

Chapter 1 : Civil Disobedience and the Underground Railroad

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Quakers and the Underground Railroad: More than a century before Dred Scott, in , Philadelphia Yearly Meeting of the Religious Society of Friends told its members "To live in ease and plenty, by the toil of those whom violence and cruelty have put in our power, is neither consistent with Christianity nor common justice. Slavery was, in Quaker eyes, a "national evil. What is to be done? On one side were people who believed slavery to be right and proper, and on the other were those who denied any legitimacy to the institution. In the middle were many people who may have had reservations about slavery but accepted its existence as the law of the land and part of the national compact. Harboring a "fugitive from labor" was a violation of both the United States Constitution and of Federal Law. TOP Quaker Approaches to Abolitionism The transition from slavery to freedom, particularly within a society where slavery is both legal and normative, raises questions about the position of the newly freed. Since in North America, slavery became almost exclusively connected with race, and people of African descent were therefore considered by many of the 18th and 19th century as "other" what was to be the status of freed people? Did they have the same rights, including access to the legal system, as whites? Where did they fit in the economy? Quakers of the 18th and 19th century were very aware that Quakers had once held slaves, people who had worked for Quakers but had not been paid for their labors. It was not enough to clear the Society of Friends of the sin of slave-holding but to look to the education of the freed people. According to Jonathan Dymond, an English Quaker: Quakers had a problem. They had determined that slavery was absolutely wrong, but lived in the United States lived within a society and under a government that held that people could be property. What if God and Caesar demanded different things? The Bible laid out the "Golden Rule" -- "whatsoever ye would that men should do unto you, do you so even unto them" Matthew 7: For Quakers, when religious duty came into conflict with the law of the land, it was the duty of the Christian to suffer rather than obey. Pennsylvania Quaker William Jackson made this point in an pamphlet: No one is under any moral obligation to lend himself as a tool to others for the commission of a crime, even when commanded by his government to do the wrong If you believe in the Golden Rule, what should you do when the fugitive comes to your door? TOP Violence and Non-Violence Quakers had a history of going to jail for their beliefs--for not paying church tithes, for refusing to swear oaths, for refusing to bear arms. In the seventeenth century in England, thousands of Quakers spent time in prison--in some cases for years when they could easily have won their freedom by paying fines or swearing oaths. Non-violent civil disobedience did not begin with Martin Luther King in the s or even Henry David Thoreau in the s, but had been a part of Quaker practice since the s. In the United States, slavery was ultimately extinguished by blood--the Civil War. There does seem to be an attitude that anyone really serious about abolishing slavery would eventually have to do as John Brown and pick up the carnal sword. This also became a problem for Quakers, whose peace testimony predated its anti-slavery testimony. Quakers were divided on some of the tactics of the Garrisonian anti-slavery movement in the s and s. Some Quakers, like Lucretia Mott , embraced the American Anti-Slavery Society , others thought that the rhetoric of the Garrisonians was divisive and would lead to conflict rather than resolution. The abolitionists themselves often disagreed over tactics. Some Quakers stood apart from the organized anti-slavery movement. Gardner, a Hicksite Friends from Farmington, New York, clearly understood that slavery was evil and Friends needed to bear a full and efficient testimony against all evil. Yet Gardner cautioned in that "wrong may be wrongfully opposed, and war opposed in a warlike spirit. Some people seem to think that any house once owned by a Quaker must have been a stop on the Underground Railroad. But mythologies often contain truths. Ward, a one-time resident of Poughkeepsie, describes in his autobiography the escape of his parents from the Eastern Shore of Maryland to southern New Jersey in They left with the intention, Ward wrote, "to reach a Free State, and live among Quakers. There were no slave-holders there, despite New Jersey being at that time a slave state, and, quoting Ward, "when the slave-catchers came prowling about the Quakers placed all manner of peaceful obstacles in their way, while

