BY THE opening of the Civil War, the Society of Friends had been active for two centuries in significant reform movements; these included temperance reform, equal rights for women, establishment of hospitals for the mentally ill, public education, prison reform, fair dealing with the Indians, and the abolition of slavery. As early as 1671 George Fox expressed himself against the sinfulness of the slave trade. He regarded the slave as a man and in an interpretation of the doctrine of brotherly love declared, that if slave holders were in the position of their slaves, they would consider it “very great bondage and cruelty.” He urged that slaves should be freed after a period of servitude and that masters should refrain from the buying and selling of human beings except for their manumission. William Edmondson in 1675, at Barbadoes, preached to the slaves and told the Governor that Christ had died for them as for all men. William Penn in the articles of “The Free Society of Traders” (1682) provided for the freedom of negroes after fourteen years of servitude. In general, the relatively few Friends who held slaves treated them kindly and regarded their enslavement as a great misfortune.

During the seventeenth century the most pronounced statement by any religious group was made by the German Friends at a monthly meeting held “the eighteenth of second month” (April) in 1688. It was a protest “against the traffic in the bodies of men” and against handling “men as cattle.”

This matter was referred during the same year to the quarterly and yearly meetings for consideration, but with no final action taken by the latter. Recorded in the minutes was the following statement: “A paper was presented by some German Friends concerning the lawfulness and unlawfulness of buying and keeping Negroes. It was adjudged not to be proper for the meeting to give a positive judgment in the case, it having so general a rela-
tion to many other parts; and therefore, at present they forbear it." This concern of the German Friends was not without effect, for in 1693 the Yearly Meeting advised that no slaves should be bought "except to be set free," and again in 1696 it advised its members "not to encourage the bringing in of any more Negroes," and also that they should be brought to meetings for religious worship and in other respects well cared for.

The action of the Colonial Assembly for the abolition of slavery, taken at the instance of William Penn, served to encourage the Friends in a more decided stand on this issue. From the opening of the eighteenth century till the outbreak of the Civil War, meetings and individual members gradually became more vehement in their opposition to holding the black race in bondage. Opposition to the institution of slavery took the form of treatises, epistles, investigations and reports, verbal testimony, organization of anti-slavery committees, appeals to public officials, and finally to participation in the so-called "underground railroad."

The turbulent years of the anti-slavery crusade from 1830 to 1861 which brought separation to the Methodists, Baptists, old and new school Presbyterians, and the Protestant Episcopal denominations did not leave the Society of Friends unaffected. The Baltimore and the North Carolina Yearly Meetings composed of a majority of members who were in slave-holding territory were not entirely in sympathy with the uncompromising anti-slavery policy of their northern co-religionists. It is probable that a division within the ranks of the Society of Friends was avoided by its peculiar organization and by the independence of the various Yearly Meetings. Although outward professions of friendliness were made, strained feelings existed between Northern and Southern members of that body, even for many years after the close of the war.

While the Philadelphia Friends disapproved of slavery, they would not participate in mortal combat for conscientious reasons, and consequently refrained from patriotic utterances during the war—a policy quite unlike that of other religious bodies. Their stand of unalterably opposing slavery on one hand, and the war on the other, probably tempered their official utterances.

\footnote{A. C. Thomas, \textit{A History of the Society of Friends} (\textit{American Church History, Vol. 12}), p. 244.}
In 1864 the Philadelphia Yearly Meeting of Friends declared that "it honored and loved this government which God had ordained to rule over the American people." In its opinion, however, those in charge of the government were not infallible. The conscription act, permitting payment of a substitute or imposing a fine for exemption from military service, could not be complied with by the Friends except by a violation of conscientious scruples. This represented the official stand, but in practice many members of this denomination joined the military ranks and others paid money to be released from the draft; while still others remained steadfast in their faith, subjecting themselves to penalty for desertion or to maltreatment for insubordination.\(^2\)

