

1: AP US History Chapter 3 Flashcards | CourseNotes

The friendly relations between the Quakers and American Indians began when William Penn signed a peace treaty with Tammany, the leader of the Lenni Lenape (Delaware) nation. In , the Quakers established the Friendly Association for Regaining and Preserving Peace with the Indians by Pacific Measures.

Order Assignment This order has already been completed on Studybay On Studybay you can order your academic assignment from one of our professional writers. Hire your writer directly, without overpaying for agencies and affiliates! Check price for your assignment 9 bids submitted. George Washington Plunkitt came from poor family and became the boss of the 15th Assembly District in New York, a main player in Tammany Hall and a millionaire. In frank conversations with a reporter William Riordan Plunkitt revealed the secrets of political success as practiced and refined by him and his fellow colleagues of Tammany Hall. The book reveals not only more information about the U. It monitored nominations and patronage in Manhattan from to Tammany Hall, founded in , as named after Tamanend, a chief of one of the clans that made up the Lenni-Lenape nation in Delaware. Tamanend allegedly signed a peace treaty with the Quaker William Penn. Tammany Hall developed its ceremonies, imitating rituals of the American Indian, and originally was aimed to fight for the interests of average Americans gained against the Federalist Party that was gaining power at the time. In , its support helped Aaron Burr to become the U. After that the society strengthened its influence until it turned into a major political force in New York and the entire state of the same name. However, by the s it became a tool of the Democratic Party elite and was distinguished by unscrupulousness in finances and corruption of its leaders. After a series of scandals and investigations, Mayor Jimmy Walker was forced to resign in , and the newly elected president of his own party, Franklin Delano Roosevelt, was against Tammany Hall. After that Tammany Hall gradually began to lose its influence. Plunkett became rich by so-called honest graft in politics. He was a cynically hones practitioner of what is known today as machine politics. In the speech included in the book Plunkett explains the difference between honest and dishonest graft. Dishonest graft is when a person works only for his or her own interests. Honest graft is when one strives to reach the interests of the party, person, and state. The book by William Riordan Plunkitt of Tammany Hall talks about wise and fascinating figures that played a huge role in the American policy.

2: Quakers - Wikipedia

William Penn signed a peace treaty with Tammany, leader of the Delaware tribe, and other treaties followed between Quakers and Native Americans. This peace endured almost a century, until the Penn's Creek Massacre of [37].

Virtual Tour of Historic Philadelphia Ridge Road " along most of its city course we usually call it Ridge Avenue " is a mart, a popular promenade, and a highway, in part urban, in part suburban and in part rural. It is one of the oldest the "great roads," as they once were known, that led out from Philadelphia into the inland, and it is the only road, or avenue, if we except old city proper. It has long been one of the most important as a "short cut" in our rectangular system of streets, as Moyamensing, Woodland, Lancaster and Germantown also are, and beyond out city it passes into two of our counties through some of the most delightful landscapes in Eastern Pennsylvania. Almost everywhere along it may be traced some landmark or memory of the Native Americans of Tammany or Tedyuscung, of the Welsh Quakers, of the colonists of the Revolution, of the German settlers in not only the eighteenth, but the seventeenth century, and of the thrifty and substantial population which spread through either side of it in what was once the District of Spring Garden and Penn Township. Even a stranger, when passing over it in the city, may easily see that it was not expressly designed for the municipality. Its turns and bends every now and then readily denote its original use as a country road. Its name betokens the high backbone, as it were, of the land which separates the valley of the Schuylkill from the valley of the Wissahickon, and even to this day there are some Philadelphians who keep up the habit of calling it the "Ridge Road. It is a busy rather than a bustling thoroughfare, is well ordered rather than spick and span, and is marked for the most part by a simple, unaffected respectability. I do not know of any highway of its length and type which has a higher average of sobriety and decency in its habits and its habitat, despite a good deal of the floatsam and jetsam of town life that flows through it. In nowise is it a sensational or a showy street, but in most of its atmosphere there is something which suggests an honest one. The Ridge Road or turnpike that ascends from the Wissahickon to the region behind Manayunk, and thence into Roxborough, and on to Manatawna and Barren Hill, and to the Whit Marsh county and over to Norristown, and thence up to the Perkiomen, is pleasant and peaceful in its domestic comfort. Some touch of ancient simplicity or historic quaintness may be noted there time and again. A good American sometimes feels, when going over it and seeing Valley Forge in the distance, as he does when he goes out on the road that leads from Boston to Lexington and Concord. Old Charles Thompson Jones, whose paternal grandfather was the Rev. David Jones, the "fighting Parson" of the Revolution, used to say that no one could live on the Ridge from boyhood without becoming a sound American, because the battle of Germantown and the march to Valley Forge would be sure to become a part of his very being. In recent years Roxborough has largely been taken out of the sort of semi-isolation in which it once existed by reason of the peculiarities of its topography, and although it is in need of more modern transit, it is now comparatively easy of access, and electric service has conquered the former terrors of its steep approaches. It has gradually become much more urban, but it still retains some of the old-fashioned American rural habits that have inherited in not a few of its thrifty homes. In the city the shops and the shoppers, and the double tracks for the trolley cars, and the crowds of big trucks and wagons that go to or from Manayunk or Conshohocken often make Ridge Avenue look too narrow for its business and traffic. If we should ever have a Baron Haussman here to do what was done in Paris, he would make Ridge Avenue a hundred feet wide. Some day it may figure largely, too, in our schemes of transit as well as those processes of reconstruction which are followed by adornment. Directly upon it, that is in the city, churches of importance have always been few, and, for that matter so have important houses of amusement. But for many years in the Twenty-fourth and Columbia Avenue quarter the Philadelphia Base Ball Club provided an abundance of good sport on the grounds which had once been the Doerr horse market, although poor Harry Wright, who had been so famous in Cincinnati and in Boston, labored in vain to repeat here his great achievements as one of the cleanest and manliest sportsmen of his time. Then, too, the simple joys of the catfish and waffle suppers in the little inns and wayside houses near "the Falls" have become almost archaic. Even Laurel Hill and the rest of the cemetery region to which countless funerals along "the Ridge" have

