

1: A History of Quaker Government in Pennsylvania

The Holy Experiment, in Pennsylvania. Between and , William Penn established the colony of Pennsylvania. He sought to put into practice all his Quaker ideals, and he called it his 'Holy Experiment'.

He thought that everything would be possible in the New World, unlike in the England of his time. In , just before he went, he wrote to the settlers already there to say: For you are now fixed at the mercy of no governor that comes to make his fortune great; you shall be governed by laws of your own making and live a free, and if you will, a sober and industrious life. I shall not usurp the right of any This summarises the philosophy underpinning the Holy Experiment. Its key features were: Fair treatment for Native Americans: King Charles II had given Penn the land. He was determined to buy the land from them, at a fair price. He signed a treaty with them at Shackamaxon in This was a complete contrast to other colonies, where there were frequent battles with the Native Americans. A new approach to governance: This remained in place until the War of Independence, in The key features of all these documents were: Pennsylvania would be open to people of all religious persuasions, not only Quakers. At the time, Quakers and many others were still being persecuted in Britain, where the only form of religion allowed was the Church of England. So Pennsylvania was a haven of religious freedom, and many new settlers came. An enlightened penal code; prison was to reform, not only to punish. People in prison were to be taught a trade, so that they could be gainfully employed on release, and they were to be treated humanely. The death penalty was to be confined to murder and treason. In Britain at the time many relatively trivial offences incurred the death penalty and prisons were terrible places. This was a remarkable innovation at a time when most children were illiterate, especially girls. And the education was to be useful, and practical, so that all could find employment. This was characteristic of Quakers in Britain too. Equality did not extend to giving women the vote, but in England only a small proportion of men could vote, namely those owning property. Town planning for healthy living: This approach to design was later emulated all over America. Penn only spent 4 years in Pennsylvania, and not everything he did outlasted him. Thomas Jefferson, third US President, and key author of the Declaration of Independence, called Penn the greatest lawgiver the world has ever seen, and drew on his ideas.

2: Unethical human experimentation in the United States - Wikipedia

A Quaker Experiment in Government History of Quaker Government in Pennsylvania, by Isaac Sharpless Collections Concerning the Early History of the Founders of New Plymouth The First Colonists of New England by Joseph Hunter.

Penn himself was a liberal, but by no means radical, English Whig. He acquired the foundations of a classical education at the Chigwell grammar school in the Essex countryside, where he came under Puritan influences. William entered the University of Oxford, where he rejected Anglicanism and was expelled for his religious Nonconformity. This was the extent of his formal education. In Admiral Penn sent William to Ireland to manage the family estates. There he crossed paths again with Thomas Loe and, after hearing him preach, decided to join the Quakers the Society of Friends, a sect of religious radicals who were reviled by respectable society and subject to official persecution. Quaker leadership and political activism After joining the sect, Penn would eventually be imprisoned four times for publicly stating his beliefs in word and print. He published 42 books and pamphlets in the seven years immediately following his conversion. In his first publication, the pamphlet *Truth Exalted*, he upheld Quaker doctrines while attacking in turn those of the Roman Catholics, the Anglicans, and the Dissenting churches. It was followed by *The Sandy Foundation Shaken*, in which he boldly questioned the Trinity and other Protestant doctrines. In this work he expounded the Quaker-Puritan morality with eloquence, learning, and flashes of humour, condemning the worldliness and luxury of Restoration England and extolling both Puritan conceptions of ascetic self-denial and Quaker ideals of social reform. *No Cross, No Crown* stands alongside the letters of St. Penn was released from the Tower in 1694. It was as a protagonist of religious toleration that Penn would earn his prominent place in English history. On August 14, 1695, the Quaker meetinghouse in Gracechurch Street, London, having been padlocked by the authorities, he preached in the street to several hundred persons. After the meetings, he and William Mead were arrested and imprisoned on a trumped-up charge of inciting a riot. At his trial in the Old Bailey, Penn calmly and skillfully exposed the illegality of the proceedings against him. The jury, under the leadership of Edward Bushell, refused to bring in a verdict of guilty despite threats and abusive treatment. In 1696 Penn married Gulielma Springett, a Quaker by whom he had eight children, four of whom died in infancy. In the 1690s Penn was tirelessly active as a Quaker minister and polemicist, producing no fewer than 40 controversial tracts on religious doctrines and practice. In 1697 he undertook preaching missions to Holland and northern Germany, where the contacts he established would later help him in peopling Pennsylvania with thousands of Dutch and German emigrants. The later years of the decade were also occupied with political activities. In 1698 Penn supported the Parliamentary candidacy of the radical republican Algernon Sidney, going on the hustings twice—first at Guildford and later at Bramber—for his friend. Founding and governorship of Pennsylvania Penn had meanwhile become involved in American colonization as a trustee for Edward Byllynge, one of the two Quaker proprietors of West New Jersey. In that same year, discouraged by the turn of political events in England, where Charles II was ruling without Parliament and prospects for religious freedom seemed dark, Penn sought and received a vast province on the west bank of the Delaware River, which was named Pennsylvania after his father to whom Charles II had owed a large debt canceled by this grant. In Pennsylvania Penn hoped to provide a refuge for Quakers and other persecuted people and to build an ideal Christian commonwealth. Library of Congress, Washington, D. The actual machinery of government outlined in the Frame proved in some respects to be clumsy and unworkable, but Penn wisely included in the Frame an amending clause—the first in any written constitution—so that it could be altered as necessity required. Penn himself sailed in the *Welcome* for Pennsylvania late in 1682, leaving his family behind, and found his experiment already well under way. The city of Philadelphia was already laid out on a grid pattern according to his instructions, and settlers were pouring in to take up the fertile lands lying around it. In a series of treaties based on mutual trust, he established good relations with the Delaware Indians. He also held an unsuccessful conference with Lord Baltimore, the proprietor of the neighbouring province of Maryland, to negotiate a boundary between it and Pennsylvania. When this effort proved unsuccessful, Penn was obliged in return to England to defend his interests against Baltimore. Ferris, Jean Leon Gerome: With the accession of his friend

