

**Chapter 1 : "WASH THE ETHIOP WHITE" (Charles Wesley, ) | Confluent Thoughts**

*Washing the Ethiopian (or at some periods the Blackamoor) White is one of Aesop's Fables and is numbered in the Perry Index. Contemporary 6th century BC accounts of the fable only appear in greek.*

In what a condition is the world at present! How does darkness, intellectual darkness, ignorance, with vice and misery attendant upon it, cover the face of the earth! From the accurate inquiry made with indefatigable pains by our ingenious countryman, Mr. Brerewood; who travelled himself over a great part of the known world, in order to form the more exact judgment supposing the world to be divided into thirty parts, nineteen of them are professed Heathens, altogether as ignorant of Christ, as if he had never come into the world: Six of the remaining parts are professed Mahometans: So that only five in thirty are so much as nominally Christians! And let it be remembered, that since this computation was made, many new nations have been discovered; numberless islands, particularly in the South Sea, large and well inhabited: By Heathens of the basest sort; many of them inferior to the beasts of the field. Whether they eat men or no, which indeed I cannot find any sufficient ground to believe they certainly kill all that fall into their hands. They are, therefore, more savage than lions; who kill no more creatures than are necessary to satisfy their present hunger. See the real dignity of human nature! Here it appears in its genuine purity, not polluted either by those "general corrupters, kings," or by the least tincture of religion! What will Abbe Raynal that determined enemy to monarchy and revelation say to this? A little, and but a little, above the Heathens in religion, are the Mahometans. But how far and wide has this miserable delusion spread over the face of the earth! Insomuch that the Mahometans are considerably more in number as six to five than Christians. And by all the accounts which have any pretence to authenticity, these are also, in general, as utter strangers to all true religion as their four-footed brethren; as void of mercy as lions and tigers; as much given up to brutal lusts as bulls or goats. So that they are in truth a disgrace to human nature, and a plague to all that are under their iron yoke. It is true, a celebrated writer Lady Mary Wortley Montague gives a very different character of them. With the finest flow of words, in the most elegant language, she labours to wash the Aethiop white. She represents them as many degrees above the Christians; as some of the most amiable people in the world; as possessed of all the social virtues; as some of the most accomplished of men. But I can in no wise receive her report: I cannot rely upon her authority. Notwithstanding, therefore, all that such a witness does or can say in their favour, I believe the Turks in general are little, if at all, better than the generality of the Heathens. And little, if at all, better than the Turks, are the Christians in the Turkish dominions; even the best of them; those that live in the Morea, or are scattered up and down in Asia. The more numerous bodies of Georgian, Circassian, Mengrelian Christians, are a proverb of reproach to the Turks themselves; not only for their deplorable ignorance, but for their total, stupid, barbarous irreligion. From the most authentic accounts we can obtain of the Southern Christians, those in Abyssinia, and of the Northern Churches, under the jurisdiction of the Patriarch of Moscow, we have reason to fear they are much in the same condition, both with regard to knowledge and religion, as those in Turkey. Or if those in Abyssinia are more civilized, and have a larger share of knowledge, yet they do not appear to have any more religion than either the Mahometans or Pagans. The Western Churches seem to have the pre-eminence over all these in many respects. They have abundantly more knowledge: They have more scriptural and more rational modes of worship. Yet two thirds of them are still involved in the corruptions of the Church of Rome; and most of these are entirely unacquainted with either the theory or practice of religion. And as to those who are called Protestants, or Reformed, what acquaintance with it have they? Put Papists and Protestants, French and English together, the bulk of one and of the other nation; and what manner of Christians are they? Are they "holy as He that hath called them is holy? Such is the present state of mankind in all parts of the world! But how astonishing is this, if there is a God in heaven, and if his eyes are over all the earth! Can he despise the work of his own hand? Surely this is one of the greatest mysteries under heaven! How is it possible to reconcile this with either the wisdom or goodness of God? And what can give ease to a thoughtful mind under so melancholy a prospect? What but the consideration, that things will not always be so; that another scene will soon be opened? God will be jealous of his honour: He will arise and maintain his