passed for more than two generations, is no longer the area of silent seclusion it once while the advance of population everywhere along the boundary line of the East Park is sometimes suggestive of the value of extending the domain at some points into new territory. Moreover the mill district of the Dobsons and the rest of the captains of industry is no longer so cheerless as it used to be. One may now ride past them on the old road without feeling that sort of dreariness which depresses him when he is in the midst of the Down East severeness of Fall River. But I must pause in recounting these rather random impressions and reflections of my own and recur for a moment to the little paper of the Monday Morning Class which serves as out text today. A study of this alone would give rise to not a few curious entertaining, and also practical sources of local knowledge, such as the ladies of the Current Events Class would appreciate and enjoy, for it is by knowing the past, and knowing it by the small as well as the great affairs of life that may understand better both the present and the future. For example, if in the studies of Ridge Avenue they were to picture what it was in its early days as a turnpike at the point where it begins at Ninth and Vine Street and where Oliver Evans had his Mars Iron Works, they would find their inquiries into the life of that Quaker inventor, promoter and maitre de forge, carrying them into various fields of city lore. Or again, a few yards further on, where the Fairmount Fire Company had its origin among the butchers of Spring Garden when the district was still young, and where, in later days, David M. Lyle, the noted of the Chiefs of the Volunteer Fire Department, made his headquarters--for as the church is the bride of the priest, so was "the company" to him--the haunts, and habits, and exploits of the "Fairies" from the days of "Moses" and "Jakie" to the last of the red shirts, would furnish many a clue to the changes and the peculiarities that have come about in that quarter. A place for pasturage for the Quakers who came from outlying points to attend meeting. Considered by all the inhabitants as a Common. Here it was that Franklin accompanied by his son William, came to fly a kite, previous to a threatening storm. A kite-flying that was chronicled in the history of the world.

3: Respectfully Remembering the Affable One | Hidden City Philadelphia

One of the noted Lenape chiefs was Tammany, a signer on a land deed between the Native Americans and William Penn. In , William Penn arrived in his new colony, Pennsylvania. As a Quaker, Penn believed in equality, respect, and honor towards everything and everyone.

The Religious Society of Friends, commonly known as Quakers, felt that it was possible for individuals to have a direct experience of Jesus Christ without the mediation of clergy. In addition, they believed in the spiritual equality of women. These two things made it easier for Native Americans, with a shamanistic and egalitarian background, to accept the Quakers among them as missionaries. The friendly relations between the Quakers and American Indians began when William Penn signed a peace treaty with Tammany, the leader of the Lenni Lenape Delaware nation. Unlike other European charities at this time, the new Quaker charity spent its funds on Indians. This caused many non-Quaker Europeans to resent the association. The new charity was intended to be as conspicuous as possible-to both Indians and Europeans-and therefore serve as a shining example of how intercultural relations could be conducted. In , the Munsee prophet Papounhan and 30 of his followers visited Philadelphia and asked to see the Friends Quakers about religion. Unlike other Christian groups, the Quakers did not condemn Indian religions. He felt that the Delaware were already communing with the divine light inside them and he sought spiritual tutelage from the Indians. The plan was to introduce among the Indians what the Europeans felt were the necessary arts of civilization, including animal husbandry and the mechanical arts. The following year, the Quakers began their Indian plan by sending tools to most of the Indian nations of the eastern United States. Following their Indian plan, five Quakers arrived at the Seneca town of Jenuchshadago in . The Seneca, under the leadership of Cornplanter, were hungry because floods and frost had damaged their corn harvest. After consideration of the Quaker request to live among them and teach them, Cornplanter told them: The Quakers concentrated on teaching some of the young people how to read and write in English and to teach men and women modern farming techniques. They incorporated moral advice into their practical instruction. In this way, the Quakers attempted to persuade the Seneca to be sober, clean, punctual, industrious: In , the Quaker missionary William Kirk supervised the Ohio Shawnee as they cleared acres and planted new crops such as potatoes, cabbage, and turnips. The Shawnee purchased breeding stock hoping that hogs and cattle would eventually supply them with the meat they used to get through hunting. While Kirk was successful in teaching the Shawnee the European methods of farming, he was lax with his paperwork. Having failed to file financial statements with Washington, his mission was terminated by the government. When Kirk left, the Shawnee lost their primary source of technical advice and their experiment in agriculture waned. Red Jacket trusted few persons other than the Quakers, who could not be intimidated and who were quick to expose a fraud. However, the Quakers were involved with helping the Onondaga and did not have any resources with which they could respond to the Seneca request. Two years later, Red Jacket repeated his request and this time the Quakers provided the Seneca with both farm equipment and sound advice. In Oklahoma, the Comanche and Kiowa were assigned to the Quakers and the army was removed from the reservation. In Nebraska, the six reservations were placed in the care of the Hicksite Quakers, the liberal branch of the Society of Friends. A part of the Quaker plan to destroy the political and social structure of the Pawnee was the elimination of the Pawnee scouts, a group which had a long history of serving the United States army. As pacifists, the Quaker brotherhood made no allowance for the Pawnee culture, traditions, or experiences in which war experiences were glorified. Ignoring the reality of drought and grasshoppers, the Quakers saw farming as the way to convert the Pawnee. The Otoe continued to use their traditional agricultural practices and to do some hunting. While the Quaker agents came with good intentions, they failed to understand the organization of the tribe. Therefore they disrupted the traditional leadership pattern, and contributed to tribal factionalism. In Nebraska, the Quakers assumed control of the Omaha reservation. The tribal chiefs asked that the funds for the Presbyterian boarding school be withdrawn and that two day schools be established. The Quakers treated the Indians as spiritual equals but cultural inferiors who must learn European ways or perish. They stressed allotment of tribal lands and the creation of individual