the duke of York as James II in , Penn found himself in a position of great influence at court, whereby he was able to have hundreds of Quakers, as well as political prisoners such as John Locke , released from prison. He used this period of forced retirement to write more books. Among them were An Essay Towards the Present and Future Peace of Europe , in which he proposed an international organization to prevent wars by arbitrating disputes, and A Brief Account of the Rise and Progress of the People Called Quakers , which was the earliest serious effort to set down the history of the Quaker movement. Penn also drafted the first plan for a future union of the American colonies, a document that presaged the U. In , his first wife having died in , Penn married Hannah Callowhill, by whom he had seven children, five of whom lived to adulthood. Meanwhile, affairs had been going badly in Pennsylvania. For about two years 1794 , while Penn was under suspicion, the government of the colony had been taken from him and given to that of New York. In Penn, his wife, and his secretary, James Logan , returned to the province. He settled many of the outstanding difficulties, though he was compelled to grant the Pennsylvania Assembly preeminence in a revised constitution known as the Charter of Privileges. He also allowed the lower counties to form their own independent government. He confided his Pennsylvania interests to the capable hands of James Logan, who upheld them loyally for the next half century. His eldest son, William, Jr. A paralytic stroke, which seriously impaired his memory and dulled his once-keen intellect, prevented the consummation of these negotiations. Penn lingered on, virtually helpless, until , his wife undertaking to manage his proprietary affairs.

3: Quakers and the Political Process - Penn's Holy Experiment

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By both collective action and individual leadership, Friends have altered the character and concerns of United States politics. This exhibit explores some of those efforts. Government seems to me a part of religion itself, a thing sacred in its institution and ends. And government is free to the people under it, whatever be the frame, where the laws rule and the people are a party to those laws; and more than this is tyranny, oligarchy, or confusion. As governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men than men upon governments. Let men be good, and the government cannot be bad. If it be ill, they will cure it. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it to their turn. All peace is inherent in the people, and all free governments are founded on their authority and instituted for their peace, safety, and happiness. For the advancement of these ends they have at all times, an inalienable and indefeasible right to alter, reform or abolish their government in such a manner as they may think proper. Therefore, Friends and others who pursued a different belief were banned from holding public or private worship, taxed to support the official church and prevented from following many careers, attending universities or holding office. All of the American colonies also had established churches, with the exception of the Quaker colonies of New Jersey, Pennsylvania and Delaware, and of Rhode Island. The last established church in the U. The Massachusetts legislature enacted a law that every Quaker in its jurisdiction should be banished on pain of death. Mary Dyer was hanged in May, , for re-entering that colony, rather than abandon the principles of freedom of speech and conscience. Directly reflecting the 50 years of persecution Friends had suffered in Britain, the Charter included the following: And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof Be it therefore enacted United States Gordon Hirabayashi, a University of Washington senior in , defied the military curfew and exclusion orders that forced Japanese Americans into wartime internment camps. Imogene Russell Barbara and Vern Elfbrandt, junior-high teachers in Tucson, Arizona, refused in to sign "loyalty" oaths. Mary Beth Tinker v. When Penn first arrived in the lands granted to him by King Charles II, he told the Indians that they would be paid fairly for their lands and assured the earlier Swedish and Dutch settlers that they could retain their plots of land without any payment. I propose that which is extraordinary, and leave myself and my successors no power of doing mischief, that the will of one may not hinder the good of a whole country. Our principle is, and our practices have always been, to seek peace All bloody principles and practices, we do utterly deny, with all outward war and strife, and fightings with outward weapons, for any end or under any pretense whatsoever; this is our testimony to the whole world. The Asylum In Friends founded the first private institution in the United States dedicated solely to the care of the mentally ill. Initially called "the Asylum for the Relief of Persons Deprived of the Use of their Reason," Friends Hospital in Philadelphia was a pioneer of humane "moral treatment" of those with "troubled minds. The world would be a sorrier place without the quiet witness-bearing of the Quakers. Their humanitarian service, their practical dedication to the ideal of universal brotherhood, their conviction that love can move mountains stand as a challenge and an inspiration to their fellow men. Even in totalitarian countries Quaker influence has reached through iron resistance to bring minds in slavery and bodies in need a solace and a glimpse of a higher peace. The Quakers have shown us that it is possible to carry into action something which is deeply rooted in the minds of many:

