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**A GOSPEL OF
PRACTICAL
GOODNESS:
ALTRUISM
AND
ADVOCACY**

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A Gospel of Practical Goodness: Altruism and Advocacy

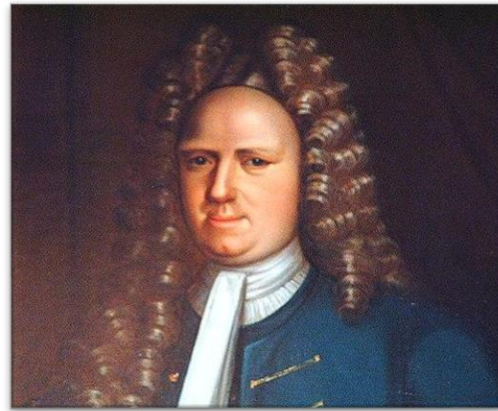
The arrival of the Society of Friends (the Quakers) and of the United Society of Believers (the Shakers) during the initial development of the United States is thoroughly documented in a number of primary sources included in the Accessible Archives collections. Their influence on American thinking is seen in such reform efforts as the abolition of slavery, temperance, universal suffrage, and pacifism. In an 1856 story appearing in William Lloyd Garrison's newspaper, ***The Liberator***, the following attitude was attributed to these progressive societies:

"...we preach a gospel of practical goodness. But the question returns, What goodness? what practical Christianity? Practical measures are based on speculative ideas; there can be no union as to practice where there is not first a union as to Principle." [1]

Initial Presence in Colonial America

The arrival of the Society of Friends in the colonies is told in a history of Rhode Island:

“The first Quakers to land on American soil were two women,— Mary Fisher and Ann Austin,—who, coming from England by way of Barbados, landed in the town of Boston, July 11, 1656, to the great consternation of the Puritan town. George Bishop told the General Court in 1660, “Two poor women arriving in your harbor, so shook ye, to the everlasting shame of you, and of your established peace and



William Coddington welcomed Quakers to Rhode Island. Wikimedia.

order, as if a formidable army had invaded your borders.” Mary Fisher was then about twenty-two years old, unmarried, possessed of uncommon “intellectual faculties” and of “gravity of deportment.” Ann Austin was the mother of five children. Both had been disciples of George Fox and preachers of Quaker beliefs since 1652. On their arrival in the ship Swallow, Governor Endicott, the arch persecutor of “heretics” was not in town and Deputy Governor Richard Bellingham, equal to the occasion, ordered the women to be kept on the ship while search was made for books containing “corrupt heretical and blasphemous doctrines.

One hundred such books were found, seized and burned in the market place by the town hangman. Thus, did literary Boston treat the first shipment of Quaker literature that came into its harbor. The two women, owners of the books, were brought to land, put in jail, “stripped stark naked” and searched for “tokens” of witchcraft on their bodies. A fine of five pounds was laid upon anyone who should speak with them. One Nicholas Upsall, of Dorchester, Massachusetts, offered to pay the fine and later was fined twenty pounds for speaking against the law and of reproaching the magistrates in their treatment of the Quakers. After an imprisonment of five weeks, the master of the Swallow was obliged to return the two women to Barbados, at his own

expense, and the Boston jailer had to content himself with the bedding and Bibles for his fees.”

Massachusetts was not friendly towards these newcomers, seeing them as disruptive heretics.

However, the proud account continues, a second group of six Quakers landed at Newport in Rhode Island where the welcome was far different.

“Judge and later Governor William Coddington, Nicholas Easton, John Coggeshall, and Walter Clarke, son of Gov. Jeremiah Clarke did extend the warm hand to Holden and his companions, accepted the Quaker doctrine as soon as they heard it and at once became pillars in the first Quaker meeting in America. Worthy and lasting honors belong to the Pilgrim founders at Plymouth for laying strong and deep the foundations of the democratic American state, but look around you, and state if you can where the spirit of soul freedom and the spirit of democracy ever met in more perfect union, than at Newport in the Colony of Rhode Island, August 3, 1657.” [2].

The related sect of the Shakers, known more formally as the United Society of Believers in Christ's Second Appearing, reached the shores of North America decades later. News coverage in 1905 of a peace conference to be hosted by the Shakers offers a quick summary of their origin and arrival.