farms. Overall, the Quaker experiences with the Indians during the 18th and 19th centuries were good with regard to religious tolerance. Many of the Indians, particularly those in the east, found it easy to incorporate Quaker spiritual concepts into their own religion. The Longhouse Religion, founded by Seneca religious leader Handsome Lake, for example, seems to have incorporated a number of Quaker teachings. On the other, the emphasis on war honors among the Plains tribes created some problems for the pacifistic Quakers. During the 19th century, the Quakers were hampered by an ethnocentrism which saw the Euro-American way of life as superior to the Indian way of life. While Indian religious practices were tolerated, there was an emphasis on changing other aspects of Indian culture, including government and family. This entry was posted in Uncategorized and tagged History , Indians , missionaries , Quakers , Teaching by Ojibwa.

4: Philadelphia History:Ridge Stret (Ridge Avenue)

This is a digitized version of an article from The Times's print archive, before the start of online publication in To preserve these articles as they originally appeared, The Times does.

Harry Kyriakodis Last Thursday, amid the ceaseless din generated by Interstate 95, some twenty participants gathered at Front and Market Streets in Old City to commemorate the memory of the celebrated Lenni-Lenape leader: Organized by Ryan Berley of The Franklin Fountainâ€”which also provided tasty ice cream treats to those attendingâ€”the affair, at the base of the statue of Tamanend, included readings about the chief and the ringing of small bells by participants. The great chief stands on a turtle representing Mother Earth with an eagle a messenger of the Great Spirit on his shoulder. While the legendary treaty itself was probably an informal unwritten pact, it did engender relatively little strife between the Quaker newcomers and the Lenni-Lenape later known to the English speakers as Delaware Indians living in the region. Back then, an interpreter read the deeds that Penn had prepared to the native leaders, who allegedly then made their marks. Mikwon paid for Indian land with various goods, which Tamanend divided among his people. The Affable chief then gave Penn a belt made of wampum beads as a sign of friendship. It featured a depiction of two men clasping hands: The Penn family kept and treasured this belt until , when a descendant gave it to the Historical Society of Pennsylvania; it resided in their Art and Artifacts Collection until , when it was physically transferred to the Philadelphia History Museum, then called the Atwater Kent Museum. The banner was donated and was used for the first time this year. The Affable One was also highly regarded for years by local Quakers and other white settlers and their descendants. Tamanend appears to have been a brave, wise, and virtuous sachem, and his own Lenni-Lenape people esteemed his memory by bestowing his name on those that deserved those designations. Tammany Day celebrations spread up and down the eastern seaboard from Philadelphia in the early s. The first Tammany Society was formed in Philadelphia in People danced in Native American style to music while holding a ribbon and moving in a circle around a pole. Courtesy of Bob Skiba. Speaking of poles, the figure once atop the long-gone Indian Pole at the intersection of York Road and Wood Street, near Fourth and Vine, may have been that of Tamanend. The 85 foot high flagpole, with a sizable Native American figure perched on top, was supposedly put up in to commemorate the last Lenni-Lenape council held in Philadelphia. Penn first came here. His Court was in this Town. He was friendly to Mr. Penn and very serviceable to him. He lived here among the first settlers for some Time and untill old Ageâ€” The People here have sainted him and keep his day. These celebrations were so important that after the Revolutionary War, in , George Washington appeared at the Tammany festival in Richmond, Virginia, with Virginia governor Patrick Henry. Tamanend statue from below Photo by author. As for the Treaty of Amity and Friendship: Native Americans have always respected the location of this legendary event along the Delaware River, handing down its story in their oral tradition. They have gathered on numerous occasions at Penn Treaty Park, which was officially established in as the first public park on the edge of the Delaware. The purpose of Penn Treaty Park has always been to honor the treaty. Decades before, in , the Penn Society erected a monument at this sacred place; the Penn Treaty Monument still resides in the park, weathered by nearly two centuries outside, commemorating the Treaty of Amity and Friendship between Penn, Tamanend, and their peoples. The Story of a Philadelphia River Ward , and The Benjamin Franklin Parkway , regularly gives walking tours and presentations on unique yet unappreciated parts of the city. He has collected what is likely the largest private collection of books about the City of Brotherly Love:

5: The Lenni-Lenape Meet William Penn – WMAN

William Penn signed a peace treaty with Tammany, leader of the Delaware tribe, and other treaties followed between Quakers and Native Americans. Philadelphia Yearly Meeting Hicksites tended to be agrarian and poorer than the more urban, wealthier, Orthodox Quakers.