4: The Holy Experiment, in Pennsylvania

A Quaker Experiment in Government History of Quaker Government in Pennsylvania, by Isaac Sharpless The Nineteenth Century A Monthly Review; January-June, by James Knowles Vol.

Principles "The principles upon which the settlers of Pennsylvania sought to base their government were, &€" 1. This hardly needs qualification. For while the governor was non-elective and to some extent thwarted the will of the people, this was probably not the original intention, but rather an unexpected development of proprietary rights as construed by unsympathetic heirs of William Penn. There was no restriction on the free worship of any orderly sect, and originally no religious test for office except a profession of belief in Jesus Christ. It is not unlikely that this limitation was imposed by English authority or from fear of English veto. Perfect justice and fairness in dealing with aborigines and neighbors. The absence of all military and naval provision for attack and defense. They recognized the necessity for force through police and other agencies in internal disturbance. They would never need any force for attack, because they would never be the aggressors. In the matter of defense there were differences of opinion, and the public acts of the Quaker Assembly may be fairly construed as in some instances inconsistent with their principles. But a careful study of the records of the meetings of [Society of] Friends, as well as the public records of the government, will probably convince an unprejudiced person that a belief in the impropriety of an armed force was indeed one of their strongly held convictions. The abolition of Oaths. This did not necessarily introduce any difficult principle of government. It afforded, however, an excellent opportunity for English and provincial enemies to harass those in official life, either by requiring them to take oaths themselves or to administer them to others. All of these principles had been many times expounded, and some of them practiced, before But the collection had not before been tried. It was the legitimate fruit of the religious principles of the Society of Friends, and of the best thought and experience of William Penn. The measure of success they achieved deserves, probably, more recognition than it has received. Had they been independent of English control, the experiment would have been more conclusive. The frame of government was examined and perhaps modified by the Crown, and the Royal power was appealed to not infrequently to threaten forfeiture of charter and abridgment of liberty in cases of disagreement. All laws enacted were subject to English veto. English quarrels with France, reproduced in the New World, strained the pacific principles of the Pennsylvania Quakers repeatedly, and finally broke their control of government. The consent of the governed retained these principles in power for a half century after the sect which embodied them most conspicuously was in a minority, and would have retained them we know not how much longer, could that consent alone have determined the question. It was the power of the English government exercised in response to the demands of the minority in the Province which forced the alternative of sacrifice of power or sacrifice of principle on the part of the popularly-elected Quaker Assembly. William Penn and his friends, after three decades of suffering such as has seldom fallen to the lot of Englishmen to endure, found resting upon them the direct responsibilities of government. Hitherto the State had been to them not a beneficent agency, but a cruel oppressor. Here in Pennsylvania was the chance to make the Divine Law and the human law one. They embraced the opportunity, and the responsibility of success or failure was upon them. They had to prove that their beliefs were not, as their enemies claimed, chimerical and unworkable. The English Crown, by a stroke of the pen, could subvert their liberties, destroy the fruits of their labors, and establish the triumph of that which in their eyes was the error from which they felt they had been delivered. It is not surprising that they went to the verge of consistency, and perhaps at times a little beyond, in order to tide over difficulties which it was hoped were only temporary. They hoped to maintain a consistent policy until they should survive the experimental stage and establish a successful state. But there were sacrifices of principle they could not make, and after seventy-four years of control, they sadly gave up the contest with the knowledge that the battle had been only partly won. No one can appreciate the history of Colonial Pennsylvania who does not understand the spirit, the methods, and the beliefs of the Society of Friends. The failure to grasp these firmly, the dependence upon public records exclusively for the materials of history, has been the cause of serious misjudgments in many otherwise admirable narratives of the times.