“Ann Lee and her little band of adherents first settled at Niskayuna, a small town near Albany N. Y. Between the years 1775 and 1778, under the zealous leadership and earnest preaching of Mother Lee, a large number of converts were gained to the cause, and other Shaker communities were established in New York, Massachusetts, Maine, New Hampshire, and Connecticut. The mother church, so-called, was located at Mount Lebanon, Columbia County, New York, and this place still remains as the largest settlement and the chief center of Shakerism in this country.” [3]

As noted, the Shaker community expanded their presence across multiple states in those early years; they too experienced some of the discriminatory attitudes



Engraving purports to be of Shaker founder Mother Ann Lee. Wikimedia.

from other settlers as had the Quakers. In one account from New Hampshire, two towns (Weare and Henniker) had very differing responses to the presence of the Shakers.

“The people of Weare liked the Shakers well enough, for they were good citizens, and they would have been glad to have them remain on Rattlesnake Hill. But the people of Henniker were intolerant; they refused to sell the land to them on Noyes Hill, branded them with opprobrious epithets, dogged their footsteps and put a watch over them. Sept. 21st a town-meeting was held in Henniker, to consider their case. It was “voted To do something relative To those People Called Shakering Quakers “to choose a Community to take care of them”; “that any person not being Town Resident Shall have no Residence in this Town of the Denomination of Shakering Quakers”; that “we will not have any Dealings with them” and “that they shall not stroll about the Town without giving an account to the Conimity if Called on Tue.”*

This was boycotting them with a vengeance, as it is called in modern parlance.



William Penn sought to establish a unique degree of religious tolerance in the colony of Pennsylvania. Wikimedia.

The action of the town had the desired effect. The Shaker families in Henniker, soon after, moved to the society in Enfield.” [4]

The influence of both groups quickly expanded. The Quakers were fortunate in the tolerance introduced by William Penn's Great Law in the colony of Pennsylvania and, most particularly, in the city Philadelphia. A History of Philadelphia notes:

“...all persons who are strangers and foreigners that do now inhabit this province and counties aforesaid shall be held and reputed freemen of the province and counties aforesaid, in as ample and full manner as any person residing therein.” The only proviso to this naturalization

was that the alien should promise allegiance to the king of England and obedience to the Proprietary and his government. This bill, and, in fact, all the bills introduced in the Assembly, came down from the

Governor. Penn's "Great Law" was also passed. Penn had before formulated a "Frame of Government" and later a code of "Laws Agreed Upon in England" to govern his new province. Later a revision of these, somewhat altered in detail and considerably improved in literary form, was prepared to serve as the organic law of the province. It contains sixty-nine sections...

This "Great Law" is liberal in its terms, in comparison with the law and practice in other countries or colonies of that period, as far as the franchise is concerned, and in the matter of religious freedom is especially so. The right to vote or hold office is restricted to those who profess and declare that they believe in Jesus Christ to be the Son of God and Savior of the world. This excluded not only atheists and absolute non-Christians, but also those who, acknowledging the ethical teachings, denied the deity of Jesus, as Arians or Socinians. But, as far as the freedom of worship is concerned, the Penn code had no equal..." [5]

There were occasions when the Quakers sought to hold themselves exempt from government requirements. In 1736, they petitioned the Virginia House of Burgesses that they be exempt from paying certain parish levies on top of existing taxes paid to the King

"We pay all Taxes for Support of Government; we transgress no Laws of Trade; we keep back no Part of the Revenue due to the Crown; the Public are not charged, in the least, with our Poor; and endeavor to follow Peace with all Men.

To conclude, we are not numerous, which makes it the less difficult for You to grant us such Ease as we pray for: And are far from thinking, that such an Indulgence would increase the Number of real Quakers ; and for hypocritical Pretenders, we shall hold ourselves under Obligation, to detect them; so as the Government shall not be imposed on, nor Your Favor any ways abused: And further be pleased to know, it is for Tender conscience Sake, and not willfully or obstinately, we have hitherto suffered, having sustained more than Treble Damages, for our Conscientious Refusal: And by the Assistance of Divine Grace, preserved from Prejudice, against those who have been most active against us..." [6]

Like the Quakers, the Shaker lifestyle set them apart from the norm although their influence was diffused somewhat differently in new territories of the United States. The Shaker approach was one of missionary settlers.

