend the blacks even under the past despotism. Can there be a more respectable title in the eyes of this august Assembly which has so often avenged the rights of man in its decrees? You have declared them, these rights; you have engraved on an immortal monument that all men are born and remain free and equal in rights; you have restored to the French people these rights that despotism had for so long despoiled;. We are not asking you to restore to French blacks those political rights which alone, nevertheless, attest to and maintain the dignity of man; we are not even asking for their liberty. No; slander, bought no doubt with the greed of the shipowners, ascribes that scheme to us and spreads it everywhere; they want to stir up everyone against us, provoke the planters and their numerous creditors, who take alarm even at gradual emancipation. They want to alarm all the French, to whom they depict the prosperity of the colonies as inseparable from the slave trade and the perpetuity of slavery. No, never has such an idea entered into our minds; we have said it, printed it since the beginning of our Society, and we repeat it in order to reduce to nothing this grounds of argument, blindly adopted by all the coastal cities, the grounds on which rest almost all their addresses [to the National Assembly]. The immediate emancipation of the blacks would not only be a fatal operation for the colonies; it would even be a deadly gift for the blacks, in the state of abjection and incompetence to which cupidity has reduced them. It would be to abandon to themselves and without assistance children in the cradle or mutilated and impotent beings. It is therefore not yet time to demand that liberty; we ask only that one cease butchering thousands of blacks regularly every year in order to take hundreds of captives; we ask that henceforth cease the prostitution, the profaning of the French name, used to authorize these thefts, these atrocious murders; we demand in a word the abolition of the slave trade. In regard to the colonists, we will demonstrate to you that if they need to recruit blacks in Africa to sustain the population of the colonies at the same level, it is because they wear out the blacks with work, whippings, and starvation; that, if they treated them with kindness and as good fathers of families, these blacks would multiply and that this population, always growing, would increase cultivation and prosperity. Have no doubt, the time when this commerce will be abolished, even in England, is not far off. It is condemned there in public opinion, even in the opinion of the ministers. If some motive might on the contrary push them [the blacks] to insurrection, might it not be the indifference of the National Assembly about their lot? Might it not be the insistence on weighing them down with chains, when one consecrates everywhere this eternal axiom: So then therefore there would only be fetters and gallows for the blacks while good fortune glimmers only for the whites? Have no doubt, our happy revolution must re-electrify the blacks whom vengeance and resentment have electrified for so long, and it is not with punishments that the effect of this upheaval will be repressed. From one insurrection badly pacified will twenty others be born, of which one alone can ruin the colonists forever. It is worthy of the first free Assembly of France to consecrate the principle of philanthropy which makes of humankind only one single family, to declare that it is horrified by this annual carnage which takes place on the coasts of Africa, that it has the intention of abolishing it one day, of mitigating the slavery that is the result, of looking for and preparing, from this moment, the means.

Chapter 3 : Quakers in Alabama | Encyclopedia of Alabama

*Society of Friends, also called Friends Church, byname Quakers, Christian group that arose in midth-century England, dedicated to living in accordance with the " Inward Light," or direct inward apprehension of God, without creeds, clergy, or other ecclesiastical forms.*

Who are Friends Quakers? Quakers believe that God speaks to the heart and mind of every person. Equality is centrally important to Friends, who strive to address "that of God" in each person. Quaker worship and decision-making are both shaped by a common search for the Truth as revealed by the prompting of the Spirit. In practical terms, one result is that Quaker organizations make many of their decisions by a process of gradually discerning, as a community, what is the best decision for the entire group -- in other words, by building consensus. Another result of the Quaker belief in equality is that many Friends are active in social justice concerns, sharing the conviction that each of us is called to work for peace and understanding, treat all persons with respect regardless of differences, and discern the active presence of the Spirit at work in the world among us. Some Quaker meetings worship in silence, with attenders providing "vocal ministry" as they are led by the Spirit. Others have pastors, and follow a programmed tradition similar to many Protestant Christian denominations. In either case, Friends believe that each person is called to be a minister to others.