5: Holy Experiment - Wikipedia

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That an example may be set up to the nations as Man of Vision, Courage, Action" - N. This was one of the largest land grants given to an individual in the history of the world, and with it came enormous political power. He developed a concept of reciprocal liberty, available to everyone of any gender, race or religion. When he suffered a series of strokes, he gladly appointed his second wife, Hannah Callowhill Penn, acting proprietor in his stead. William Penn - Francis Place Friends Historical Library, Swarthmore College For you are now fixed at the mercy of no governor that comes to make his fortune great; you shall be governed by laws of your own making and live a free, and if you will, a sober and industrious life. I shall not usurp the right of any, or oppress his person. God has furnished me with a better resolution and has given me his grace to keep it. By Philadelphia had become the largest city in the thirteen colonies. His imprisonment for his beliefs inspired him to substitute workhouses for dungeons. While contemporary English law assigned the death penalty for over crimes, Penn limited it only to murder and treason in his colonies. His penal system was designed to reform, not just to punish. He also provided in that "All prisoners shall beailable by sufficient sureties, unless for capital offences, where the proof is evident or the presumption great All prisons shall be free, as to fees, food and lodging. He suggested a similar union of the American colonies as early as , writing proposals which Benjamin Franklin and others incorporated into the U. Constitution a hundred years later. When in St. In the Provincial Council of Pennsylvania defending the liberty of worship granted by William Penn to this colony successfully withstood the demand of the Governor of the Province that this church be outlawed and such liberty be suppressed. Thus was established permanently in our nation the principle of religious freedom which was later embodied into the Constitution of the United States of America. All men have a natural and infeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishment or modes of worship. Now this great God has been pleased to make me concerned in your part of the world; I have great love and regard to [sic] you and desire to win and gain your love and friendship by a kind, just, and peaceable life; and the people I send are of the same mind, and shall in all things behave themselves accordingly

6: Quakers and the Political Process - Overview

It is not at all unlikely that this contribution to the early history of Pennsylvania will show a bias towards the habits of thought and action which have characterized the religion of the ancestors of the writer. If so it is unintentional. The purpose of the book is to include, with other sources.

Tweet This article was written by Zachary Crockett On a winter morning in , Massachusetts resident Fred Boyce turned on his car radio, and was shocked by what he heard. A federal committee had just revealed that 50 years earlier, a group of children at Fernald State School—“an institution for the developmentally disabled”—had been unwittingly fed radioactive cereal by MIT researchers. At the same time, cereals in general were under a bit of nutritional scrutiny: But it was founded on morally dubious principles. At the turn of the 20th century, Walter E. The 2, children at Fernald were not all developmentally challenged. Some were transferred from shelters, or abandoned their by their parents. But they all were ingrained with the same mentality: Subjects were easy to coax into participating, were an ideal control group, and, most importantly, were oblivious to whatever they were being subjected to. When researchers began their Quaker Oats-funded study in , they knew just where to go. They took us places here and there. And we were young kids. They took advantage of us. Rather than mention radioactive exposure or the potential dangers faced by participants, the letter reproduced below harped on the benefits Science Club members would receive: Some months after the iron experiments, Fernald Science Club members were subjected to a series of tests related to calcium intake. This time, 36 youth each received two breakfasts containing milk with a radioactive tracer in calcium. In a third set of experiments , which sought to understand what happens to calcium in the bloodstream, nine Fernald Science Club youth were injected with syringes full of radioactive calcium. Though obtained immorally, the knowledge acquired from this test eventually laid the foundation for much subsequent research in osteoporosis. Upon concluding their tests, MIT ended its association with Fernald. Though researchers never followed up with any of the test subjects, they had plenty of time to share their new knowledge with Quaker Oats, whose "high in iron" claims became a vital component of their advertising campaigns. It would take more than 40 years for the details of the study to be excavated. When that happened, it came with considerable consequences for MIT, Quaker Oats, and everyone else involved. The Past, Revisited In December of , Scott Allen, a journalist at the Boston Globe , unearthed a trove of papers that documented years of ethically dubious studies conducted on Fernald Center youth. What followed was a series of Senate committee hearings on human subjects radiation research. Priceconomics; Data via U. Nuclear Regulatory Commission IIn experiments of this nature, radioactive tracers were, and still are, commonly used to track chemical reactions within the human body. By itself, the use of them at Fernald was not incredibly controversial. The more pressing concern was how the experiments were conducted: Does someone owe me an apology, and perhaps a monetary settlement? In a letter to the New York Times, one reader passionately opined the latter stance: Informed consent was cast aside, a slippery slope was put into place, and we all know that leading down that slope was a barbaric chasm. An earlier version of this story was published on February 26,

7: Pennsylvania's Anarchist Experiment: | Mises Institute

It was the power of the English government exercised in response to the demands of the minority in the Province which forced the alternative of sacrifice of power or sacrifice of principle on the part of the popularly-elected Quaker Assembly.