"In about 1805 an organization in New York sent out two elders, who went through Ohio and Kentucky, and making several converts, formed a colony of families and settled in the northwest part of Busseron Township, where they were soon followed by the two female elders necessary to make the organization complete. The main body of the land was entered by William Davis, Adam Galagher and Nathan Pegg, as trustees for the Shakers, in July, 1813. At first they retained separate families and were not united as is their custom. In 1811 they moved back to Ohio, where they remained till quiet from the effects of the war of 1812 had been restored in Indiana, when they returned, and were prosperous for some time." [7]



Map of Great Lakes and Western Territories, 1805 (Kentucky, Virginia, Ohio, etc.) Cary's New Universal Atlas,

That same account goes on to provide greater detail about the practices observed in these productive Shaker communities.

"On Busseron Creek they built a sawmill and a gristmill, both propelled by waterpower. They manufactured various kinds of lumber, a great deal of walnut and cedar, and also made cedar cooper-ware. They had carding and fulling machines, and made all their own clothing, as well as boots and shoes, for which they tanned the leather. They had a cocoonery, and manufactured silk to some extent. Cattle and sheep were raised extensively and successfully. Their town, West Union, consisted of several buildings, used for various industries, for residences and for worship. The building used for worship is still standing. It is a frame structure, about 48×50 feet, two stories, and also has an attic, which is floored, and was apparently used for some special purpose.

The ground floor is all in one room, used for worship, or dancing, as that is their mode of worship. Entirely around the room extends a seat of walnut plank. The second story was used by the elders—two males and two females. This story is reached by two flights of stairs and is divided into nine rooms. The lower story had no heating accommodations; the second story was warmed by four “fire-places.” The whole building, as well as all their other buildings for residences, etc., was finished with walnut, and is an example of remarkably skilled mechanism. The foundation is of hewed sandstone, three feet high. The most remarkable of the other buildings was the brick residence, which has been torn down, and from the material Mr. J. H. E. Sprinkle has built a residence. It was 40×50 feet. In the first story was a hall, which extended through the building from east to west, and contained two flights of stairs by which the second story was reached, and six rooms for sleeping apartments. The first story was arranged so that by folding partitions one-half of the hall and two of the largest rooms could be thrown into one room, used for evening prayer-meetings. On the first floor were accommodations for twenty-four persons to sleep. The second floor was divided into compartments similar to the first and furnished sleeping room for twenty-eight persons. Above the second story were two rooms, which accommodated eight persons, making in all a residence for sixty persons. The kitchen was in a separate building. The idea that this building contained dungeons as places of punishment is erroneous, as their only mode of punishment is by “putting out of unions,” or excluding from full privileges, till full confession should be effected. The other buildings were mainly of hewed logs.

The Shakers held their property in common. Industry and economy were their particular characteristics. Their spiritual, moral and temporal affairs were presided over by male and female elders...They were a peaceable and law-abiding people, and were very punctual, which is shown by their rule which compelled those tardy at evening prayer-meetings to enter through the deacons' rooms, which was considered a punishment for tardiness.” **[8]**

The missionaries in Ohio were successful in winning converts to their way of life. In an account of their impact in Eagle Creek in Brown County, we learn that:

“Rev. John Dunlavy espoused the new faith and was thenceforward a leading light in the Society of United Believers. He wrote “The Manifesto,” which has been regarded by the Shakers as one of the strongest arguments ever published in favor of their doctrines. Within two years, twenty-five or thirty families at Eagle Creek embraced Shakerism. Husbands and wives abandoned the family relation, and consecrated all their property, personal and real, to the sacred



Life of the Diligent Shaker, Once accepted in the region, Shaker presence was generally perceived as being “peaceable and law-abiding.” Shaker Historical Society.

use of the church. Some of the best men in the new settlements, honest, conscientious and benevolent, joined the community under the conviction that they were seeking salvation by renouncing the world and all its temptations. Their sincerity no one can question. The society established several communities in Kentucky and Ohio, all among the subjects of the great revival. Four of the ministers who had been foremost in the revival work became converts, and died in the Shaker faith, having passed in four years from the creed of Calvin to that of Ann Lee. The Shakers never established a village at Eagle Creek, but lived in scattered houses, meeting on Sunday in the open air for worship by singing, dancing and preaching. They were all removed from Brown County about 1809 or 1810. A large proportion of them established themselves at the society called West Union or Buseron, on the Wabash, in Indiana.” [9]

With Economic Stability, Influence Grows

In its first eighty years, the United States grappled with more than issues of expansion and governance. Groups and individuals began to exert what influence they could to comment publicly on accepted practices of

governance and the ways in which individual beliefs might shape those practices.