own cause. He will judge the prince of this world, and spoil him of his usurped dominion. He will give his Son "the Heathen for his inheritance, and the uttermost parts of the earth for his possession. How can these things be? Only suppose the Almighty to act irresistibly, and the thing is done; yea, with just the same ease as when "God said, Let there be light; and there was light. His inmost nature would be changed. He would no longer be a moral agent, any more than the sun or the wind; as he would no longer be endued with liberty, -- a power of choosing, or self-determination: Consequently, he would no longer be capable of virtue or vice, of reward or punishment. But setting aside this clumsy way of cutting the knot which we are not able to untie, how can all men be made holy and happy, while they continue men? While they still enjoy both the understanding, the affections, and the liberty which are essential to a moral agent? There seems to be a plain, simple way of removing this difficulty, without entangling ourselves in any subtle, metaphysical disquisitions. As God is One, so the work of God is uniform in all ages. May we not then conceive how he will work on the souls of men in times to come, by considering how he does work now, and how he has wrought in times past? Take one instance of this, and such an instance as you cannot easily be deceived in. You know how God wrought in your own soul, when he first enabled you to say, "The life I now live, I live by faith in the Son of God, who loved me, and gave himself for me. He did not destroy any of your affections; rather they were more vigorous than before. Least of all did he take away your liberty; your power of choosing good or evil: He did not force you; but, being assisted by his grace, you, like Mary, chose the better part. Just so has he assisted five in one house to make that happy choice; fifty or five hundred in one city; and many thousands in a nation; -- without depriving any of them of that liberty which is essential to a moral agent. And with regard even to these exempt cases; although God does work irresistibly for the time, yet I do not believe there is any human soul in which God works irresistibly at all times. Nay, I am fully persuaded there is not. I am persuaded, there are no men living that have not many times "resisted the Holy Ghost," and made void "the counsel of God against themselves. So true is that well-known saying of St. Austin, one of the noblest he ever uttered Qui fecit nos sine nobis, non salvabit nos sine nobis: Let us observe what God has done already. Between fifty and sixty years ago, God raised up a few young men, in the University of Oxford, to testify those grand truths, which were then little attended to: These great truths they declared on all occasions, in private and in public; having no design but to promote the glory of God, and no desire but to save souls from death. From Oxford, where it first appeared, the little leaven spread wider and wider. More and more saw the truth as it is in Jesus, and received it in the love thereof. More and more found "redemption through the blood of Jesus, even the forgiveness of sins. It afterwards spread to every part of the land, and a little one became a thousand. So that, although at first this "grain of mustard-seed" was "the least of all the seeds;" yet, in a few years, it grew into a "large tree, and put forth great branches. And this frequently continued, with shorter or longer intervals, for several weeks or months. And this difference in his usual manner of working was observable not only in Great Britain and Ireland, but in every part of America, from South to North, wherever the word of God came with power. Is it not then highly probable, that God will carry on his work in the same manner as he has begun? That he will carry it on, I cannot doubt; however Luther may affirm, that a revival of religion never lasts above a generation, -- that is, thirty years; whereas the present revival has already continued above fifty or however prophets of evil may say, "All will be at an end when the first instruments are removed. I trust, this is only the beginning of a far greater work; the dawn of "the latter day glory. And is it not probable, I say, that he will carry it on in the same manner as he has begun? At the first breaking out of this work in this or that place, there may be a shower, a torrent of grace; and so at some other particular seasons, which "the Father has reserved in his own power: May it not spread, first, through the remaining provinces; then, through the isles of North America; and, at the same time, from England to Holland, where there is already a blessed work in Utrecht, Haerlem, and many other cities? Probably it will spread from these to the Protestants in France, to those in Germany, and those in Switzerland; then to Sweden, Denmark, Russia, and all the other Protestant nations in Europe. May we not suppose that the same leaven of pure and undefiled religion, of experimental knowledge and love of God, of inward and outward holiness, will afterwards spread to the Roman Catholics in Great Britain, Ireland, Holland; in Germany, France, Switzerland; and in all other countries where Romanists and Protestants live intermixed and familiarly converse with each other? Will it not then be easy for the

wisdom of God to make a way for religion, in the life and power thereof, into those countries that are merely Popish; as Italy, Spain, Portugal? And may it not be gradually diffused from thence to all that name the name of Christ, in the various provinces of Turkey, in Abyssinia, yea, and in the remotest parts, not only of Europe, but of Asia, Africa, and America? And in every nation under heaven, we may reasonably believe, God will observe the same order which he hath done from the beginning of Christianity. Before the end, even the rich shall enter into the kingdom of God. Together with them will enter in the great, the noble, the honourable; yea, the rulers, the princes, the kings of the earth. Last of all, the wise and learned, the men of genius, the philosophers, will be convinced that they are fools; will be "converted, and become as little children," and "enter into the kingdom of God. Then shall be fully accomplished to the house of Israel, the spiritual Israel, of whatever people or nation, that gracious promise, "I will put my laws in their minds, and write them in their hearts: And I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: For they shall all know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. Great grace will be upon them all;" and they will be "all of one heart and of one soul. Neither will there be any among them that want: For as many as are possessed of lands or houses will sell them; and distribution will be made to every man, according as he has need.