As the Federal armies made inroads on the Confederacy, thousands of Negroes sought refuge within the invaded territory. Enthusiastic abolitionists now felt a new call to service. They believed that God had laid on them the responsibility for educating and elevating to citizenship the poor, wretched, ill-clad, and half-starved colored people who came within the Union lines. Officers, soldiers, and chaplains brought forcibly to the attention of the North the necessity of relief for these people. As far as possible, the army gave food and shelter to Negroes who came within the lines, but such assistance was sporadic and haphazard since the army was quite constantly on the march. A more sympathetic and far-reaching service than the military officials could provide was needed. As some in the North interpreted conditions, food, clothing, homes, sympathetic understanding, medical care, education, and profitable employment were required to transform the colored people into intelligent, patriotic, and useful members of society. Work among the Negroes was started immediately following the outbreak of the war. Those who had been foremost in the abolition crusade directed their attention now to the education and Christianizing of the colored people in the conquered areas of the South.

During the war over seven hundred non-denominational organizations, the most prominent of which was the American Missionary Association, engaged in relief and rehabilitation work among the Negroes, but with few exceptions they were short-

lived, being succeeded by religious societies. Among the Northern churches most active in this field of endeavor were the Methodists, Baptists, Society of Friends, Presbyterians, Congregationalists and Lutherans.

The Society of Friends did not conduct its work among the people of the South through one central agency, as the other religious denominations did, but each yearly meeting had its own committees to direct the activities and appealed to its own members for contributions. Yearly meetings roughly correspond to annual conferences in the Methodist Episcopal Church or synods in the Presbyterian Church. They are made up of quarterly meetings and the latter include the local meetings or churches. A yearly meeting may include a part or all of the monthly meetings in a state, or its constituency may be scattered in several states depending on the action of the governing body of the denomination. Nearly all authority in church affairs resides in the local meetings. However, there is coordination of effort in such undertakings as education and relief through the yearly meetings. In general, the efforts of Northern Friends in the South were largely educational and philanthropic and not, strictly speaking, missionary. Teachers and missionaries never sought members for their church, for they believed that the Holy Spirit would lead the people into the religious connections best adapted to their needs. They never conducted revivals, but they held many meetings for religious instruction, and at these gatherings those who felt themselves impelled might express their religious convictions.

In March, 1862, the women of the Yearly Meeting in Philadelphia, Orthodox, met to discuss means of aiding suffering Negroes in the Southern states, more especially of furnishing them with clothing and blankets. As a result of their deliberations, the Women’s Aid Association of Friends was formed for the purpose of providing physical relief for destitute freedmen. Investigators for the Friends at Vicksburg, Memphis, Newbern, Norfolk, and other places where the freedmen congregated, had called attention to their needs. Soon supplies of clothing, medicines, books, and other necessaries were forwarded to Craney Island, Norfolk, Fortress Monroe, and Alexandria, Virginia, and New-

8 Women’s Aid Association Minutes, Book I, 1862-1863, MSS.
bern, North Carolina, where distributing agents were located. In 1863, sewing schools were opened at several of these places, and materials to be made into clothing for men, women and children, under the direction of supervisors, were sent there. The people sought education almost as eagerly as clothing. Teachers were commissioned and schools were opened at several places in Virginia and North Carolina. Slates, pencils, and books were supplied by the Women's Aid Association, to be sold to pupils who were able to pay, the receipts to be reinvested in school supplies. Late in 1863, an appointed member of the Association visited several regions in the South where the freed people were assembled and on his return made the following report:

It is thrilling to hear these swarthy masses in their onward march bless God and our President for a deliverance which is everywhere accepted as an answer to the prayers of many suffering generations. Alike from the lips of the lonely and afflicted and from him who has come out of the darkened bondage in the strength and vigor of life— one acknowledgment goes forth— "Dis is de work of de Lord. He has heard our prayers and set us free." This observer was further impressed by the fact that the Negroes' prayers were addressed to Abraham Lincoln as often as to the Lord and that they prayed "as if Heaven had come to earth for them." Indeed the condition of the freed people usually made a strong appeal to Northern visitors. In October, 1863, the Indiana Yearly Meeting's Executive Committee for the Relief of Colored Freedmen sought the aid of the Women's Aid Association of Philadelphia for the freedmen at Vicksburg, then 20,000 in number but likely to be doubled in a short time. During the next few months several hundred articles of clothing were sent to Vicksburg through the Indiana Friends' agency. During the first two years, more than $7,000 was received and expended by the Association; of this, almost $1,500 was received from Friends in England. This expenditure does not include the value of a large amount of second hand clothing, which must have been worth sever-

* Ibid.