In an 1840 article entitled “Civil Government - Views of the Quakers,” the editor of **The Liberator** was led to comment that perhaps even such religiously bound groups as the Quakers were willing to accede to the needs of a civil government.:

“If we understand the matter, the religious tenets of the Friends are quite as far from giving them countenance, as the creeds of other denominations. Perhaps few sects have more explicitly and uniformly recognized the divine authority of civil government than the Friends.

On this point, we have just met with an important document...the whole object of which manifestly is, to disavow and discountenance the sentiments of those who deny the divine authority of civil government. It is an able and elaborate document, comprising a scriptural defense of the magistracy, as an ordinance of God, and a collection of the testimonies of Friends to the same effect.”

After briefly stating the peculiar views of war entertained by the Society of Friends, the Representatives of the Yearly Meeting proceed to say:

‘We have ever acknowledged the propriety and necessity of human government in conducting the affairs of men, and have from time to time, since our origin, declared our views in this respect. Nor do we believe that, in this way, our peaceable principles are at all infringed upon.’ [10]

The document put forward by the Society of Friends of New England quoted a variety of sources (the Bible as well as writings of William Penn) in building their case that:

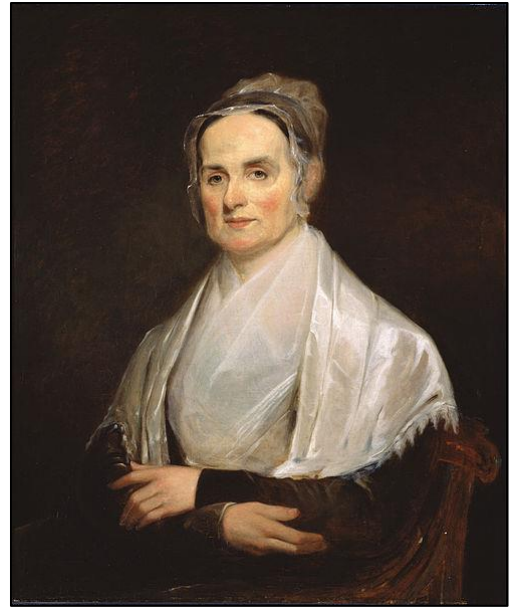
“our forefathers in religious profession, and their successors to the present day, have respected and supported human governments as essential to the peace, the safety and the happiness of communities” and went on to caution those who claimed to adhere to the beliefs of the Society of Friends that they could not use religious beliefs to avoid conformance with the rule of law.” [11]

By 1853, some advocates were expressing their beliefs that certain behaviors and practices, while lawful in the United States, might still be a stain on the national conscience. Quaker activist Lucretia C. Mott traveled the lecture circuit in order to influence thinking about slavery and about women's rights.

An account of one such appearance in Kentucky presented both the woman as well as her thinking:

"...the Announcement was made on Saturday, that this celebrated Anti-Slavery, Woman's Rights advocate would address our citizens. At the appointed hour, men and women of all classes came to hear her. The large Court House in this city was packed to its densest capacity. Her Quaker style of dress was a matter of novelty. Her mild and amiable-looking husband was on the stand beside her. His head and face were noble and striking. When Lucretia came forward to speak, curiosity had been roused to the utmost. She spoke for about an hour and a half, holding an immense audience enchained. She presented views both, startling, and at least, to this community, original. No crying evil of the day escaped exposure and condemnation. Slavery was spoken of freely, as a curse to the master and the slave, and as a stain upon the honor of the Republic.