Surgical experiments[edit] Throughout the s, J. Marion Sims , who is often referred to as "the father of gynecology ", performed surgical experiments on enslaved African women, without anaesthesia. Seeing a research opportunity, he cut open her head, and inserted needle electrodes into her exposed brain matter. When the needle entered the brain substance, she complained of acute pain in the neck. In order to develop more decided reactions, the strength of the current was increased Very soon, the left hand was extended as if in the act of taking hold of some object in front of her; the arm presently was agitated with clonic spasm; her eyes became fixed, with pupils widely dilated; lips were blue, and she frothed at the mouth; her breathing became stertorous; she lost consciousness and was violently convulsed on the left side. The convulsion lasted five minutes, and was succeeded by a coma. She returned to consciousness in twenty minutes from the beginning of the attack, and complained of some weakness and vertigo. Leo Stanley, chief surgeon at the San Quentin Prison , performed a wide variety of experiments on hundreds of prisoners at San Quentin. Many of the experiments involved testicular implants, where Stanley would take the testicles out of executed prisoners and surgically implant them into living prisoners. In other experiments, he attempted to implant the testicles of rams , goats , and boars into living prisoners. Stanley also performed various eugenics experiments, and forced sterilizations on San Quentin prisoners. A review of the medical literature of the late 19th and early 20th centuries found more than 40 reports of experimental infections with gonorrheal culture, including some where gonorrheal organisms were applied to the eyes of sick children. Army doctors in the Philippines infected five prisoners with bubonic plague and induced beriberi in 29 prisoners; four of the test subjects died as a result. He did this without the consent of the patients, and without informing them of what he was doing. All of the subjects became sick and 13 died. In the study, they refer to the children as "material used". Knowles released a study describing how he had deliberately infected two children in an orphanage with *Molluscum contagiosum* "a virus that causes wartlike growths" after an outbreak in the orphanage, in order to study the disease. Hideyo Noguchi of the Rockefeller Institute for Medical Research injected hospital patients some of whom were children with syphilis. He was later sued by the parents of some of the child subjects, who allegedly contracted syphilis as a result of his experiments. In the experiment, impoverished black males who had syphilis were offered "treatment" by the researchers, who did not tell the test subjects that they had syphilis and did not give them treatment for the disease, but rather just studied them to chart the progress of the disease. By , penicillin became available as treatment, but those running the study prevented study participants from receiving treatment elsewhere, lying to them about their true condition, so that they could observe the effects of syphilis on the human body. By the end of the study in , only 74 of the test subjects were alive. The study was not shut down until , when its existence was leaked to the press, forcing the researchers to stop in the face of a public outcry. It may save you much trouble if you publish your paper The Journal is under constant scrutiny by the anti-vivisectionists who would not hesitate to play up the fact that you used for your tests human beings of a state institution. That the tests were wholly justified goes without saying. Black inoculated a twelve-month-old baby with herpes who was "offered as a volunteer". He submitted his research to The Journal of Experimental Medicine which rejected the findings due to the ethically questionable research methods used in the study. The editor of the Journal of Experimental Medicine, Francis Peyton Rous, called the experiment "an abuse of power, an infringement of the rights of an individual, and not excusable because the illness which followed had implications for science. At the Nuremberg trials , Nazi doctors cited the precedent of the malaria experiments as part of their defense. In related studies from to , Dr. Alf Alving, a professor at the University of Chicago Medical School, purposely infected psychiatric patients at the Illinois State Hospital with malaria , so that he could test experimental treatments on them. Approximately people were infected as part of the study including orphan children. The team was led by John Charles Cutler , who later participated in the Tuskegee syphilis experiments. Cutler chose to do the study in