Chapter 2 : Aethiopia - Wikipedia

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By permission of the Folger Library. By permission of the Shakespeare Institute, University of Birmingham. It seems appropriate, then, to explain a little of my personal history to the prospective reader, for I am sure that it has helped to shape this book. It is probably clear from the text that I write from the perspective of a white American female. I grew up in the s in an aura of middle-class white privilege, and the biggest crises of my adolescence were occasioned by differences with my southern mother over a few superficial social contacts with students of color in my church youth group and in my high school. My early convictions about racial inequality were intense, but to this day I cannot be certain whether they emanated from a genuine sense of injustice, adolescent rebellion against parental authority, or both. Whatever their origin, the convictions remain, as do the problems of racism in the society in which I live and work. My efforts to understand those problems lurk behind much of my published work. In the cultural history of Caliban I wrote with Alden T. Discrimination based on gender, language, class, or sexual preference is also unjust, but my experiences as an American have made me particularly aware of racial discrimination based largely on shades of skin pigmentation. The blackâ€™white color divide is the underlying context of this book. An extended discussion of the origins of English racism is beyond the purview of this book. My emphasis instead is on performance, on what audiences saw when they attended stage plays that featured black Moors. This study is but one piece in the puzzle as to how early sixteenth-century inchoate notions about black Africans developed into rigid conceptions of racial difference and a global system of racial slavery by the late seventeenth century. At the same time, the theatre was a crucial reflection of this process. The performances of plays that have come down to us in theatrical scripts circulated in a visual medium quite different from other written texts such as sermons and pamphlets, but they were nevertheless extremely influential. As my concluding chapter attests, I recognize that the dynamics of blackface performance remain highly controversial. Yet I believe that we must not be afraid to examine the theatrical impersonations that helped to shape English racial views and the ramifications of white actors wearing blackface. I hope all would agree that in our discussion of race there is room for men and women who seek the goal of equal opportunity and share a vision of a color-blind future to differ on their interpretation of the past. I offer them as a contribution to what I hope will be a continuing dialogue. Stephen Greenblatt, et al. New York, and are cited by act, scene, and line numbers within the text. Quotations from the Bible are from the Geneva Bible: A Facsimile of the Edition Madison: University of Wisconsin Press, Acknowledgments No book is written in a vacuum, and one incurs many debts along the way. In I was the lucky recipient of a Mellon Fellowship to the Folger Shakespeare Library, which enabled me to start this project. Without that precious time to read and think, this book would never have been born. As the project progressed, my ideas were tested by perceptive and critical audiences who graciously listened to my preliminary findings and shared their responses. In addition, my thinking has been shaped by many ideas gleaned from conversations over tea and coffee with friends at the Folger, at my academic home of Clark University, and, perhaps most importantly, over the dinner table with Alden Vaughan. The biggest debt is to those who have actually read portions of the manuscript. Linda McJannet and Fern Johnson provided perceptive readings of the first three chapters; James Bulman and John Ford read an entire draft and provided valuable criticism. Alden Vaughan critiqued early and late versions, a labor of love for which I will always be grateful. Outside readers from Cambridge University Press were also helpful, as were suggestions from my editor, Sarah Stanton. I am sure the final product is infinitely better as a result, and I feel incredibly fortunate to have good friends including a husband who are careful readers and astute critics. My work on this project was expedited in countless ways by the support I received from Clark University. I am especially grateful to Andrea and Peter Klein, whose belief in Clark and its mission led to the endowment of the Klein Distinguished Professorship, which it was my privilege to hold from to I am also grateful to my colleague

## DOWNLOAD PDF TO WASH AN AETHIOP WHITE

Gino DiIorio of the Theatre Arts Department, whose enthusiasm for Shakespeare-acted-out has been inspirational. In the final stages of my work, I began the quest for appropriate illustrative material. Specific acknowledgments are included in the list of illustrations, but I would like to pay particular thanks to Luke Dennis of the Harvard Theatre Collection as well as to the Photography Department at the Folger Library.

### Chapter 3 : Project MUSE - Essaying Shakespeare

*Add tags for "To wash an Aethiop white: British ideas about Black African educability, ". Be the first.*

### Chapter 4 : Washing the Ethiopian white - Wikipedia

*And wash the Ethiop white. What in the world is wrong with the Ethiop being black? Well, I guess this stems from the idea that dark is evil and light is good, even the Bible uses that analogy.*

### Chapter 5 : Performing Blackness on English Stages, "â€“

*To wash an Ethiop white" is an ancient proverb used to express impossibility and bootless labor. Scholars speculate that it originated with Aesop, where the image of scrubbing an Ethiopian is used to demonstrate the power and permanence of nature.*

### Chapter 6 : Results for Charles-H-Lyons | Book Depository

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### Chapter 7 : O for a Thousand Tongues to Sing | FBC Radio

*Ancient Aethiopia (Greek: Ἰθίοπις Aithiopia) first appears as a geographical term in classical documents in reference to the upper Nile region, as well as all certain areas south of the Sahara desert and south of the Atlantic Ocean.*

### Chapter 8 : O For A Thousand - GNU Tube

*Buy To Wash an Aethiop White: British Ideas about Black African Educability, (Studies in International Education) by Charles H. Lyons () by Charles H. Lyons (ISBN:) from Amazon's Book Store.*

### Chapter 9 : Collection of Sacred Hymns, , Page 89

*African Reactions to Missionary Education by Edward H. Berman; To Wash an Aethiop White: British Ideas about Black African Educability by Charles H. Lyons African Reactions to Missionary Education by Edward H. Berman; To Wash an Aethiop White: British Ideas about Black African Educability by Charles H. Lyons (pp. ).*