Her manner of speech was mild, winning and attractive. Her discourse gave strong evidence of the fact that Woman, when she is qualified properly, has a right to be heard in public assemblages...even the strongest proslavery man listened with attention, if not with conviction. This fact vindicates the people of Kentucky from the charge too frequently, made against them, either malignantly to have the characteristics of their 'peculiar institution' discussed, Mrs. Mott, in a mild tone, but in words of unmeasured compass, denounced it as a wrong and outrage upon the rights of humanity.



Lucretia C. Mott, Quaker, abolitionist, women's rights activist, and social reformer. 1841. painting. Wikimedia.

She addressed the people at night again, upon the subject of Women's Rights. As large an audience, attendance there as during the day. She presented, in her eloquent way, many new views of women's duties and rights, her correlative rights. Her appearance among us has elicited much comment, and a strong desire to hear more upon all the topics she discussed." [12]

Mott's advocacy in these areas was noted as well in Susan B. Anthony's *History of Women's Suffrage* as having collaborated with Elizabeth Cade Stanton in organizing the very first women's suffrage convention in 1848.

The communities were also notable for their thinking on peaceful resistance. The newspaper, ***The Colored American***, included in its pages in 1837 an address on non-resistance to offensive aggression.

"There are two sets of professed Christians in this country, which, as sects, are peculiar in their opinions respecting the lawfulness of war, and the right of repelling injury by violence." These are the Quakers and Shakers . They are remarkably pacific. Now we ask, does it appear from experience, that their forbearing spirit brings on them a greater portion of injury and insults, than what is experienced by people of other sects? Is not the reverse of this true in fact? There may indeed be some such instances of gross depravity as a person taking advantage of their pacific character, to do them an injury with the hope of impunity. But in general, it is believed their pacific principles and spirit command the esteem, even of the vicious, and operate as a shield from insult and abuse...

When William Penn took the government of Pennsylvania, he distinctly avowed to the Indians, his forbearing and pacific principles, and his benevolent wishes for uninterrupted peace with them. On these principles the government was administered while it remained in the hands of the Quakers. This was an illustrious example of government on religious principles, worthy of imitation by all the nations of the earth."

[13]

The National Anti-Slavery Standard praised the relatively neutral mindset of Shaker communities in an article from 1841:

“They are not at all influenced in their traffic by envy; they wish for none but what they have, they receive none but what they obtain by the sweat of their brow. They do not absorb themselves in political contests, they have a kind of government of their own, and all attend to it with uncommon attention, not omitting, even the slightest item. They wage no war with their neighbors, they manufacture no arms, neither gun, nor sword; they spend their days in happiness apparently and seek only the good of each other and the good of themselves. They are disposed to do good to the afflicted, relieve the distressed, and comfort the broken hearted. For an example of this, I need only refer you to the time when the village of Hudson was partially destroyed by fire. Then they contributed freely to their wants, sending them flour, cattle hogs and sheep, and all articles of clothing and bedding.” [14]

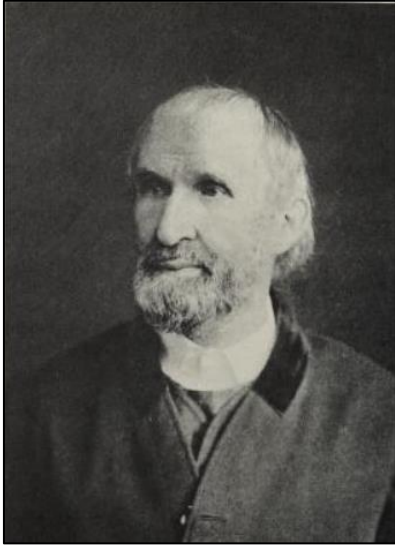
Despite this mindset, in the years just prior to the Civil War, there were occasions of resentment in circumstances where the neutrality of individuals was less evident. In a July issue of **The Liberator** in 1851, Oliver Johnson offered an account of those who sought to eject him from a Quaker meeting when he rose to speak on the topic of abolition. Just four years later, the **National Anti-Slavery Standard** reported on a case where a Shaker acted on behalf of a group of enslaved black men and women in an effort to win their freedom.

“We understand that on account of the connection of James Richards with this suit, considerable excitement has been got up in Logan County not only against him but against the whole Shaker Society there. They are denounced as Abolitionists...Mr. R. assures us that, whether his own conduct in the affair has been right or wrong, his brother Shakers are not responsible for it.