Guatemala because he would not have been permitted to do it in the United States. In when the research was revealed, the US officially apologized to Guatemala for the studies. Navy sprayed large quantities of the bacteria *Serratia marcescens* "considered harmless at this time" over the city of San Francisco during a project called Operation Sea-Spray. Numerous citizens contracted pneumonia-like illnesses, and at least one person died as a result. Joseph Stokes of the University of Pennsylvania deliberately infected female prisoners with viral hepatitis. Southam, a Sloan-Kettering Institute researcher, injected live cancer cells, known as HeLa cells, into prisoners at the Ohio State Penitentiary and cancer patients. Also at Sloan-Kettering, healthy women were injected with live cancer cells without being told. The doctors stated that they knew at the time that it might cause cancer. The San Francisco Chronicle, December 17, 1950, p. 1. It was alleged that the experiment tripled the whooping cough infections in Florida to over one-thousand cases and caused whooping cough deaths in the state to increase from one to 12 over the previous year. This claim has been cited in a number of later sources, although these added no further supporting evidence. Operation Big Itch, in 1950, was designed to test munitions loaded with uninfected fleas *Xenopsylla cheopis*. In May 1950, uninfected mosquitoes *Aedes aegypti* were dropped over parts of the U.S. The mosquito tests were known as Operation Big Buzz. Southam, who in 1951 had done the same to prisoners at the Ohio State Prison, in order to "discover the secret of how healthy bodies fight the invasion of malignant cells". The administration of the hospital attempted to cover the study up, but the New York medical licensing board ultimately placed Southam on probation for one year. Army performed tests which involved spraying several U.S. The personnel were not notified of the tests, and were not given any protective clothing. Chemicals tested on the U.S. Human radiation experiments Researchers in the United States have performed thousands of human radiation experiments to determine the effects of atomic radiation and radioactive contamination on the human body, generally on people who were poor, sick, or powerless. The experiments included a wide array of studies, involving things like feeding radioactive food to mentally disabled children or conscientious objectors, inserting radium rods into the noses of schoolchildren, deliberately releasing radioactive chemicals over U.S. Much information about these programs was classified and kept secret. Three Decades of Radiation Experiments on U.S. It published results in Welsome later wrote a book called The Plutonium Files. Radioactive iodine experiments[edit] In a operation called the "Green Run," the U.S. In one study, researchers gave pregnant women from 0.1 to 3 microcuries. In another study, they gave 25 newborn babies who were under 36 hours old and weighed from 5 to 10 pounds. In the experiment, researchers from Harper Hospital in Detroit orally administered iodine to 65 premature and full-term infants who weighed from 2 to 10 pounds. The children subsequently underwent painful experimentation without adult consent. Many were given spinal taps "for which they received no direct benefit. According to the CBS story, over 1,000 patients died at the clinic. Fidler at the Oak Ridge National Laboratory in Tennessee [66] Between 1945 and 1950, researchers at the University of Rochester injected uranium and uranium in dosages ranging from 6 to 100 milligrams. William Sweet injected eleven terminally ill, comatose and semi-comatose patients with uranium in an experiment to determine, among other things, its viability as a chemotherapy treatment against brain tumors, which all but one of the patients had one being a mis-diagnosis. Sweet, who died in 1950, maintained that consent had been obtained from the patients and next of kin. San Francisco Medical Center in 1948 Joseph Gilbert Hamilton, a Manhattan Project doctor in charge of the human experiments in California [71] had Stevens injected with Pu-239 and Pu-240 without informed consent. Stevens never had cancer; a surgery to remove cancerous cells was highly successful in removing the benign tumor, and he lived for another 20 years with the injected plutonium. Neither Albert Stevens nor any of his relatives were told that he never had cancer; they were led to believe that the experimental "treatment" had worked. His cremated remains were surreptitiously acquired by Argonne National Laboratory Center for Human Radiobiology in 1950 without the consent of surviving relatives. Some of the ashes were transferred to the National Human Radiobiology Tissue Repository at Washington State University, [72] which keeps the remains of people who died having radioisotopes in their body. Three patients at Billings Hospital at the University of Chicago were injected with plutonium. The mixtures contained radioactive iron and the researchers were determining how fast the radioisotope crossed into the placenta. At least three children are known to have died from the experiments, from cancers and leukemia. Fernald State School in Massachusetts, in an experiment sponsored by the U.S. Atomic Energy Commission and the Quaker Oats corporation, 73 mentally disabled

children were fed oatmeal containing radioactive calcium and other radioisotopes, in order to track "how nutrients were digested". The children were not told that they were being fed radioactive chemicals; they were told by hospital staff and researchers that they were joining a "science club". In the experiments, the subjects were exposed to additional burning, experimental antibiotic treatment, and injections of radioactive isotopes. Fernald State School, in , researchers gave mentally disabled children radioactive calcium orally and intravenously. They also injected radioactive chemicals into malnourished babies and then collected cerebrospinal fluid for analysis from their brains and spines. Many were chosen from the Age Center of New England and had volunteered for "research projects on aging". Such tests had dispersed radioactive contamination worldwide, and examination of human bodies could reveal how readily it was taken up and hence how much damage it caused. Of particular interest was strontium in the bones. Infants were the primary focus, as they would have had a full opportunity to absorb the new contaminants. The bones were cremated and the ashes analyzed for radioisotopes. This project was kept secret primarily because it would be a public relations disaster; as a result parents and family were not told what was being done with the body parts of their relatives. Patients were told that they were receiving a "treatment" that might cure their cancer, but the Pentagon was trying to determine the effects of high levels of radiation on the human body. One of the doctors involved in the experiments, Robert Stone, was worried about litigation by the patients. He referred to them only by their initials on the medical reports. He did this so that, in his words, "there will be no means by which the patients can ever connect themselves up with the report", in order to prevent "either adverse publicity or litigation". Eugene Saenger, funded by the Defense Atomic Support Agency, performed whole body radiation experiments on more than 90 poor, black, advanced stage cancer patients with inoperable tumors at the University of Cincinnati Medical Center during the Cincinnati Radiation Experiments. He forged consent forms, and did not inform the patients of the risks of irradiation. Critics have questioned the medical rationale for this study, and contend that the main purpose of the research was to study the acute effects of radiation exposure. Carl Heller, irradiated the testicles of Oregon and Washington prisoners.

8: Principles of Quaker Government in Colonial Pennsylvania

The "Holy Experiment" was an attempt by the Religious Society of Friends, also known as Quakers, to establish a community for themselves and other persecuted religious minorities in what would become the modern state of Pennsylvania.