* Women's Aid Association Minutes, loose leaflet in manuscript.
eral thousand dollars. The young men of the Philadelphia Friends' Meeting became impressed by the opportunity for service afforded by conditions in the South and organized the Young Men's Association for the Freedmen. This society and the newly formed Friends Bible Association of Philadelphia co-operated with the Women's Aid Association.  

Impressed with the need of more aid for the colored people in the South than could be properly dispensed through existing agencies, a large company of Friends gathered in the Meeting House on Arch Street in Philadelphia on January 6, 1864, and organized the Friends' Association of Philadelphia and its Vicinity for the Relief of Colored Freedmen. They adopted a constitution, appointed a finance committee and an executive board, and laid plans for the future. Soon afterward, a purchasing and forwarding committee was appointed, as well as committees on instruction and farming. The work of the Association was further facilitated by the organization of nearly a hundred sewing societies for women among the Friends in the vicinity of Philadelphia. During the year ending April, 1864, these societies made 22,500 garments without cost to the Association. During the first seventeen months of its existence, $130,000 in money and clothing was contributed to the Association, partly by Friends abroad. Stores were opened by the Association at Yorktown and Norfolk during the summer of 1864. Danger of loss through guerrilla raids caused military officials to urge those in charge of the stores to move the supplies within the walls of the fort for protection. This did not seem to the Friends consistent with their Christian faith; hence they continued as they were, under an imminent possibility of loss. Happily no losses were occasioned by military raids. The

7 Ibid., Book 2, 1863-1864.
13 Ibid., pp. 8, 9.
The purpose of the stores was to provide the freedmen with the necessaries of life at prices much lower than those at which they could be purchased locally and thus to protect them against unscrupulous dealers. During the fourteen months of existence of the stores, total sales amounted to approximately $216,000 with a net surplus in both stores of $3,000. The actual saving to the freedmen in money was estimated as at least one-fourth the value of the sales. The good effect of the stores, however, was not limited to the saving of money, but extended to raising standards of living, procuring comforts, and promoting appreciation of the value of commodities. Homes of the freedmen in the vicinity of the stores were said to show marked improvement over those in outlying sections. Rude furnishings were replaced with good woodenware, tinware, crockery, and housekeeper’s hardware. In 1865, after scarcely more than a year’s operation, the stores were closed. Those in charge of the work believed that the people were now sufficiently able to provide for themselves and that other neighborhoods should be benefited in their turn by the capital of the enterprise. However, no stores were opened elsewhere; and the project, which offered remarkable advantages to the colored people, came to an abrupt end. Apparently local storekeepers and governmental officials did not approve of the project, and uncertain markets and fire risks made the business precarious. For several years the Association continued to distribute clothing, shoes, blankets, and household necessaries to those who were in need of them. Deliberate effort was made to develop a spirit of self-help. It was the practice to send made-up garments during the first few years following the war, but later uncut material was sent, to be made into garments in sewing schools directed by northern teachers. New regions in need were sought out and helped as the older regions became self-supporting. All who were able to work were encouraged to do so. Some cultivated the soil; others made a living by oystering, fishing, shoemaking, and carpentering. Basketry and knitting were taught to the aged; thus all who were able to work were engaged in some useful occupation. In this way,

14 Ibid., p. 10.
15 Ibid., p. 15.
16 Ibid., p. 17.
17 Ibid., p. 10.
the Association endeavored to extend as far as possible habits of labor and self-dependence. In certain particularly deserving cases, money was advanced to assist the purchase of small plots of ground. In 1867, supplies of clothing, blankets, and other domestic necessaries were sent to Washington and Georgetown in the District of Columbia; to Yorktown, Petersburg, Richmond, Alexandria, Fredericksburg, Winchester, and Danville in Virginia; and to several points in North Carolina, South Carolina, Mississippi, and Florida. By 1869, the actual amount spent for material for clothing, shoes, and blankets, for forwarding supplies to agents, and for the purchase of food and medicine totaled $101,000. The whole number of garments sent for distribution was 124,000; yards of material for clothing, 32,000; pairs of shoes, 6,000; pairs of stockings, 2,500; pairs of blankets, 5,000.