He says there is no sentiment of Abolitionism among the Shakers, that they require their members to have nothing to do with lawsuits, that his appearance as the next friend of the negroes was contrary to the approbation of the elders, and that he has been consequently suspended from his connection with the Society, until the case shall have been decided.” [15]

During the Civil War itself, the **New York Herald** wrote of an 1863 conscription bill before Congress:

“Mr. Thaddeus Stevens tried to get off the Quakers on conscientious scruples; but he failed. The able-bodied Quakers, like the rest of their fellow citizens between twenty and forty-five years of age, if called upon, must pocket their conscientious scruples and go forth to fight, or fork out three hundred dollars each for a substitute. It is nonsense to talk of resistance. The laws must be obeyed. The Quakers and Shakers, we know will not resist.” [16]



Frederick William Evans, American Shaker writer and lecturer. 1888. Library of Congress.

Ultimately, however, Quakers and Shakers would be able to win the right to hold to their beliefs in non-violence and remain conscientious objectors.

Moving more into the Gilded Age of the Nineteenth Century, the mission and educational work of the Shakers continued. **The National Anti-Slavery Standard** reported on a public lecture by Shaker Elder Evans to a Boston audience on some of the behaviors and beliefs of Shakers:

“Upon the point of marriage, generally understood to be prominent among the peculiarities of Shaker doctrine, Elder Evans's remarks were utterly obscure, and thus unsatisfactory. After setting up and knocking

down some men of straw upon this topic, he gravely announced as the Shaker belief, that God designed that the work of human reproduction should be rudimentary, not continuous. As he did not explain the meaning of this expression, the audience were left in the dark in regard to any good reason for the Shakers' disuse of marriage.

The aspect and the speech of Elder Evans show a combination of Yankee shrewdness with the earnestness of the preacher of an unpopular faith. His manner of address is direct and simple, going straight to the point except where the peculiarities of the faith make explanation difficult. A dry humor mingled with his address, and he showed some skill in appealing to the preconceived ideas of the audience, bringing out their applause from time to time. He first commented upon what he supposed the weak points of the popular faith, and evidently thought his point gained when he had shown

these ideas unaccordant with reason; but when he came to the distinctive ideas of his own religious system, it seemed that these were to be received by faith irrespective of reason, just as much as the dogmas, orthodox and heterodox, which he had been controverting.”

[17]

At a later date in London, Elder Evans spoke publicly to a Victorian audience about Shaker attitude towards male and female roles.

“When I look abroad over the nations of Christendom, and see what their social systems have come to—for instance, the condition of London to-day, taking all its population into consideration—I see a great lack; there is something wanting; the people are not all comfortable; they are not all well supplied with food, and Clothing, and houses to live in. Why not? Is there something in the foundation of your government to account for it? Think of it. They are men governments; the woman element is not represented therein. True, you have a Queen; but you all understand that she reigns more as a King than as a woman . Your Parliament, your House of Lords, your House of Commons, contains no females representing the population of the nation. How is this? At least half of your population are females, possessed of the same faculties, the same senses, the same wants, with the other half. Why are they subject to laws that they have had no voice in framing, and to penalties connected with those laws, and to taxation where they have had no sort of representation? I merely refer to these ideas as something that occupies the minds of the simple Shakers occasionally, when they are not attending to their orchards, or fields, or mechanical labors. You will pardon me because I do not belong to the world. But we do believe, as a foundational idea, that Deity itself is dual—a Heavenly Father and a Heavenly Mother reigning over this world of ours, and that, therefore, all true normal government should be based upon the same foundation, recognizing the existence of the two permanent elements in humanity—the male and the female. And I account for war, and the social evil, and many other things that I might name in your social systems and organization, in a great degree because of the want of normal government.” **[18]**

As the Shakers entered into the Twentieth Century, **Frank Leslie's Weekly** noted the reduction that was beginning to be seen in their numbers even as the reporter stressed the peacefulness of the community in Mount Lebanon:

"When the sect was in its prime, early in the nineteenth century, its total number of adherents ran up into the tens of thousands, but it has dwindled away in later years until only a few hundred are left, all told.