Local Quaker History From pioneer days to the present, the Richmond and Wayne County, Indiana area has been an important national and international center for Quaker activities and institutions. Most of the early settlers in the area were Friends, who began arriving in the early s, drawn west by the prospect of inexpensive, fertile farmland and the opportunity to escape the slave-owning culture of the South. Prior to and during the Civil War, local Quakers expressed their opposition to slavery in various ways, with many becoming actively involved in the Underground Railroad that helped escaped slaves travel to freedom. Differences over how to express opposition to slavery, over theology, and over how to respond to revival movements sweeping the Midwest in the s challenged the unity of Friends and led to some organizational divisions still reflected in the diversity of Quaker worship practices today. In , an important conference was held in Richmond: Quakers from North America and England gathered to create a statement of faith and practice as a basis for unity. The document they created, "The Richmond Declaration," is still in use today by many Friends groups. Later conferences led to the creation in of a national and international association of Quakers which is known today as Friends United Meeting FUM. Quaker Hill was also the site of a national meeting of Friends in when it was decided to create the Friends Committee on National Legislation FCNL , the first registered religious lobbying organization in Washington, DC and a continuing focal point for many Quakers striving to bring Friends testimonies including peace, equality, justice, and concern for community to bear on national legislation. Friends today are still making history in Richmond and Wayne County through their centers of worship and social outreach, their educational institutions, and their individual and collective participation in community life. Was an important stop on the Underground Railroad. Now operated as a State Historic Site. Friends Collection â€” Lilly Library, Earlham College Mon-Thur , , ; Fri , ; Sat-Sun ; reduced hours during summer and college breaks Contains books, documents, art and artifacts related to Friends history, and an extensive genealogical collection. Schools National Road West, Richmond Nationally ranked liberal arts college deeply rooted in Quaker testimonies including simplicity, peace, justice, respect for persons, community building, and equality. Serves as an intersection for Friends and students of other traditions who desire high quality theological education and ministry preparation within a formal context. Community talks openly about peace, fairness, racial harmony, cultural understanding and social outreach. Places of Worship Quakers in Richmond and Wayne County use a variety of worship styles reflecting both historical practices and contemporary Christianity. Visitors are always welcome. Some congregations worship out of silence with members and attenders speaking as they are led by the Spirit, while others, known as "programmed Friends," choose to worship with hymns, scripture readings, a prepared message from a pastor, and other elements familiar to many contemporary Christians. Many worship services combine elements of both traditions. First Friends Meeting 9: Sunday School Child-centered meeting with a day care center and youth program opportunities.

Center for Spirituality offers a wide range of adult experiences in learning and spiritual growth.

Chapter 4 : Friends General Conference | Together we nurture the spiritual vitality of Friends

*An address to the Society of Friends Item Preview remove-circle Share or Embed This Item. EMBED EMBED (for calendrierdelascience.com hosted blogs and calendrierdelascience.com item.*

Society of the Friends of Blacks, "Address to the National Assembly in Favor of the Abolition of the Slave Trade" 5 February The humanity, justice, and magnanimity that have guided you in the reform of the most profoundly rooted abuses gives hope to the Society of the Friends of Blacks that you will receive with benevolence its demand in favor of that numerous portion of humankind, so cruelly oppressed for two centuries. This Society, slandered in such cowardly and unjust fashion, only derives its mission from the humanity that induced it to defend the blacks even under the past despotism. Can there be a more respectable title in the eyes of this august Assembly which has so often avenged the rights of man in its decrees? You have declared them, these rights; you have engraved on an immortal monument that all men are born and remain free and equal in rights; you have restored to the French people these rights that despotism had for so long despoiled;. We are not asking you to restore to French blacks those political rights which alone, nevertheless, attest to and maintain the dignity of man; we are not even asking for their liberty. No; slander, bought no doubt with the greed of the shipowners, ascribes that scheme to us and spreads it everywhere; they want to stir up everyone against us, provoke the planters and their numerous creditors, who take alarm even at gradual emancipation. They want to alarm all the French, to whom they depict the prosperity of the colonies as inseparable from the slave trade and the perpetuity of slavery. No, never has such an idea entered into our minds; we have said it, printed it since the beginning of our Society, and we repeat it in order to reduce to nothing this grounds of argument, blindly adopted by all the coastal cities, the grounds on which rest almost all their addresses [to the National Assembly]. The immediate emancipation of the blacks would not only be a fatal operation for the colonies; it would even be a deadly gift for the blacks, in the state of abjection and incompetence to which cupidity has reduced them. It would be to abandon to themselves and without assistance children in the cradle or mutilated and impotent beings. It is therefore not yet time to demand that liberty; we ask only that one cease butchering thousands of blacks regularly every year in order to take hundreds of captives; we ask that henceforth cease the prostitution, the profaning of the French name, used to authorize these thefts, these atrocious murders; we demand in a word the abolition of the slave trade. In regard to the colonists, we will demonstrate to you that if they need to recruit blacks in Africa to sustain the population of the colonies at the same level, it is because they wear out the blacks with work, whippings, and starvation; that, if they treated them with kindness and as good fathers of families, these blacks would multiply and that this population, always growing, would increase cultivation and prosperity. Have no doubt, the time when this commerce will be abolished, even in England, is not far off. It is condemned there in public opinion, even in the opinion of the ministers. If some motive might on the contrary push them [the blacks] to insurrection, might it not be the indifference of the National Assembly about their lot? Might it not be the insistence on weighing them down with chains, when one consecrates everywhere this eternal axiom: So then therefore there would only be fetters and gallows for the blacks while good fortune glimmers only for the whites? Have no doubt, our happy revolution must re-electrify the blacks whom vengeance and resentment have electrified for so long, and it is not with punishments that the effect of this upheaval will be repressed. From one insurrection badly pacified will twenty others be born, of which one alone can ruin the colonists forever. It is worthy of the first free Assembly of France to consecrate the principle of philanthropy which makes of humankind only one single family, to declare that it is horrified by this annual carnage which takes place on the coasts of Africa, that it has the intention of abolishing it one day, of mitigating the slavery that is the result, of looking for and preparing, from this moment, the means.