Beginning in , the Dutch traded with the Indians for furs and swindled them out of their land. Liquor became a commodity in wide demand among the Indians, and so were objects manufactured by the Dutch out of metal and cloth of which the Indians previously had none – as valuable to them as were furs for the Dutch. The Delaware or Lenape Indians lived in a world of increasing pressure from their enemies who were the Susquehannock or Minquas people to the west and north. More dangerous were the Five Nations of the Iroquois: These tribes were very aggressive as they aimed to control the fur trade, and were enemies of the peaceful Delaware Indian people. The political world of the English colonies in eastern North America was thrown into upheaval when King Charles II reigned, restored the Stuart monarchy in following the Parliamentary Protectorate of Oliver Cromwell reigned, We shall have occasion soon to know William Penn more fully. But first, let us meet him as the Lenni-Lenape met Penn as the new proprietor of Pennsylvania. The principal of good will and friendship lay at the heart of Quaker belief. From the beginning, he was determined to treat the Indians as brothers and win their confidence and friendship. In this, Pennsylvania was unique among the English colonies. But I desire to enjoy it with your love and consent that we may always live together as neighbors and friends. He sat in council with them many times, and in less than a year, mastered their language – so he could speak with them without a translator. West purposely shows a portly, middle aged man, instead of the active 38 year old he was in West painted the scene based on imagination and hearsay, as if it was In the painting, Europeans, like Penn, are dressed in somber brown and gray clothes instead of the more decorated Quaker styles of The scene is allegorical, not historical. Louise and I visited the park on a pleasant spring evening. Neighborhood families were picnicking and playing Frisbee. The park was made part of the Fairmont Park system in A large PECO generation station is next door. There is a sculpture of William Penn by Frank Gaylord born, , and there is a plaque which reads, in part: Here is the site of the great treaty of amity between William Penn and the Indians which was held on November, for the purpose of establishing a permanent friendship. It fell in a storm in The site of the tree is now marked by a short obelisk. Descendants of the great elm are growing nearby. It is thought that he lived in the village of Perkasio in Berks County, where Penn visited him in the winter of In , a society was organized in New York City to counteract the Federalists and the Society of Cincinnati, which were looked upon as aristocratic and hostile to democratic institutions. This new organization, which sprang from the citizenry, was called the St. Tammany, the patron saint of America – though he was an unchristian Indian. White people bought land from the government by agreement with the Indians whose rights were to be carefully respected in a series of purchases. The fundamental differences between whites and Indians over land ownership caused enormous and continuing conflict. There, the individual is encouraged to modify the land to maximize profit. Property rights are at the heart of modern capitalism. According to the historian of Native American history, C. The Penn family claimed to have a deed from the s by which the Lenape promised to sell a tract of land which began at the junction of the Delaware and Lehigh Rivers modern Easton, Pennsylvania and extending as far as a man could walk in a day and a half. Wikipedia points out that this document may have been an unsigned, unratified treaty, or even an outright forgery or a swindle. Purchases by colonists of traditional Lenape Indian hunting grounds and village lands, – Lenape leaders thought that about 40 miles was the longest distance that could be covered under these conditions. According to legend, the provincial secretary, James Logan, hired the three fastest runners among whites in the colony to run on a carefully prepared trail. One runner finished, reaching modern Jim Thorpe, Pennsylvania, 70 miles away. The sheriff drew a line on the map and claimed all the enclosed land about the size of Rhode Island. The Delaware Indians appealed for assistance to the Iroquois Confederacy, who claimed hegemony over the Lenape. But James Logan already had a deal with the Iroquois to support the colonial side. The Lenape had to vacate hunting and fishing rights along the Delaware and

Schuylkill Rivers. The Walking Purchase deeply offended them, because they believed they had been cheated. During the next centuries, the Lenape-Delaware people were pushed out of their homelands and moved west, seeking new homes. They now live in tribal communities in Oklahoma, Ontario, Wisconsin, and Kansas. The dramatic 15 foot high sculpture was carved in by John Massey Rhind , who also sculpted a statue in the National Statuary Hall in Washington. It is located 50 yards above Rex Avenue. The statue was commissioned by Mr. Henry as a tribute to the Lenape, who hunted and fished in the Wissahickon before the arrival of the colonists. The white marble sculpture was designed to commemorate the departure of the Lenape from the region. The Indian in the sculpture has his hand to his brow, looking west in the direction of the departing tribe. The statue sits on Council Rock, where the ancient Lenapes are believed to have held their pow-wows until I would like to thank Jaime Kehler for his excellent assistance in many aspects of this article.

6: HISTORY OF QUAKERS John Gough SOCIETY OF FRIENDS Quakerism 1st Edition | eBay

Pennsylvania was established by affluent Quaker William Penn in as an American state run under Quaker principles. William Penn signed a peace treaty with Tammany, leader of the Delaware tribe, and other treaties between Quakers and native Americans followed.