Whatever may be thought of the peculiar views of the Shakers in matters of religion, the social order, and the family relation, it will be freely admitted by all familiar with their history and the conduct of their communities that as far as their creed finds expression in actual life it is certainly worthy of all commendation. Like the Quakers, with whom they are often confused, they are the best of citizens and neighbors, models of sobriety, thrift, neatness, orderliness, and industry. Modesty, patience, gentleness in word and mien, and unflinching kindness and generous hospitality are their common characteristics...Approaching over the State road from Pittsfield, the first view that one gets of Lebanon valley is not to be forgotten. The spot seems so secluded from the world, so guarded and rimmed around with hills, so serene and peaceful, so paradisiacal in its beauty, that one can readily understand how it came to be chosen as the chief seat of this retiring and peace-loving sect. And such meadows, such orchards, such gardens and farm lands as are here spread out to view, one must travel far and wide to see. Thrift, order, industry are evident on every hand in the conduct of the family homes as in the tillage of the land. The barns, the granaries, the dairy-houses, the dining-rooms, and dormitories are all alike as far as immaculate cleanliness and orderly arrangement go. Here the simple life, so much preached of late years and as yet so little practiced, is followed as a matter of free choice as well as of religious principle; it is a life that speaks for itself in the soft voices and gentle demeanor of the devoted men and women whose gracious and unassuming hospitality you enjoy. Surely a more happy environment than this for a peace conference it would be difficult to imagine, for the whole atmosphere is one of peace." [19]

As of September 2022, only two living Shaker adherents remain, residing in SabbathDay Lake in Maine. [20]

The Quaker influence continued to be felt in the Twentieth Century although frequently in ways that flew in the face of popular opinion.

Quaker activist, Alice Paul, adopted a far more radical approach in winning the vote for women in the United States than had Lucretia Mott. In 1913, to emphasize the importance of there being a constitutional amendment to ensure the right of women to vote, Paul organized a spectacular parade in competition with the inauguration ceremony for incoming President Woodrow Wilson. Roughly 8,000 to 10,000 women marched. Contemporary photographs of the parade show floats and bands with a closing set of tableaux to be performed in front of Memorial Continental Hall (just two blocks from the White House).



Alice Paul, Quaker and American Suffragist

An editorial page appearing in **Frank Leslie's Weekly** in 1913 characterized Quakers as “never being disturbers of the peace” and pushing for unregulated use of the name of the Quakers in advertising as synonymous with trustworthiness and integrity:

“We like the Quakers ! They are peaceable, law-abiding, self-reliant, independent, modest and successful. They worship God in their own simple way and are perfectly willing that all the rest of the world should follow its leanings. So, it has come to pass that the word Quaker is synonymous with sobriety, trustworthiness and integrity. Is it remarkable that in seeking a designation for meritorious products the word Quaker is sometimes used? And why not? Is it a mark of respect or disrespect? Certainly not the latter. Yet some are found advocating legislation to prevent the use of the word Quaker as a trademark, under any and all circumstances. Haven't we sufficient legislation on our books? Can't we trust the people to discriminate as to the value of products regardless of their trademarks? If we begin by one such law, where shall we end? How many other foolish notions will be thrust upon the

Legislature? Leave our good Quaker friends alone. They are never disturbers of the public peace." [21]



But in the upheaval of World War I, the resentment against pacifist tendencies gave rise to a different set of perceptions as seen in this account of a demonstration in Los Angeles in October of 1917:.

"The police at Pasadena looked on complacently while a mob broke up a meeting of Christian pacifists assembled to pray for peace and to protest, incidentally, against militaristic interpretations of the preachings of Christ.

Incited in part, it is said, by utterances of Billy Sunday to the effect that obstructionists to the war ought to be lynched, the mob treated the constitution as a scrap of paper—without the slightest protest on the part of the police.

The person to suffer most was a Quaker student of theology named Storey, who was carried away from the meeting in an auto by four men. He was taken about five blocks and then left in a dark street. The mob had followed the automobile, and when Storey was thrown out he was set upon and beaten badly, for the crime of being a Quaker .

One man in the crowd drew a pistol and threatened Storey with it, but others, afraid of this logical conclusion to their actions, cried out: "For God's sake don't do that."