Chapter 5 : Society of the Friends of the Blacks - Wikipedia

*Overview. George Fox: An Address Delivered to the Society of Friends contains Spurgeon's address on November 6, to the Society of Friends. George Fox was the founder of the Society of Friends and lived through the English Civil War.*

See Article History Alternative Titles: It did not; but Friends founded one American colony and were dominant for a time in several others, and though their numbers are now comparatively small, they continue to make disproportionate contributions to science, industry, and especially to the Christian effort for social reform. History The rise of Quakerism There were meetings of the kind later associated with the Quakers before there was a group by that name. Small groups of Seekers gathered during the Puritan Revolution against Charles I to wait upon the Lord because they despaired of spiritual help either from the established Anglican Church or the existing Puritan bodies—Presbyterians, Congregationalists, and Baptists—through which most of them had already passed. To these Seekers came a band of preachers, mostly from the north of England, proclaiming the powers of direct contact with God. The cradle of the movement was Swarthmore Swarthmoor Hall in northwestern Lancashire, which after became the centre of an evangelistic campaign by traveling ministers. Within a decade perhaps 20, to 60, had been converted from all social classes except the aristocracy and totally unskilled labourers. Heaviest concentrations were in the north, Bristol, the counties around London, and London itself. Traveling Friends and Cromwellian soldiers brought Quakerism to the new English settlements in Ireland; Wales and especially Scotland were less affected. The Puritan clergy, in England and New England, greeted the rise of Quakerism with the fury that an old left often reserves for a new. Though most Friends had passed through varieties of Puritanism, they carried the emphasis on a direct relationship between the believer and God far beyond what Puritans deemed tolerable. The Restoration of Charles II in was only a change of persecutors for the Quakers, with their former tormentors now sharing some of their sufferings. From the Quaker Act of until the de facto toleration of James II in de jure toleration came in the Toleration Act of , Friends were hounded by penal laws for not swearing oaths, for not going to the services of the Church of England, for going to Quaker meetings, and for refusing tithes. Some 15, suffered under these laws, and almost died in or shortly after being in prison, but they continued to grow in numbers until the turn of the century. At the same time Quakers were converting and peopling America. The magistrates of Boston savagely persecuted the visitors and in and put four of them to death. Despite this, Quakerism took root in Massachusetts and flourished in Rhode Island, where Friends for a long time were in the majority. Toleration would allow colonists of other faiths to settle freely and perhaps become a majority; consistent pacifism would leave the colony without military defenses against enemies who might have been provoked by the other settlers. Penn, entangled in English affairs, spent little time in Pennsylvania and showed erratic judgment in selecting his non-Quaker deputies, who were almost always at odds with the Quaker-dominated legislature. Penn also went bankrupt through mismanagement; but the Quaker influence in Pennsylvania politics remained paramount until , when legislators who were Friends could no longer find a saving formula allowing them to vote support for military operations against the French and Indians fighting settlers in western Pennsylvania. The age of quietism The achievement of religious toleration in the s coincided with a quietist phase in Quakerism that lasted until the 19th century. Quietism is endemic within Quakerism and emerges whenever trust in the Inward Light is stressed to the exclusion of everything else. It suits a time when little outward activity is demanded and when the peculiar traditions of a group seem particularly worth emphasizing. In the 18th century Friends had gained most of their political objectives. Their special language and dress, originally justified as a witness for honesty, simplicity, and equality, became password and uniform of a group now 75 to 90 percent composed of second- and third-generation Quakers. Seemingly self-absorbed in other ways, Friends in the age of quietism intensified their social concerns. English Friends were active in the campaign to end the slave trade, and American Friends, urged on by John Woolman and others, voluntarily emancipated all their own slaves between and Meetings, though slow to adopt this concern, pursued it thoroughly; in Rhode Island Stephen Hopkins, who was governor nine times, was disowned because he would not free his one slave. The impact of evangelicalism Cooperation with other