During the reconstruction of the southern states and the development of state school systems, the Friends’ Association of Philadelphia for the Relief of Colored Freedmen directed its efforts in part to the teaching of Negroes. Schools maintained within Virginia and North Carolina in 1870 rose to 46, with 6,000 pupils. These schools were managed by an executive committee at Philadelphia and were under the immediate oversight of two superintendents, one located at Danville, the other at Yorktown in Virginia. For a few years schools were maintained in Washington and Georgetown, but with the introduction in 1867 of a government-supported system of schools, they were closed and the property sold. In 1865, the Association reported that within 16 months 2,000 pupils had been instructed by 15 teachers. Two hundred were said to be reading the New Testament and 80 learning mental arithmetic, and 150, writing and geography. Both teachers and officers of the Association were favorably impressed with the facility of learning, discipline, and general improvement of the

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19 Ibid., 1866, p. 8.

20 Ibid., 1867, p. 7.

21 Ibid., p. 8.


24 Ibid., 1865, pp. 11, 72.
pupils. One of the Friends most prominent in Southern relief work, William F. Mitchell, presented thus the feeling of many Northern Friends:

Instead of the blasphemer, who perverts the truth, let devoted women and earnest men go among them not only to teach them to read the Bible for themselves, but also, in a plain simple way, giving them right ideas of our Heavenly Father, his love, mercy, providential care, and above all, commending to them that wonderful human life, which was so touched with a feeling for our infirmities.... At every station there should not only be a First Day School, but among the delegates sent to any one point, there should always be one or more capable of giving such instruction as I have alluded to, and possessing sufficient weight of religious character to commend it.

In this spirit, teachers and ministers went forth to labor among the freedmen, willing to face ostracism by people of their own color, constantly endangering health and life in plague-ridden communities, and living in the greatest discomfort. In the region around Yorktown, Virginia, schools were opened on farms confiscated by the government. This land was parceled out in small lots to colored families to be tilled by them under the direction of a Friends’ superintendent. This system was discontinued when in 1866 the United States government ordered the return of all confiscated land to its former owners. The plan, though eminently successful, so far as it had the chance to operate, was suspended before its ultimate effects could be realized. The general features of the system were similar to that which was tried at Port Royal in 1862 under governmental auspices. Books and religious periodicals were sent into the South by the thousand to be distributed without regard to color. Among the most popular of these periodicals were The Band of Hope Review and The British Workman; of the latter, 180,000 copies were sent from England during the year 1868 and distributed by agents of the Philadelphia Friends. In the three years immediately following 1866, about

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25 Ibid., pp. 11, 13.
$7,000 was expended for Bibles, tracts, and other scriptural literature. During the same period there were distributed 15,000 Bibles and Testaments, 26,000 religious primers, 200,000 tracts and leaflets; and 250,000 illustrated moral papers. Before many of the Negroes knew the alphabet, religious tracts and Bibles were put in their hands with the hope that this literature would have an elevating influence. The Association declared in its third annual report:

Without instruction they [the freedmen] are helpless; give them teachers and books, charts and slates, and in a little while they will be truly free, a self-dependent people, will earn good wages, save money, buy their own food, clothing, and advice, and if they are not accorded access to free schools, as taxed citizens, before long they will educate themselves too.