The land was to be called Pennsylvania. Penn was greatly aided in securing the charter by his friendship with the king and other high officials of the court. The proprietary charter was not quite as absolute as the colonial charters granted earlier in the century. The proprietor could rule only with the advice and consent of an assembly of freemen—a provision quite satisfactory to Penn. The Navigation Acts had to be enforced, and there was an ambiguous provision implying that England could impose taxes in Pennsylvania. As soon as Penn heard news of the charter, he dispatched his cousin William Markham to be deputy governor of Pennsylvania. The latter informed the five hundred or so Swedish and Dutch residents on the west bank of the Delaware of the new charter. In the fall Markham was succeeded by four commissioners, and they were succeeded by Thomas Holme as deputy governor in early 1682. The Frame was amended and streamlined, and became the Second Frame of 1682, also called the Charter of Liberties. The Frame provided, first, for full religious freedom for all theists. No compulsory religion was to be enforced. The Quaker ideal of religious liberty was put into practice. Only Christians, however, were to be eligible for public office; later, at the insistence of the Crown, Catholics were barred from official posts in the colony. The government, as instituted by the Frame, comprised a governor, the proprietor; an elected Council, which performed executive and supreme judicial functions; and an Assembly, elected by the freeholders, Justices of lower courts were appointed by the governor. But while the Assembly, like those in other colonies, had the only power to levy taxes, its powers were more restricted than those of assemblies elsewhere. William Penn himself arrived in America in the fall of 1682 to institute the new colony. The Assembly included representatives not only of three counties of Pennsylvania, but also of the three lower counties of Delaware. William Penn now owned the entire west bank of the Delaware River. The Assembly confirmed the amended Frame of Government, including the declaration of religious liberty, and this code of laws constituted the "Great Law of Pennsylvania. Penn was anxious to promote settlement as rapidly as possible, both for religious a haven to Quakers and for economic income for himself reasons, Penn advertised the virtues of the new colony far and wide throughout Europe. Although he tried to impose quitrents and extracted selling prices for land, he disposed of the land at easy terms. The prices of land were cheap. Fifty acres were granted to each servant at the end of his term of service. Fifty acres also were given for each servant brought into the colony. Land sales were mainly in moderate-sized parcels. Penn soon found that at the rate of one shilling per hundred acres, quitrents were extremely difficult to collect from the settlers. Induced by religious liberty and relatively cheap land, settlers poured into Pennsylvania at a remarkably rapid rate, beginning in 1683. Most of the immigrants were Quakers; in addition to English Quakers came Welsh, Irish, and German Quakers, Penn laid out the capital, destined to become the great city of Philadelphia, and changed the name of the old Swedish settlement of Upland to Chester. The German Quakers, led by Francis Daniel Pastorius, founded Germantown, In addition to Quakers, there came other groups attracted by the promise of full religious liberty: German Lutherans, Catholics, Mennonites, and Huguenots. The growth of Pennsylvania was rapid: There were over 20 dwellings in Philadelphia by the end of 1683. By 1684, there were over 12,000 people in Pennsylvania. In November Penn concluded the first of several treaties of peace and friendship with the Delaware Indians at Shackamaxon, near Philadelphia. The Quaker achievement of maintaining peace with the Indians for well over half a century has been disparaged; some have held that it applied to only the mild Delaware Indians, who were perpetually cowed by the fierce but pro-English Iroquois. But this surely accounts for only part of the story. For the Quakers not only insisted on voluntary purchase of land from the Indians; they also treated the Indians as human beings, as deserving of respect and dignity as anyone else. Hence they deserved to be treated with honesty, friendliness, and evenhanded justice. As a consequence, the Quakers were treated precisely the same way in return. No drop of Quaker blood was ever shed by the Indians. So strong was the mutual trust between the races that Quaker farmers unhesitatingly