Christians in the antislavery cause gradually led Friends out of their secluded religious life. They also came closer to other Protestants through the evangelical movement originally associated with John and Charles Wesley. Evangelical Friends were concerned with emphasizing the inerrancy and uniqueness of the Bible, the incarnation and atonement of Christ, and other characteristic Protestant doctrines which, although seldom denied outright by Friends, had tended to be subordinated to the quietistic emphasis on the Inward Light. In the early 19th century most leading English Friends were sympathetic to evangelical ideas, although they did not lose their unity with more traditional-minded Friends. In the United States unity proved more difficult. Friends had gone west from Virginia and North Carolina because of difficulties over slavery, but also from Pennsylvania. Leaders of the Philadelphia Yearly Meeting, mostly rich merchants with strong ties to England, were sympathetic to evangelicalism; but many poorer country Friends left the meeting, no longer feeling a unity with the beliefs of the Philadelphia ministers and elders or with the way they exercised their authority. Elias Hicks, whose name was applied to these separatists, placed extreme emphasis on the Inward Light; he wrote that it might be a good thing if God withdrew the Bible, since he could inspire worshipers to write new scriptures that would probably be better than the originals. Since the various American yearly meetings corresponded with one another, the Hicksite separation spread to other yearly meetings that had to decide to which portion of the Philadelphia Yearly Meeting to write. Schism is often a sign of religious vitality, and so it proved then. Whether Hicksite, Wilburite, or Gurneyite, all branches of Quakerism began to show vigour unknown in their days of torpid unity. With more vital preaching, many converts not devoted to the inherited peculiarities of Quaker tradition joined Friends; to them it seemed more important to assure a saving ministry than to preserve the traditional mode of worship. Even in England, where such innovations were not introduced, Friends, under the influence of the evangelical revival, discontinued disownment for irregular marriages and curtailed the powers of elders and overseers, which had been a profoundly conservative force. The 20th century Friends were divided into three groups. The Hicksite yearly meetings, which formed the Friends General Conference in 1827, remained the most open to modern thought. During the century these divisions have been much softened. Theological distinctions have receded in importance, and the habit of cooperation in such agencies as the American Friends Service Committee has drawn Friends together. The 20th century has also seen the extension of Quakerism to Africa and continental Europe. Quaker relief work in World War I and its aftermath produced new yearly meetings in Germany, the Netherlands, France, Sweden, and Switzerland, but numbers remain small. The influence of Quakers' Quaker customs and the exclusion of Friends from many professions in England concentrated their secular achievements. Plainness meant that painting, music, and the theatre were proscribed. Friends also pioneered in inventions, developing the puddling process for iron and the safety match and promoting the first English railroad line. Disdaining formal education and a clerical intelligentsia, Friends, not surprisingly, often failed theologically that is, could not solve some of the intellectual problems of their faith. To these was added in a few years an explicit renunciation of participation in war; within the next century bankruptcy, marriage out of meeting, smuggling, and dealing in or owning slaves also became practices for which an unrepentant Friend would be disowned. But not all social concerns were corporate in this sense or were enforced by sanctions. From the time of the American Revolution Quakers have been active in ministering to refugees and victims of famine so much so that the entire Society of Friends is sometimes taken for a philanthropic organization; yet this work, recognized in by the award of the Nobel Peace Prize to the American Friends Service Committee and the British Friends Service Council, has mobilized many non-Quakers and thus exemplifies the interaction between the Quaker conscience and the wider world. Yet the Society of Friends is grounded in the experience of God, out of which philanthropic activities may flow. There have always been Friends whose concerns went well beyond what meetings were willing to adopt. Most Friends were not abolitionists before the American Civil War; they probably did not approve of the Underground Railroad nor share the early feminist views of Lucretia Mott and Susan B. Most of the early suffragist leaders in America were Quakers. The two American presidents of Quaker background were both Republicans: Herbert Hoover and Richard M. Often the issue has been the relationship between private witness and public policy. It thus informs conscience and redirects reason. The experience of hearkening to this inner Guide is mystical, but corporate and practical. Meetings to