The Friends' Association of Philadelphia, not unlike societies of other religious denominations, was deeply impressed by the prayers of the freedmen for schools and teachers. It was regarded as very commendable that they sought a religious education, since it was believed that this would afford them the most permanent advantage. The schools were usually located along railroad lines so as to make them readily accessible. In North Carolina they were built near the North Carolina Railroad, which extended from Goldsboro, the eastern terminus, to Charleston on the west, a distance of approximately 260 miles, and also at Lincolnton on a branch of the same railroad, some forty miles to the west. Belonging to the same circuit of schools was a large one at Danville in southwestern Virginia. A similar circuit was maintained under a separate superintendent within a radius of twelve miles of Richmond, Virginia. At many of these places the school properties were owned by the Association and represented investments of several thousand dollars. Sunday Schools for freedmen numbered nearly as many pupils as the regular day schools. In the First Day Schools the pupils were instructed, in addition to their

28 Ibid., 1867, p. 9. See also Ibid., 1869, p. 8.
29 Ibid., 1866, pp. 14, 15.
31 Ibid., pp. 14, 15.
32 Ibid., p. 8.
regular religious lessons, in orderliness, cleanliness, and moral living. Marked improvement was reported in the colored people; greater orderliness of conduct and higher standards of living and increased prosperity were noted. The teachers in the Sunday Schools were employed during the week in the regular day schools. Besides Sunday and day school classes, these teachers conducted prayer meetings, held religious services, and in other ways contributed to the moral and religious improvement of the community. The salary of a teacher was generally fifteen dollars a month, with an allowance for board, washing, and transportation. In 1867, the Association adopted a plan of charging the freedmen for tuition. The fee agreed on was five cents a week for each pupil, payable either in coin or in produce, work, or board for the teacher. This plan resulted in a decrease in school enrollment, for the freedmen pleaded inability to pay; some of the teachers were afraid that their schools would have to be closed. Later, however, parents and pupils became accustomed to the payment of fees, and good effects were seen in the increased value set on the instruction, in more regular attendance at school, and in greater diligence in study. The amount collected in tuition fees during the first year totaled over $900. Further effort toward making the freedmen feel responsibility for the schools was inaugurated with the sale of schoolbooks. Books used by pupils who could not pay for them were returned to the teacher and used again, but when payment was made, they became the property of the pupil. Measures were taken during the same year to dispose of the school properties either by sale or by transfer to suitable persons who would use them for the benefit of the freedmen. This plan was expected to relieve the Association gradually of the expense connected with the upkeep of the schoolhouses and the living expenses of teachers so that its receipts might be used mainly for teachers' salaries. A large portion of the expense and responsibility for the schools would thus be thrown on the communities which they benefited, and it was felt that they could be prepared gradually to meet the

25 Ibid., p. 16.
26 Ibid., p. 15.
27 Friends' Freedmen Association Letters, 1867-1868, p. 186. See also Friends' Freedmen Association Letters, 1868, p. 83.
29 Friends' Freedmen Association Letters, 1868, p. 126.
The Association's school properties were eventually disposed of, and its work thus became restricted to fewer localities. The constitutional conventions in the several states to be reconstructed were appealed to by the Philadelphia Yearly Meeting of Friends to adopt a system of free education. In the case of the North Carolina constitutional convention of 1868, an appeal was sent to each member that liberal provision be made for free education.

As the importance of teacher training became evident, $2,285 was sent by Friends in England to the Association for this purpose. Teacher training classes were started at each of the principal schools. By this plan, 213 of the more advanced students, in addition to their regular program, pursued during the school year 1867-68 studies designed to prepare them as teachers. The Freedmen's Bureau made contributions to the Association for carrying forward teacher training. A more thorough program of teacher education was later adopted at certain of the schools by providing a higher grade of instruction, under specially trained instructors, than the regular grade school teachers could offer. Because of its comparative costliness, this system lasted only a few years; and in 1871 the Association reported that only one teacher training class was sustained during the year; this was at the Friends' School at Danville, Virginia, and its enrollment was thirty students. Immediately after the war, Captain Charles Schaeffer, a devoted Christian, opened a school for freedmen at Christiansburg, Virginia. In 1869, Captain Schaeffer appealed to the Association for aid for his school, then known as Christiansburg Institute. The response of the Association was an appropriation of $200, conditional on the students' paying for their board, washing, fuel,

"Friends' Freedmen Association Letters, 1868, p. 134."
"Friends' Review, XXI, 635."
"Annual Report to the Friends' Association of Philadelphia and Its Vicinity for the Relief of Colored Freedmen, 1868, p. 9."
"Friends' Review, XXI, 634."
"Ibid., 1869, p. 13."
"Ibid., 1871, p. 10."
"J. Henry Scattergood, Work of the Friends' Freedmen's Association and Christiansburg Industrial Institute, p. 7. Reprint from The Westonian, March, 1907."
In 1873 the Association began to make yearly appropriations to the school; these, during the lifetime of Captain Schaeffer, amounted to more than half the sum necessary for the support of the school. In addition they contributed $1,500 for physical relief besides supplies of clothing and books. In later years contributions were made toward the construction of buildings, and finally, in 1896, the Association confined its efforts in the South to this institution.