left their children in the care of the Indians. Originally, too, the law provided that whenever an Indian was involved in a trial, six whites and six Indians would constitute the jury. Voltaire, rapturous over the Quaker achievement, wittily and perceptively wrote that the Shackamaxon treaty was "the only treaty between Indians and Christians that was never sworn to and that was never broken. More liberally, oaths were not required and the death penalty applied only to the crime of murder. Punishment was considered for purposes of reform. Feudal primogeniture was abolished. To make justice more efficient and informal, the government undertook to appoint three arbitrators in every precinct, to hand down decisions in disputes. The Quakers, however, unsatisfactorily evaded the problem of what to do about a military force. So as not to violate Quaker principle against bearing arms, the Friends refused to serve in the militia, but they still maintained a militia in the province, and non-Quaker officials were appointed in command, But surely if armies are evil, then voting for taxes and for laws in support of the evil is serving that evil and therefore not to be condoned. On the question of free speech for criticizing government, laws were, unfortunately, passed prohibiting the writing or uttering of anything malicious, of anything stirring up dislike of the governor, or of anything tending to subvert the government. The tax burden was extremely light in Pennsylvania. The only tax laws were enacted in ; these placed a small duty on liquor and cider, a general duty on goods, and an export duty on hides and furs. But Governor Penn promptly set aside all taxes for a year to encourage settlers. These men heroically promised to raise pounds for Penn as a gift, if the tax bill were dropped. The tax bill was dropped, but not all the money raised. As might have been predicted, the first political conflict in Pennsylvania came as a protest against the curious provisions of the Frame restricting the Assembly to ratifying bills initiated by the Council. In the spring of , several assemblymen urged that the Assembly be granted the power to initiate legislation. There are indications that the non-Quaker elements in the Assembly were particularly active in criticizing the great powers assumed by the governor and the Council. One of the leaders of the incipient opposition to Penn was the non-Quaker Nicholas More, Speaker of the Assembly in And Anthony Weston, apparently a non-Quaker, was publicly whipped on three successive days for his "presumption and contempt of this government and authority. He soon found his expectations of large proprietary profits from the vast royal grant to be in vain. For the people of the struggling young colony of Pennsylvania extended the principles of liberty far beyond what Penn was willing to allow. The free people of Pennsylvania would not vote for taxes, and simply would not pay the quitrents to Penn as feudal overlord. In late Penn ordered the officials to use force to protect the monopoly of lime production that he had granted himself, in order to prevent others from opening lime quarries. As to quitrents, Penn, to encourage settlement, had granted a moratorium until Penn was especially aggrieved that his agents in Pennsylvania failed to press his levies upon the people with sufficient zeal. Presumably, the free tax-less air of Pennsylvania had contaminated them. As Penn complained in the fall of The Council assumed full executive powers, and, since it was elected rather than appointed, this left Pennsylvania as a virtually self-governing colony. Though Thomas Lloyd, a Welsh Quaker, had by Penn been appointed as president of the Council, the president had virtually no power and could make no decisions on his own. Because the Council met very infrequently, and because no officials had any power to act in the interim, during these intervals Pennsylvania had almost no government at all" and seemed not to suffer from the experience. During the period from late to late , there were no meetings of the Council from the end of October to the end of March ; none from November to March ; and virtually none from May to late The councillors, for one thing, had little to do. And being private citizens rather than bureaucrats, and being unpaid as councillors, they had their own struggling businesses to attend to. There was no inclination under these conditions to dabble in political affairs. The laws had called for a small payment to the councillors, but, typically, it was found to be almost impossible to extract these funds from the populace. If for most of there was no colonywide government in existence, what of the local officials? The answer is no. The lower courts met only a few days a year, and the county officials were, again, private citizens who devoted very little time to upholding the law. No, the reality must be faced that the new, but rather large, colony of Pennsylvania lived for the greater part of four years in a de facto condition of individual anarchism, and seemed none the worse for the experience. Furthermore, the Assembly passed no laws after , as it was involved in a continual wrangle over attempts to increase its powers and to amend, rather than just reject, legislation. But despite the frantic

urgings of William Penn for cooperation with Dyer, Pennsylvanians persisted in their de facto anarchism by blithely and regularly evading the royal navigation laws. William Penn had the strong and distinct impression that his "holy experiment" had slipped away from him, had taken a new and bewildering turn. Penn had launched a colony that he thought would be quietly subject to his dictates and yield him a handsome profit. By providing a prosperous haven of refuge for Quakers, he had expected in turn the rewards of wealth and power. Instead, he found himself without either. Unable to collect revenue from the free and independent-minded Pennsylvanians, he saw the colony slipping gracefully into outright anarchism—into a growing and flourishing land of no taxes and virtually no state. Penn frantically determined to force Pennsylvania back into the familiar mold of the old order. Accordingly, he appointed vice commissioners of state in February "to act in the execution of laws, as if I myself were there present, reserving myself the confirming of what is done, and my peculiar royalties and advantages" Another purpose of the appointments, he added, was "that there may be a more constant residence of the honorary and governing part of the government for the keeping all things in good order. The colonists were evidently content in their anarchism, and shrewdly engaged in nonviolent resistance against the commission. In fact, they scarcely paid any attention to the commission. A year passed before the commission was even mentioned in the minutes of the Council. News about the commission was delayed until the summer of and protests against the plan poured in to Penn. The commissioners, and the protesters too, pretended that they had taken up their posts as a continuing executive. Finally, however, Penn grew suspicious and asked why he had received no communication from the supposedly governing body. Unable to delay matters any longer, the reluctant commissioners of state took office in February , a year after their appointment. Three and one-half years of substantive anarchism were over. The state was back in its heaven; once more all was right with the world. Typically, Penn urged the commissioners to conceal any differences they might have among themselves, so as to deceive and overawe the public:

9: MIT to Pay Victims \$ Million in Fernald Radiation Settlement - The Tech

William Penn (), one of the most famous early Quakers, put his religious beliefs into practice in the American colony he founded, resulting in unrivaled peace and prosperity. After being imprisoned for his Quaker beliefs, Penn realized the Anglican church had too strong a hold in England.

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