worship God and await his word always open to anyone who wishes to come are essential to Quaker faith and practice. Although the inward Seed can work in a solitary person, Friends do not meditate like monks, isolated in their cells. It is in the pregnant silence of the meeting of true waiters and worshipers that the Spirit speaks. Sometimes the meeting is too dull or worldly for any message to be heard, and sometimes there are altogether silent meetings. Although these are spiritually beneficial to the participants, ideally someone has reached a new understanding that demands to be proclaimed. Such concerns typically are laid before a meeting and thoroughly considered; there must be a consensus for any corporate action. But slow as such action sometimes is, Friends have taken the lead in opposing slavery, brutality in prisons and insane asylums, oppression of women, militarism, and war. Polity Insofar as George Fox was the founder of Quakerism, he was so chiefly because of the system of meetings for church business that he established in the years immediately after , which essentially stands today. Generally, in the United States each congregation has a monthly meeting; in England and in some parts of the United States several meetings for worship combine in monthly meeting. Several monthly meetings form quarterly meetings, which are combined in yearly meetings. This array is less hierarchical than it sounds. Any Friends can attend any meeting, which tries to remain open to the concerns or the service they can perform much in the spirit of a meeting for worship. Though Friends have no ordination, they have always given a special place to Recorded Ministers or Public Friends. Pastoral meetings maintain their Recorded Ministers, who also do much of the work of seeing to the relief of the poor, care of properties, and discipline of erring members. Ministers have usually had their own meetings together, and in most yearly meetings executive responsibility had been taken by a meeting like the Meeting for Sufferings in London these are also called Representative meetings or committees or Permanent boards. London Meeting for Sufferings in the 17th century served as a political pressure group , lobbying Parliament for relief from persecution, coordinating legal strategy, and using the press for public appeals; in the 19th century they broadened their concerns to respond to sufferings everywhere. Quakerism and world Christianity The cause of schisms in the pastâ€”the tension between entire reliance on the Inward Light and the profession of orthodox Christian doctrinesâ€”remains unresolved. As it has divided Friends among themselves, it has also tended to separate them from other Christians. The London Yearly Meeting in declined to join the World Council of Churches out of uneasiness with its creedal basis, though some U. Looked at in the context of Christendom as a whole, Friends offer a distinctive opportunity for spontaneity of worship, fellowship in mysticism, and proving mystical insight in labour for a suffering world. Many alienated from institutional Christianity have found this combination attractive; they may well feel more comfortable identifying themselves as Friends than as Protestants or even as Christians. This may make it more difficult for Quakerism to be subsumed into a reunited Christian church; but the faith of most Friends has always been that of Schweitzer in The Quest of the Historical Jesus:

**Chapter 6 : An Address of the Representatives of the Religious Society of Friends**

*An address to the Society of Friends. by Association of Friends for promoting the abolition of slavery, and improving the condition of the free people of color. [from.*

Quakers, also known as the Society of Friends, have been a presence in Alabama since the s. Prior to Emancipation, Quakers in Alabama worked against the slave system by buying more expensive cotton from non-slave sources. More recently, Friends communities in Alabama, most of which occur in the northern part of the state, have been active in opposing the death penalty, promoting education, and helping the poor. Quakers in Alabama still gather for regular weekly worship. They also gather to conduct business in "monthly meetings" that represent local areas and "yearly meetings" that encompass entire regions. The Religious Society of Friends, popularly known as Quakers and among themselves as Friends, began as a movement in England in , under the leadership of George Fox. The society was established soon after the end of the English Civil War in , with the goals of religious reform and holiness. Quakers live by four main "Testimonies: There are various threads of the Quaker tradition, including Conservative Friends who hold "unprogrammed" mostly silent meetings in Christian-centered groups, and Liberal Friends who come from various religious backgrounds and who also worship in unprogrammed meetings. Evangelical Friends not currently represented in Alabama hold "pastoral" meetings with sermons and music. In the United States, historically, the main Quaker presence in the South was in the Carolinas and Georgia, where they were active in the Underground Railroad. Between and , however, almost all Quakers in South Carolina and Georgia left to settle the slave-free territories in the Midwest. Few mentions of Quakers exist in Alabama prior to the s. The first significant Quaker activity in Alabama occurred on December 15, , during a series of antislavery meetings with U. Frame, former Methodists who had joined the Friends in so that Esther could become a minister, made significant contributions to Quaker work in Alabama. They began by visiting Theodocia and William Wooton an Orthodox Quaker minister from Terre Haute, Indiana in Lawrence County , where the Wootons had recently purchased a dilapidated antebellum academy. The Wootons worked there in the community of Mountain Home, establishing an industrial school, an evangelistic center, and a college. The Frames arrived in Mountain Home on August 24, , and held their first southern revival meeting on the following Sunday at the "Big Spring. They did so and then returned to Indiana to help strengthen the support for this and other Appalachian missions. As before, crowds streamed in to see the Quakers, whose meeting happened to coincide with a congressional campaign in this Democratic area. The political climate had an effect upon at least one meeting, when one inspired attendee was said to have declared that even a Republican could be saved there. The Frames travelled to Florence , where they met with another Southern Methodist congregation, as well as an African American gathering that included Baptists and Methodists. The Frames travelled to the South annually for several years, holding revivals with throngs of people arriving on foot or by oxen, in Gadsden , Attalla , Springville , Athens , Elkmont , and Moulton , as well as in various Tennessee towns. These meetings were commonly held with Methodist or Southern Methodist congregations, upon invitation by their pastors. The Frames returned to Alabama on October 20, , at the invitation of Rev. Preaching twice a day until November 13, they drew crowds so large that some had to listen at the windows and as many as were turned away at each service, according to the Birmingham Age-Herald. The Fairhope Friends Meeting, a long-thriving Conservative meeting, was formed in in association with the Stillwater Monthly Meeting, of the Ohio Yearly Meeting, and was authorized as a monthly meeting in In , four young male Friends and conscientious objectors were imprisoned until for refusing to register for the draft. After the end of their parole, about half of the Fairhope Monthly Meeting emigrated to Costa Rica beginning on November 4, Costa Rica was an attractive destination because it had dissolved its army in The Friends settled upon 3, acres of mountain cloud forest, which they and a few other settlers 44 in all named Monteverde Green Mountain in The following year they formally separated from the Fairhope Monthly Meeting and founded the independent Monteverde Monthly Meeting. Monteverde remains active and cooperates with the Ohio Yearly Meeting. Additional Quaker meetings in Alabama began during the second half of the twentieth century. Quaker