Showing the divisions of Quakers occurring in the 19th and 20th centuries. Splits In the 19th century, there was a diversification of theological beliefs in the Religious Society of Friends, and this led to several large splits within the Quaker movement. Hicksiteâ€”Orthodox split The Hicksiteâ€”Orthodox split arose out of both ideological and socio-economic tensions. Philadelphia Yearly Meeting Hicksites tended to be agrarian and poorer than the more urban, wealthier, Orthodox Quakers. With increasing financial success, Orthodox Quakers wanted to "make the Society a more respectable bodyâ€”to transform their sect into a churchâ€”by adopting mainstream Protestant orthodoxy". Conversely, within the Hicksite movement the rejection of the market economy and the continuing focus on community and family bonds tended to encourage women to retain their role as powerful arbiters. They were referred to by their opponents as Hicksites and by others, and sometimes themselves, as orthodox. Quakers in Great Britain only recognised the Orthodox Quakers and refused to correspond with the Hicksites. He published a book titled A Beacon to the Society of Friends in , which strongly argued that the inward light could not exist alongside a religious belief in salvation by the atonement of Christ. Some of these Quakers joined the Plymouth Brethren Church. Rise of Gurneyite Quakerism, and the Gurneyiteâ€”Conservative split Joseph John Gurney was a prominent 19th century British Friend and a strong proponent of evangelical views Orthodox Friends became more evangelical during the 19th century [44] and were influenced by the Second Great Awakening. Christian Friends held Revival meetings in America and became involved in the Holiness movement of churches. Quakers such as Hannah Whitall Smith and Robert Pearsall Smith became speakers in the religious movement and introduced Quaker phrases and practices to it. Many eventually collectively became the Five Years Meeting and then Friends United Meeting , although London Yearly Meeting , which had been strongly Gurneyite in the nineteenth century, did not join either of these groups. These Quaker yearly meetings make up the largest proportion of Quakers in the world today. These Friends were led by John Wilbur who was expelled from his yearly meeting in He and his supporters formed their own Conservative Friends Yearly Meeting. They formed a separate body of Friends called Fritchley General Meeting , which remained distinct and separate from London Yearly Meeting until Similar Christian splits took place in Canada. This statement of faith was agreed to by 95 of the representatives at a meeting of Five Years Meeting Friends; but unexpectedly the Richmond Declaration was not adopted by London Yearly Meeting because a vocal minority, including Edward Grubb , opposed it. The first missionaries were sent to Benares Varanasi , in India, in Theory of evolution The theory of evolution described by Charles Darwin in On the Origin of Species was opposed by many Quakers in the nineteenth century, [48] particularly by older evangelical Quakers who dominated the Religious Society of Friends in Great Britain. Quaker Renaissance In the late 19th century and early 20th century a religious movement known as the Quaker Renaissance movement began within London Yearly Meeting. Young Friends in London Yearly Meeting at this time moved away from evangelicalism and towards liberal Christianity. These Quaker men downplayed the evangelical Quaker belief in the atonement of Christ on the Cross at Calvary. Many Friends became conscientious objectors and some formed the Friends Ambulance Unit with the aim of co-operating with others to build up a new world rather than fighting to destroy the old, and the American Friends Service Committee. Birmingham, UK had a strong Quaker community during the war. Formation of Friends World Committee for Consultation After the two great wars had brought the different kinds of Quakers closer together, Friends from different yearly meetingsâ€”many of whom had served together in the Friends Ambulance Unit , and on the American Friends Service Committee and in other relief workâ€”later held several Quaker World Conferences; this subsequently resulted in the creation of a standing body of Friends named Friends World Committee for Consultation. In , Oregon Yearly Meeting seceded from Five Years Meeting , bringing together several other yearly meetings and scattered monthly meetings. In , the

Association of Evangelical Friends was formed, with triennial meetings until . As controversy increased, Fox did not fully adhere to this agenda; For example, he established the London Six Weeks Meeting in , as a regulatory body, led by thirty-five women and forty-nine men. Also particularly within the relatively prosperous Quaker communities of the eastern United States, the focus on the child and "holy conversation" gave women unusual community power, although they were largely excluded from the market economy. With the Hicksite-Orthodox split of , Orthodox women found their spiritual role decreased, while Hicksite women retained greater influence. Friends in business English Quaker John Cadbury founded Cadbury in Birmingham , England in , selling tea, coffee and drinking chocolate. Described as "natural capitalists" by the BBC , dynasties of Quakers were successful in business matters. Friends in international development Eric Baker , a prominent Quaker, was one of the founders of Amnesty International and also the Campaign for Nuclear Disarmament. The Quaker Edith Pye established the national Famine Relief Committee in May , encouraging the setting up of a network of local famine relief committees, among the most energetic of which was the Oxford Committee for Famine Relief. This would evolved to become the charity Oxfam. Friends in education Initially, Quakers had no ordained clergy , and thus needed no seminaries for theological training. In Great Britain, they organised Woodbrooke College in Friends and slavery Some Quakers in North America and Great Britain became well known for their involvement in the abolition of slavery. However, prior to the American Revolution , it was fairly common for Friends in British America to own slaves. During the early to mids a disquiet about this practice arose among Friends, best exemplified by the testimonies of Anthony Benezet and John Woolman , and this resulted in an abolition movement among Friends. By the time of the American Revolution few Friends owned slaves. At the end of the war in , Yarnall family members along with fellow Meeting House Friends petitioned the Continental Congress to abolish slavery. This petition preceded the 13th Amendment in by nearly eighty years. In , the Society of Friends petitioned the United States Congress as the first organisation to take a collective stand against slavery and the slave trade. One example of a reversal in sentiment about slavery took place in the life of Moses Brown , one of four Rhode Island brothers who, in , organised and funded the tragic and fateful voyage of the slave ship named Sally. During the 19th Century, Quakers such as Levi Coffin played a major role in helping enslaved people escape through the Underground Railroad. Tolerance of dissent widely varies among yearly meetings. As Isaac Pennington wrote in , "It is not enough to hear of Christ, or read of Christ, but this is the thing"to feel him to be my root, my life, and my foundation Some Friends express their concept of God using various phrases including the inner light, or inward light of Christ , the Holy Spirit or other phrases. Diverse theological beliefs, understandings of the "leading of the Holy Spirit", and statements of "faith and practice" have always existed among Friends.