The Rev. George Greenfield, pastor of the Congregational Church in Santa Barbara: the Reverend Hardin, the Rev. Robert Whittalsey, and a dozen others were led away from the gathering. They were arrested, although nothing was said at the meeting to justify official action, it is said. The police, without a trial or hearing, turned them over to the mob." [22]

The Quakers continue to thrive, continuing to spread a message of tolerance and service worldwide.

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Accessible Archives Collections Used in Preparing This White Paper

Accessible Archives provides diverse primary source materials reflecting broad views across American history and culture have been assembled into comprehensive databases. The following collections were utilized in composing this white paper.

African American Newspapers Collection

This collection of African American newspapers contains a wealth of information about cultural life and history during the 19th and early 20th century and is rich with first-hand reports of the major events and issues of the day. The collection also provides a great number of early biographies, vital statistics, essays and editorials, poetry and prose, and advertisements all of which embody the African American experience. These newspapers are included: ***The Canadian Observer, The Christian Recorder, Weekly Advocate, The Colored American, Frederick Douglass' Paper, Freedom's Journal, The National Era, The North Star, Provincial Freeman, The Freedmen's Record,*** and ***The Negro Business League Herald.***

America and World War I, American Military Camp Newspapers

Insights from these publications include: what it was like to leave home by both recruits and draftees, the initial excitement of training, the drudgery of camp life, attitudes toward officers and fellow soldiers, the clash of arms, and news about the enemy. Camp personnel, places, and events are described with a richness that brings new credibility and perspective to scholarly research.

American County Histories

Over a million pages of content encompassing all fifty states and the District of Columbia. Research possibilities in local history, women and African American experiences, government, the medical and legal professions, churches, industry, commerce, education, geology, geography, weather, transportation, wars, noted celebrations, health, vital statistics, and more.

Anatomy of Protest in America

This compilation delivers a unique opportunity to investigate through newspaper articles, editorials, and books the people, places, events, organizations, and ideas, so important to Americans that they took action, exercised their rights, and stood up to protest. Part I: Newspapers, 1729-1922. Part II: Books, 1701-1928.

The Civil War Collection, 1855-1869

Coverage in relation to the Civil War is both informative and eclectic. Slavery is an important topic, and countless editorials discuss pre- and post-war attitudes from both sides, as well as troop movements during the war. Newspaper and e-book content is subdivided into these parts: A Newspaper Perspective, The Soldiers' Perspective, The Generals' Perspective, A Midwestern Perspective, Iowa's Perspective, Northeast Regimental Histories, and Abraham Lincoln Library Abolitionist Books.

Frank Leslie's Weekly, 1855-1922

Full run of issues and includes articles on: slavery and abolition; politics, elections, and political parties; the Civil War; industrialization and technology development; business, commerce, and commodities; society and culture; women's rights and suffrage; African American society and

economics; immigration; the world in conflict; labor and radicalism; religion; and featured columns on music, the stage, fashion, fine arts, sports, and literature.

The Liberator, 1831-1865

A weekly abolitionist newspaper, printed and published in Boston by William Lloyd Garrison, it was more religious than political. The newspaper appealed to the moral conscience of its readers, urging them to demand immediate freeing of slaves. It also promoted women's rights, an issue that split the American abolitionist movement. It had prominent and influential readers and authors, including Frederick Douglass and Beriah Green. The Liberator reprinted letters, reports, sermons, and news stories relating to slavery which helped it to become a sort of community bulletin board for the abolitionist movement and the most influential newspaper in the antebellum antislavery crusade.

National Anti-Slavery Standard, 1840-1870

Comprises the full run of issues that were published and featured writings from influential abolitionists fighting for suffrage, equality and most of all, emancipation. It contained essays, debates, personal accounts, speeches, events, reports, and anything else deemed newsworthy in relation to the question of slavery in the United States and other parts of the world.

The Virginia Gazette, 1736-1780

Articles on colonial culture, slavery, commerce and trade, agriculture and plantation life, land disputes, relations with Native Americans, upland migration, indentured servitude, immigration, and includes notices of births, deaths, marriages, estate auctions, and advertisements, including those for runaway slaves. Comprises all three versions of The Virginia Gazette published between 1736 and 1780 in Williamsburg.

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