communities in Birmingham, Huntsville , and Auburn continue to gather in monthly meetings affiliated with the Southern Appalachian Yearly Meeting and Association and the Friends General Conference, and in Royal near Blountsville. A small worship group associated with the Birmingham Friends Meeting has met since This congregation has helped survivors of Hurricane Katrina via direct aid and interviewed them for the Listening Project which conducts interviews to promote nonviolent social change in partnership with the National Conference for Community and Justice and Greater Birmingham Ministries. The Birmingham Friends Meeting also actively opposes the death penalty by hanging a mourning banner on execution days, works with Alabama Arise in advocating for low-income people, and annually contributes the amount of its property tax exemption to the Avondale Parent Teacher Association. Friends in Royal have met since the early s and are members of the Common Ground Community, an alternative farming village in Blount County. In , Washington Quaker Workcamps now Quaker Workcamps International coordinated international interfaith volunteer teams to help rebuild four African American churches in Boligee , Greene County , which were burned in a series of arsons. Historically, Quaker gatherings and projects in the Deep South have not been well known beyond the localities involved, except among Friends meetings in other states that have supported the work. This has been a radical approach to society, particularly during times of slavery, discrimination, war, and excess. Additional Resources Forster, William. *Memoirs of William Forster*. *Reminiscences of Nathan T. Frame and Esther G. Southern Quakers and Slavery*.

Chapter 7 : Quakers in Britain | Quakers in Britain

*An address to the members of the religious Society of Friends: on the duty of declining the use of the products of slave labour.*