7: Quakers | Kinfolk Stories

AP US History Chapter 3. founded the Pennsylvania colony for the Quakers. Tammany. indian chief who sold Pennsylvania to William Penn.

I believe Thomas Harrwell was a Quaker who came to America at age 29 to escape religious persecution in England in James Nayler, a prominent Quaker leader, being pilloried and whipped About Quakers from Wikipedia Quakers are members of a family of religious movements collectively known as the Religious Society of Friends. The central unifying doctrine of these movements is the priesthood of all believers, a doctrine derived from a verse in the New Testament, 1 Peter 2: Most Friends view themselves as members of a Christian denomination. They include those with evangelical, holiness, liberal, and traditional conservative Quaker understandings of Christianity. Unlike many other groups that emerged within Christianity, the Religious Society of Friends has actively tried to avoid creeds and hierarchical structures. In there were approximately , adult members of Quaker meetings in the world. The first Quakers, known as the Valiant Sixty, lived in midth century England. The movement arose from the Legatine-Arians and other dissenting Protestant groups, breaking away from the established Church of England. These Quakers attempted to convert others to their understanding of Christianity, traveling both throughout Great Britain and overseas, preaching the gospel of Jesus Christ. Some of the early Quaker ministers were women. They emphasized a personal and direct religious experience of Christ, acquired through both direct religious experience and the reading and studying of the Bible. Quakers focused their private life on developing behavior and speech reflecting emotional purity and the light of God. During and after the English Civil War “ many dissenting Christian groups emerged, including the Seekers and others. A young man named George Fox was dissatisfied by the teachings of the Church of England and non-conformists. He had a revelation that there is one, even, Christ Jesus, who can speak to thy condition, and became convinced that it was possible to have a direct experience of Christ without the aid of an ordained clergy. Following this he traveled around England, the Netherlands and Barbados, preaching and teaching them with the aim of converting them to his faith. The central theme of his Gospel message was that Christ has come to teach his people himself. His followers considered themselves to be the restoration of the true Christian church, after centuries of apostasy in the churches in England. In , Fox was brought before the magistrates Gervase Bennet and Nathaniel Barton, on a charge of religious blasphemy. It is thought that George Fox was referring to Isaiah Quakers also described themselves using terms such as true Christianity, Saints, Children of the Light, and Friends of the Truth, reflecting terms used in the New Testament by members of the early Christian church. Quakerism gained a considerable following in England and Wales, and the numbers increased to a peak of 60, in England and Wales by 1. However the dominant discourse of Protestantism viewed the Quakers as a blasphemous challenge to social and political order, leading to official persecution in England and Wales under the Quaker Act and the Conventicle Act This was relaxed after the Declaration of Indulgence “ and stopped under the Act of Toleration While in some areas like New England they continued to experience persecution, they were able to establish thriving communities in the Delaware Valley. The only two colonies that tolerated Quakers in this time period were Rhode Island and Pennsylvania, where Quakers established themselves politically. In Rhode Island, 36 governors in the first years were Quakers. Pennsylvania was established by affluent Quaker William Penn in , and as an American state run under Quaker principles. William Penn signed a peace treaty with Tammany, leader of the Delaware tribe, and other treaties between Quakers and native Americans followed. Quietism Early Quakerism tolerated boisterous behavior that challenged conventional etiquette, but by , while they continued to encourage spontaneity of expression, they no longer supported disruptive and unruly behavior. During the 18th century, Quakers entered the Quietist period in the history of their church, and they became more inward looking spiritually and less active in converting others. Marrying outside the Society was outlawed. Numbers dwindled, dropping to 19, in England and Wales by 0. A female Quaker preaches at a meeting in London in the 18th century The early history of attitudes towards gender in the Religious Society of Friends aka Quakers is particularly notable for providing for one of the largest and most