For the most part, the feeling of Southern people toward emissaries of the Friends and their schools appears to have been tolerant and even friendly. The peaceable conduct of the Friends, their habits of thrift and application to their own affairs, and their avoidance of all matters not germane to their work exempted them from the suspicion and open opposition that met many of the other denominations. In several instances planters asked the Association to open schools on their plantations. The school made it easier for the planter to attract labor, for the freedmen were averse to leaving towns and cities, where their children could go to school, to settle in neighborhoods where no instruction was offered. On one occasion, a Friends' teacher in North Carolina was threatened with punishment by the Ku Klux Klan if he did not give up his work within a certain time and leave the community. He had an interview with the local officials, explained the work the Friends were attempting to do, gave an account of what had been done, and promised that no teacher would be kept in the field whose life was not morally above reproach or whose teaching was undesirable. The officials expressed themselves as satisfied with the explanation and promised to encourage a right attitude toward the teacher. In the few cases where threats were made on the lives of teachers, it was due to some indiscretion on the part of the individual threatened. When mistakes were rectified, threats of violence ceased and a friendly attitude developed. In 1874, the Association expressed the view that relations between

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47 Friends' Freedmen Association Letters, 1867-1869, p. 128.
48 J. Henry Scattergood, Work of the Friends' Freedmen's Association and Christiansburg Industrial Institute, pp. 7, 8.
50 Friends' Review, XXIII, 440.
the white and colored races were greatly improved over what they
had been immediately following the war. Hostility to the education
of colored people, it was said, had almost entirely disappeared. It
was claimed that the freedmen made better use of their money,
as shown by numerous purchases of homes, acquisition of com-
forts, payment of taxes, and continued support of churches and
schools. There was less drinking, more interest in family support,
and greater respect for Christian teachings in everyday life. Modes
of worship improved as they became less noisy and less extrava-
gant in form. A prominent though infrequently discussed part
of the Friends' work in the South consisted in reconciling feuds
among the colored people and in actively fostering mutual good-
will. Feuds, often of a denominational nature, resulted in an at-
tempt to maintain two or three schools where there should have
been but one. In such instances, the Friends used their influence
for one good school instead of two or three crippled ones. Prudence and forbearance often achieved the desired end.

The Association invested in work among freedmen in the South,
during the first sixteen years of its existence, $340,000. By 1890,
the sum had risen to $430,000; of which $88,000 had come from
Friends in England, $11,000 from the Freedmen's Bureau, $28,000
from state funds, and $6,000 from tuition fees and books.

In 1870 the Indiana and Philadelphia Yearly Meetings of
Friends were paying the salaries of 132 teachers in the Southern
states, and ten years later the number of teachers receiving aid
was reduced to 67. These teachers were located principally in
North Carolina and Virginia where there were Friends' settle-
ments. Northern and Southern Friends co-operated in building,
financing, and operating schools. Children of Friends were given
preference in enrolling in the schools and whenever facilities were
adequate to care for a larger number, others were admitted. North-
ern Friends did not penetrate the South in the same manner as
did certain other denominations. Their assistance was given more

58 Ibid., 1874, p. 10.
59 Friends' Review, XXV, 282.
60 Stanley Pumphrey, Missionary Work in Connection with the Society of
Friends, p. 32.
61 The Religious Society of Friends (Commonly Called Quakers) and the
Freedmen.
62 Data obtained from the Minutes of the Indiana and Philadelphia Yearly
Meetings of Friends, 1870 and 1880.
as a supplement to what was already being done than as an attempt to draw members away from existing church organizations.