Country-party Ideology[ edit ] During the 18th century, civic humanism became an important political consideration in England. Civic humanism stresses the importance of abandoning personal gain for the common good. It called for a political balance in order to prevent corruption. In England, civic humanism gave rise to the Country Party , which advocated for a less corrupt government that would work for the good of the people and not for the attainment of wealth. The idea of country-party ideology and civic humanism led to the formation of many reformist movements called for parliamentary reform in order to more accurately reflect the will of the people. Although the French revolution brought about extreme unrest in France, similar ideas were being discussed in Great Britain. The British radicals believed in the idea of the universal rights of man life, liberty, and property and democracy. Conservatives wanted to maintain the monarchy and Parliament the way it was. In , Thomas Paine published Rights of Man , which stated that the French Revolution was bringing good change to the political system of France. He also declared that the people of Great Britain should rebel to establish democracy and universal rights for all men in Britain. This paper fueled the radical ideology in Great Britain at the time. It also increased the tension between radicals and conservatives, leading to political uncertainty in Britain. Some of the largest cities were completely unrepresented and more than half of the rotten boroughs were so small as to attract widespread vote buying. Members paid dues of two and a half guineas per year, unless they joined with the intent to start a similar organization elsewhere, in which case they paid only one. The group met on the first Saturday of each month. They also wanted more equal representation in the House of Commons, and they wanted to shorten the maximum interval allowed by law between any two successive elections of members of the House of Commons. In , Sir Philip Francis stated in a meeting that the society should support extending the right to vote in elections of the House of Commons to any male adult who was not a convicted criminal or "lunatic". The Society feared being potentially linked to radical political movements like those in France or to radical English groups like the London Corresponding Society and the Society for Constitutional Information. As a result, this address denied any association with the political reforms happening in France. They felt that the French reformists were trying to create a new type of government, while the Society was trying to make the current English government the way it was supposed to be. They also stated that their methods were reasonable and moderate in comparison. While the French had lost hope in the government and resorted to violence as a means of bringing change, the Society was focused more on moderate reform through intellectual communication. This pointed out the unfair manner in which Parliament representatives were chosen and conducted business, and it called for change of these issues. They found that members of parliament were chosen by a minuscule portion of the population, meaning they were not truly representatives for the entire people of England. The number of members were also not assigned to counties in a way that represented the population of England. They found that the right to vote was also limited to a small population, property owning men of a certain income who met religious and other requirements. The Society felt some restrictions should be lifted, allowing the voting population to be more reflective of the actual population. Similarly, they thought that the elections were held in a manner that inconvenienced many people, making it hard for some to vote. Voters often had to travel a great distance to be able to vote, which further dwindles the number of people voting. Also, although candidates theoretically only needed pounds a year to qualify, the operation was set up in such a way to prevent anyone who did not own thousands of pounds from being a candidate. They also found that although Parliament was supposed to last no longer than three years, Parliament itself decided that in , they could hold their seats for seven. The society felt that this duration should return to three, as laid down by law. The Society wanted all of these grievances to spark reform in the way Parliament was elected and operated. Charles James Fox was not a member, and it is argued 1 that the society excluded him to separate themselves from the Whig party, with their only goal being the elimination of corrupt election practices. The Friends of the People caused divisions inside the Whigs.

Four Whig MPs resigned from the Whig group in parliament. They saw reformists and radicals as having the potential to completely overturn the government and destroy the nation. As a result, William Pitt, the British Prime Minister at the time, wanted to destroy reform in England to avoid an uprising like the French revolution. Instead of using violence to combat reform, he used legislation. He suspended the Habeas Corpus Act in 1792. In 1793, he passed the Seditious Meetings Act and the Treason Act; combined, these prevented any meetings that were "seditious and unlawful" and required that a magistrate was notified if a meeting were to occur that included 50 or more people. The Newspaper Publication Act required that all printing presses be registered in order to prevent the publication of material that criticized the government. This was discovered because of the infiltration of conservative spies in the societies, which led to the arrests of the leaders. And so, the government created the Aliens Act of 1793, which regulated the number of immigrants who could move into Britain. Disbandment[ edit ] Although the Society was still advocating for Parliamentary reform in 1793 after the arrests of leaders of similar societies, they disbanded sometime after that as a result of the Acts. In fact, they were so scared to be associated with the radical movements of the time that they rarely said anything specific at all. Instead of calling for drastic reform, they focused on listing grievances. As a result, their intentions seemed ambiguous. It removed representation from 56 rotten boroughs and lowered representation in areas with lower population from 2 to 1. It also created 67 new boroughs so areas with larger populations had representation in Parliament. It also allowed a wider range of men to vote by loosening the property and tax qualifications to the right to vote. It soon had imitators in towns and villages throughout Scotland. The membership generally did not include general labourers, agricultural workers, colliers, spinners, foundrymen, masons and the like. The government feared such wider support and outbreaks of rioting in many places in the summer and autumn of 1793 were officially attributed to "an almost universal spirit of reform and opposition to the established government and legal administrators which has wonderfully diffused through the manufacturing towns", but most of the riots were due to other grievances such as an unpopular turnpike, the Corn laws and the Enclosures. Radical demonstrations were evident, not just in the larger towns such as Perth and Dundee but also in smaller towns such as Auchtermuchty, at each of which a "Tree of Liberty" was erected [11] and there were cries of "Liberty and Equality", but the Friends of the People unhesitatingly condemned these disturbances and threatened to expel from their membership anyone joining the rioters. Between December and October held three "general conventions" of the Societies, the last being open to English delegates. Each convention and its aftermath increasingly frightened the upper middle classes away from the reform movement. The third "general convention" in October was held in Edinburgh and called a British Convention, with delegates from some of the English corresponding societies attending. The convention issued a manifesto demanding universal male suffrage with annual elections and expressing their support for the principles of the French Revolution. The Case of the Society of the Friends of the People. Journal of British Studies, Oxford University Press, Retrieved from [6] 30 November