equitable roles for women in the Christian tradition at the time, despite not endorsing universal equality until much later. It is not done well; but you are surprised to find it done at all. Aside from ministry, Quaker women were allowed to travel alone and to publish, which was also unusual for the time. Separate meetings declined by the 19th century and were eliminated later. Having authority over any business at all – let alone authority over men in the form of approving or denying marriages – was a radical move in the 17th century, and gave women then-rare experience in running organizations. The following narrative is from several sources online and credit those sources, when I have them, throughout. The info gives us an idea about what life was like for our early Harrells. He embarked on the Falcon, Mastered by Mr. He was examined touching the Bible conforming to the church discipline of England, and took the Oath of Allegiance. Few Harrells are found in the New England states during early colonial times. A Thomas Harrold is found on a Boston jury list in the absence of the Harrell name in these colonial population centers suggest that the early Harrell immigrants made their livelihood from the land and not occupations associated with the large population centers. Our line of Harrells is believed to have had its early roots in old Nansemond County, Virginia. It is assumed that these early Virginia pioneers entered the colony under the Headright or Royal Grant system, either as individuals or through the Virginia Company. Many were indentured or bonded servants and by law served under their master or bond holder until their time of penance ended. Only fragmentary records of the old Nansemond County, Virginia have survived due to three fires destroying the courthouse. First in when the home of Christopher Jackson, the county clerk, was consumed: One of the most important developments in the history of the Harrell family occurred between the and in old Nansemond County, Virginia. It must be remembered that in this time-frame, education was a limited commodity. The ones that could barely read and write were fewer still and the large mass of the population was illiterate. While this certainly did not eliminate spelling variations of our surname, it did tend to reduce their number. Anyone now known by any other spelling derivative of Harrell, is not believed to be related to the Nansemond County, Harrells. I think there always have been a variety of spellings for Harrell that continues to this day. When the Virginia Colony became over crowded and all the land had been apportioned, the planters spilled over into North Carolina. There they acquired land from the Indians. The first permanent settlement of North Carolina was Albermarle. Chowan County was formed out of Albermarle in the late s and Bertie County formed from Chowan in The Harrell name is a frequent one in the early records of those counties. Harrells, with the other early pioneers, traveled this migration route from eastern Virginia into North Carolina, then South Carolina and then into Georgia. Virginia also strove to keep them out of her boundaries. In the wild enthusiasm of the first years of their existence many of the Quakers were fanatics courting martyrdom. They mocked the institutions and rulers of the Colony, interrupted public worship and refused obedience to the law of the land. These fanatics gave to the Society a bad name; and beginning with the year stringent laws against them were passed by the Assembly. Captains of vessels were fined for bringing them into the Colony. All of them were to be apprehended and committed until they should give security that they would leave the Colony. If they returned they should be punished, and returning the third time should be proceeded against as felons. Notwithstanding the efforts of the Assembly, the Quakers increased and continued to hold gatherings. In George Fox, the founder of the Society, visited Virginia. In Nansemond, which had welcomed the Puritan preachers and which from had held a goodly number of dissenters, Fox found a fruitful field of labor. Two brothers of the name of Jordan became leaders in the Society of Friends and labored in England as well as in America. The Journal of one of these brothers has been published, and he speaks of a visit to his kinsfolk in Nansemond. The distances between houses as well as the distance between the colony and the Church of England contributed to an inability to staff the local parishes properly, and they did not function as efficiently as did the parishes in England. Nevertheless, the established church was united against dissenters, and the government supported their efforts against them. Chief among the dissenter groups were the Quakers, who opposed the parish levy, refused to bear arms or pay tithes to support military actions, and held secret religious meetings of their own. In , the Council ordered that the master of any ship bringing Quakers into the colony would be fined and would have to carry them back to England. Despite this order and repressive measures taken by the General Assembly and governor, the sect continued to grow and won many converts. In the General Assembly passed an act

banishing Quakers from the colony. This act carried a fine of pounds sterling for anyone who received a Quaker into his home. By another act passed in , anyone who failed to attend services of the established church for a period of one month would be subject to a fine. William Penn had become convinced of the principles of Quakerism. William Penn at 22 years old in When his father bequeathed to him a claim against the crown for sixteen thousand pounds, Penn asked for payment by a proprietary charter for forty thousand square miles of land in America. He also described a proposed government based on justice to all regardless of religious beliefs. There were small Quaker meetings established before in North Carolina as well as in Virginia. Abraham Marshall made his trip to Virginia and North Carolina. He was back in two months for Bradford Monthly Meeting reports: A Virginia certificate has not been found. Abraham Marshall was 72 years old and one can only imagine the rigors of the trip. It is unfortunate that we do not know the location of the Virginia meeting as it would have been the best clue to his mode of travel. Pascotank and Perquimons in North Carolina are on the sea coast and travel might have been by ship. He might also have gone by horseback and the time frame would have allowed that. Settlements were few and far between and he would have spent many nights alone in the wilderness; he may even have had hospitality from the native Indians. Arduous horseback trips were not unknown. Such journeys did not always end well: These ministries made their own contribution to Quaker migration, as the ministers carried news between the settlements and took back accounts of the land and the manner of living in the new settlements.

8: Pennsylvania - Wikipedia

Pennsylvania was established by affluent Quaker William Penn in , and as an American state run under Quaker principles. William Penn signed a peace treaty with Tammany, leader of the Delaware tribe, [24] and other treaties between Quakers and native Americans followed.