The Philadelphia Yearly Meeting of Friends, Hicksite, had its headquarters at 1515 Race Street, Philadelphia, and although a separate organization it carried forward a program very similar to that of the Orthodox Friends. The agency through which this religious body functioned was known as the Association of Friends for Aid and Elevation of the Freedmen. A few exceptions to the program of Southern reconstruction are included, not because they represent a difference in policy, but because they reveal other lines of attack on the problem. At Camp Wordsworth and Camp Rucker large farms were placed under cultivation with Negro laborers who were directed by a superintendent and farmer sent by the Association to each camp. It was the policy of the Association, when conditions were favorable, to direct its efforts to a single community of freedmen. There they established industrial and other schools, and, whenever possible, secured for the Negroes title to tillable land, thus affording opportunity for self-maintenance and improvement. In thus attempting to raise the freedmen to a position of independence and thrift, the Association hoped to prepare them for positions of honorable and profitable employment and to "uproot the unrighteous prejudice which had so long crushed their efforts for improvement."57

Like most other organizations working in the South, this one felt that the Negro was much abused and unjustly treated. It deeply regretted the "injustice practiced toward the colored race in their exclusion from our city railway cars." Accordingly, a committee was appointed to call on the managers of the various companies and express their feelings on the subject. After several interviews with the proper authorities, the committee reported that they were encouraged that the prejudice against color would gradually be superseded by a "more enlightened public sentiment."58

A direct attack was made on the problem of character building through teachers in the schools. Temperance and anti-tobacco societies were formed and some of the teachers prohibited the use

57 Annual Report of the Board of Managers of the Association of Friends for the Aid and Elevation of the Freedmen, 1865, pp. 15-17.
58 Annual Report of the Friends' Association for the Aid and Elevation of the Freedmen, 1866, p. 7.
of tobacco by their pupils. The extent to which this prohibition was effective is a matter of conjecture.

Two schools started during the reconstruction period by the Association in time were numbered among the most influential institutions for colored people in South Carolina. The first of these was established at Mt. Pleasant, near Charleston, in 1865 and later became known as the Laing Normal and Industrial School. The other was founded in 1868, at Aiken, by Martha Schofield, and was known as the Schofield Normal and Industrial Institute. These schools not only trained students in the industrial and domestic arts but aimed to prepare teachers for colored schools.69

By 1870, the Association had expended $60,500 in the South for the benefit of the freedmen. Besides, they had forwarded 416 barrels and boxes of clothing, 26,000 new garments, and 21,000 used ones, as well as large quantities of seeds, books, and tracts.60 The largest sum received in any one year was in 1865-66, when receipts reached $14,000.61 After that date, the income gradually declined until in 1872, the treasurer reported receipts amounting to only $1,000.62

The Society of Friends, although much smaller in membership than the Baptists, Methodists, or Presbyterians, was no less enthusiastic in promoting a system of education for the freedmen. The reconstruction program which it adopted was practical and designed primarily to raise standards of living. Instead of being committed to narrow sectarianism with the recruiting of church members as the principal objective, it worked for lasting economic and social improvement. It is interesting to note that while this religious body was among the first to urge emancipation, it was also in the vanguard in bringing education and other elevating influences to the colored people. It never made any marked progress in obtaining church members from among them because its religion was characterized by quietness and meditation, rather than by emotional outbursts and physical activity which appealed so strongly to the colored people.

69 Luther P. Jackson, "Educational Efforts of the Freedmen's Bureau and the Freedmen's Aid Societies in South Carolina, 1862-1872," Journal of Negro History, VIII, 27.
60 Annual Report of the Friends' Association for the Aid and Elevation of the Freedmen, 1870, p. 17.
61 Ibid., 1866, p. 14.
62 Ibid., 1872, p. 15.
Since the purpose of Northern Friends was mainly that of supplementing the reconstruction program of their Southern co-religionists and other organizations, it is not surprising that they gradually restricted their activities after 1870. Since Northern Friends worked in co-operation with the people of the South and thus established understanding and friendly relations, their endeavors were commended. In this respect their program stood in contrast to those of most other organizations.