Chapter 8 : Welcome | Quaker Information Center

*The Society of the Friends of Blacks rested their case for the abolition of the slave trade on the Declaration of the Rights of Man and Citizen and the belief that political rights should be granted to religious minorities. Their denunciation of the slave trade resembles in its details the account.*

History[ edit ] The economy of France was dependent upon revenues from the colonies , which were slave societies based largely on production of sugar from cane plantations. The French economy thrived due to the lucrative triangle trade. Demand for sugar was high in Europe. Conditions on the sugar plantations on the islands of Saint-Domingue, Guadeloupe and Martinique, in the Caribbean, were so harsh that slave mortality was very high. This required steady importing of new slaves from Africa. Southern Louisiana had numerous sugar plantations. Figures indicate that slave-trade activity alone during the years leading up to the French Revolution resulted in some profit percentages exceeding percent. In , for example, the outfitter Chaurands realized a profit of percent through the use of a single ship, the Brune. In , one outfitter reached per cent profit on his voyages. So enthused was Brissot that shortly thereafter he founded an abolitionist society in Paris. Its objectives were to suppress the slave trade and, at a later date, to attain equal rights for free persons of color. This was a class, generally in the French colonies, of persons of mixed French and African ancestry, generally born to French colonial fathers and mothers of African descent some of whom were also of mixed-race. The French-born or French Creoles extended them some rights, although not full equality to those of "pure" French descent. The Amis advocated freedom in the French colonies , arguing that the ideas of the Revolution should extend to the colonies. The Amis des Noirs pushed for the abolition of slavery, although Clarkson recommended they reduce their demands to ending the Atlantic slave trade which Great Britain and the United States did in Abolitionist literature[ edit ] Brissot decided at the outset that he would publish written works to influence the public and politicians. The Society did make attempts to convey its message to those living outside Paris. For instance, in , the society gained assistance from its Jacobin friends: The political activities of the Friends of the Blacks included addresses to the National Assembly, for instance, speeches promoting the abolition of the slave trade were made in February and April Although Necker acknowledged that slavery was inhumane, he would not sanction emancipation in French colonies unless the practice of slavery and the slave trade were halted simultaneously in every country. He believed that this was needed to maintain the existing economic balance among nations. In , the royal government had requested petitions of grievances from all parts of the country. The colonial deputies persuaded the National Assembly to close discussion of the matter. When Mirabeau, a member of the Society, advanced to the rostrum to protest, he was drowned out by cries of the opposition. Its resolution of the problem leaned heavily in favour of the colonists, and its membership generally had little sympathy for conditions of slaves. The members of the committee included colonial landowners who were usually slaveholders , other slave owners, lawyers and merchants, and all were advocates of French commercial interests. It stressed that it did not wish to interfere in the commercial interests of the colonies: Since revenue from the colonies was collected mainly from the sale of slaves and crops, the Committee was investigating the economic ramifications should this source of income cease to exist. The club had its main headquarters in Paris, with chapters located in the provinces. Mirabeau stated that when he attempted to sway the deputies in favour of abolition, every official he spoke to had already been approached by a member of the Massiac club. They claimed the Amis des Noirs should be viewed as counter-revolutionaries, and pro-British. Even in , Thomas Clarkson commented upon the poor attendance at the meetings. The Society required presidents to serve only three months; they shared responsibility, but the short tenure hindered continuity of effort within the organization. This body would not only represent the Society and make the rules, but would also hold exclusive voting rights in the election of the officials. Elitist membership policies[ edit ] Analysis of the membership list of the Society reveals a predominance of elite individuals. Although they possessed great influence, they had most of their power in Paris. There was a lack of popular participation, which reflected the structure of government and society. The members [were] drawn from the French social elite There were different fee scales: Brissot, shortly after founding the Society, wrote

to Quaker James Philips, an original member of the English abolitionist society. Brissot stated his intention for the Amis des Noirs to translate and publish English anti-slavery works for distribution to the French public. Britain and France had historically been antagonistic towards each other for decades. Influences from England were seen as "dealing with the enemy. The perception that it was a vehicle for English infiltration into French matters overshadowed its intentions. Outcome[ edit ] The Society was rendered inactive by the outbreak of the Haitian Revolution , begun as a slave rebellion , as well as by the major crisis of the First French Republic with the start of the French Revolutionary Wars. The public safety committee was charged with regularly reporting on measures taken to ensure implementation of this Decree].

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*The Society of the Friends of the Blacks (Soci  t   des amis des Noirs or Amis des noirs) was a group of French men and women, mostly white, who were abolitionists. They opposed slavery, which was institutionalized in the French colonies of the Caribbean and North America, and the African slave trade.*