The Religious Society of Friends, commonly known as Quakers, felt that it was possible for individuals to have a direct experience of Jesus Christ without the mediation of clergy. In addition, they believed in the spiritual equality of women. These two things made it easier for Native Americans, with a shamanistic and egalitarian background, to accept the Quakers among them as missionaries. The friendly relations between the Quakers and American Indians began when William Penn signed a peace treaty with Tammany, the leader of the Lenni Lenape Delaware nation. Unlike other European charities at this time, the new Quaker charity spent its funds on Indians. This caused many non-Quaker Europeans to resent the association. The new charity was intended to be as conspicuous as possible-to both Indians and Europeans-and therefore serve as a shining example of how intercultural relations could be conducted. In , the Munsee prophet Papounhan and 30 of his followers visited Philadelphia and asked to see the Friends Quakers about religion. Unlike other Christian groups, the Quakers did not condemn Indian religions. He felt that the Delaware were already communing with the divine light inside them and he sought spiritual tutelage from the Indians. The plan was to introduce among the Indians what the Europeans felt were the necessary arts of civilization, including animal husbandry and the mechanical arts. The following year, the Quakers began their Indian plan by sending tools to most of the Indian nations of the eastern United States. Following their Indian plan, five Quakers arrived at the Seneca town of Jenuchshadago in . The Seneca, under the leadership of Cornplanter, were hungry because floods and frost had damaged their corn harvest. After consideration of the Quaker request to live among them and teach them, Cornplanter told them: The Quakers concentrated on teaching some of the young people how to read and write in English and to teach men and women modern farming techniques. They incorporated moral advice into their practical instruction. In this way, the Quakers attempted to persuade the Seneca to be sober, clean, punctual, industrious: In , the Quaker missionary William Kirk supervised the Ohio Shawnee as they cleared acres and planted new crops such as potatoes, cabbage, and turnips. The Shawnee purchased breeding stock hoping that hogs and cattle would eventually supply them with the meat they used to get through hunting. While Kirk was successful in teaching the Shawnee the European methods of farming, he was lax with his paperwork. Having failed to file financial statements with Washington, his mission was terminated by the government. When Kirk left, the Shawnee lost their primary source of technical advice and their experiment in agriculture waned. Red Jacket trusted few persons other than the Quakers, who could not be intimidated and who were quick to expose a fraud. However, the Quakers were involved with helping the Onondaga and did not have any resources with which they could respond to the Seneca request. Two years later, Red Jacket repeated his request and this time the Quakers provided the Seneca with both farm equipment and sound advice. In Oklahoma, the Comanche and Kiowa were assigned to the Quakers and the army was removed from the reservation. In Nebraska, the six reservations were placed in the care of the Hicksite Quakers, the liberal branch of the Society of Friends. A part of the Quaker plan to destroy the political and social structure of the Pawnee was the elimination of the Pawnee scouts, a group which had a long history of serving the United States army. As pacifists, the Quaker brotherhood made no allowance for the Pawnee culture, traditions, or experiences in which war experiences were glorified. Ignoring the reality of drought and grasshoppers, the Quakers saw farming as the way to convert the Pawnee. The Otoe continued to use their traditional agricultural practices and to do some hunting. While the Quaker agents came with good intentions, they failed to understand the organization of the tribe. Therefore they disrupted the traditional leadership pattern, and contributed to tribal factionalism. In Nebraska, the Quakers assumed control of the Omaha reservation. The tribal chiefs asked that the funds for the Presbyterian boarding school be withdrawn and that two day schools be established. The Quakers treated the Indians as spiritual equals but cultural inferiors who must learn European ways or perish. They stressed allotment of tribal lands and the creation of individual

farms. Overall, the Quaker experiences with the Indians during the 18th and 19th centuries were good with regard to religious tolerance. Many of the Indians, particularly those in the east, found it easy to incorporate Quaker spiritual concepts into their own religion. The Longhouse Religion, founded by Seneca religious leader Handsome Lake, for example, seems to have incorporated a number of Quaker teachings. On the other, the emphasis on war honors among the Plains tribes created some problems for the pacifistic Quakers. During the 19th century, the Quakers were hampered by an ethnocentrism which saw the Euro-American way of life as superior to the Indian way of life. While Indian religious practices were tolerated, there was an emphasis on changing other aspects of Indian culture, including government and family.

9: Quakers | Native American Netroots

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Both the Dutch and the English claimed both sides of the Delaware River as part of their colonial lands in America. New Sweden claimed and, for the most part, controlled the lower Delaware River region parts of present-day Delaware, New Jersey, and Pennsylvania but settled few colonists there. The land was not yet in British possession, but the sale boxed in the portion of New Netherland on the West side of the Delaware River. John Dickinson The Peace of Breda between England, France and the Netherlands confirmed the English conquest on July 21, , [36] [37] although there were temporary reversions. The one that later transferred to Pennsylvania was Upland. The British retained the Dutch Counties with their Dutch names. This was one of the largest land grants to an individual in history. Penn, the son, who wanted it to be called New Wales, and then Sylvania from the Latin silva: The treaty of William Penn was never violated. The paper money was called Colonial Scrip. The Colony issued "bills of credit", which were as good as gold or silver coins because of their legal tender status. Since they were issued by the government and not a banking institution, it was an interest-free proposition, largely defraying the expense of the government and therefore taxation of the people. It also promoted general employment and prosperity, since the Government used discretion and did not issue too much to inflate the currency. Benjamin Franklin had a hand in creating this currency, of which he said its utility was never to be disputed, and it also met with the "cautious approval" of Adam Smith. It later served as the presidential mansion of George Washington and John Adams , "â€", while Philadelphia was the temporary national capital. The Congress was the first meeting of the Thirteen Colonies , called at the request of the Massachusetts Assembly, but only nine colonies sent delegates. There they and its primary author, John Dickinson, drew up the Articles of Confederation that formed 13 independent colonies into a new nation. Later, the Constitution was written, and Philadelphia was once again chosen to be cradle to the new American Nation. Constitution on December 12, , [59] five days after Delaware became the first. At the time it was the most ethnically and religiously diverse of the Thirteen Colonies. Established in , the college was ratified five days after the Treaty of Paris on September 9, The school was founded by Benjamin Rush and named after John Dickinson. The "Hills Capitol", used from until it burned down in So, in the General Assembly moved to the Lancaster Courthouse, [61] and finally in to Harrisburg. Following an architectural selection contest that many alleged had been "rigged", Chicago architect Henry Ives Cobb was charged with designing and building a replacement building; however, the legislature had little money to allocate to the project, and a roughly finished, somewhat industrial building the Cobb Capitol was completed. The General Assembly refused to occupy the building. In , The New York Times praised it as "grand, even awesome at moments, but it is also a working building, accessible to citizens Pennsylvania was also the home of the first commercially drilled oil well. In , near Titusville, Pennsylvania , Edwin Drake successfully drilled the well, which led to the first major oil boom in United States history.

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