the Negroes made it a little too hot for their comfort. No fugitive, Brown wrote, was ever betrayed by a Quaker. In the days of the abolitionist movement, the story of the Underground Railroad was largely about the freedom seekers themselves. Speakers and writers like Frederick Douglass or William Wells Brown could testify to the evils of slavery from their own experience. They stood as examples that the enslaved were not happy with their lot and were willing risk great dangers to become free. After the Civil War, when having been an abolitionist before the Civil War became respectable, there were a number of recollections and memoirs written by white abolitionists about their activities. Somehow the emphasis shifted from the story of the enslaved seeking their own freedom, largely and often exclusively without assistance from an Underground Railroad, to stories of how white people, often Quakers, aided fugitive slaves. By the mid twentieth century, the Underground Railroad story was often told as if the only actors were white, and the freedom seekers themselves were passed from safe house to safe house like so much cargo. I suspect that much of that twentieth century mythology was, perhaps unconsciously, a matter of white Americans trying to convince themselves that in the times of slavery, they had been on the side of freedom. One must be suspicious of "feel good history. The Legend of the Underground Railroad Gara claimed that the story of the Underground Railroad, as told in the mid 20th century, focused almost exclusively on the assistance given freedom seekers by whites, particularly Quakers, and ignored the larger story of African-Americans liberating themselves and the role of African-American institutions and communities in assisting the fugitive. He called for refocusing the story on the freedom seekers and the role of African-American communities and institutions, north and south. Incidentally, Gara is a Quaker. Clearly, many of the self-emancipated not only freed themselves but made their way to the north and even to Canada with little or no aid. Others came though largely or exclusively African-American, and likely African-Canadian, networks, sometimes outside the knowledge of white abolitionists and white Underground Railroad workers. My reading of the writings of the people who were actively engaged in the Underground Railroad--as self-emancipators or as helpers--is that they clearly understood that it was the fugitives themselves who were the center of the story. It was the fugitive who took the initiative and the major part of the risk. But in re-centering the story on the freedom seeker, and on African-American communities of support, at times we seem to have forgotten the multi-racial aspects of the Underground Railroad. Do we remember the great achievements of the African-American heroes of our story--Frederick Douglass, Harriet Tubman, William Still--only to forget, or at least marginalize the contributions of their white co-workers-- Isaac T. Hopper , Levi Coffin, Thomas Garrett? TOP Networks of Support: Crossing Racial Boundaries Fugitives from slavery were not headed to Canada. They were headed to places of safety. My current area of interest is in south-eastern Pennsylvania, specifically Chester and Lancaster Counties. These counties border Maryland, a slave state. There is ample evidence of a Quaker and African-American Underground Railroad network that assisted freedom seekers on their way north, often by way of Philadelphia. The areas of greatest African-American population in south-eastern Pennsylvania are also the areas of greatest Quaker populations. Where there were no Quaker settlements, there were rarely any significant numbers of African-Americans. In one case a man named Thomas Mitchell was recaptured in Chester County where he had been living since escaping from slavery twelve years earlier. At the time of his capture, he was eight miles north of the Mason-Dixon Line and within eighteen miles of the place where he had been enslaved. The goal of the Underground Railroad was not necessarily Canada, but a place of safety. When Thomas Mitchell crossed into Pennsylvania, he was immediately in a region that had both Quakers and free people of color. Mitchell was taken by his captors to the slave market in Baltimore. Ultimately his Chester County neighbors purchased his freedom. It is impossible to know how many of the African-Americans in this region were "fugitives from labor" but I do know that Mitchell was far from the only one in this category remaining in Chester and Lancaster Counties. Did Mitchell feel safe because he was living among free people of his own color or because he was living among Quakers? We need more research here but there seem to be numerous examples of related pre-Civil War African-American and Quaker communities--I know of examples in Maryland, New Jersey, Pennsylvania, and Canada. This is not to say that these communities were racially egalitarian. Mitchell worked for a white farmer, a Quaker, and lived in a tenant house. On Sunday, he likely went to one of the nearby African Methodist churches while his employer and family went off to Quaker

meeting. Let me be clear on this--there is virtually no evidence for any of these elements in the historical record. We have numerous narratives of the self emancipated and their helpers, and no one actually connected with the Underground Railroad ever mentioned tunnels, quilts as signals or cast iron statues. Specially built secret hiding places were so rare as to be almost non-existent. It was much easier to hide people, if secrecy was necessary, in the attic, the spring house, the barn or the field than build a hidey-hole. However, my major concern is that this fascination with the mechanisms of the Underground Railroad distracts from understanding the networks that made escape possible. One group went to Wilmington, Delaware to alert Thomas Garrett, who telegraphed John Needles in Baltimore to go to the train station to wait for the kidnappers. Points to Remember We have to guard against the attractions of "feel good history. That the United States, the country that declared in that "all men are created equal" also embraced human slavery is a cause for unease and perhaps a little guilt. In some of the older popular history, one gets the impression that everyone north of the Mason-Dixon Line was anti-slavery and that aiding fugitives was a popular activity. Just look at all the tunnels. Increasingly, the story of the Underground Railroad is being placed back into its primary context of African-American history. Where Levi Coffin, a white Quaker, was at one time seen as the great figure in the story, we are now more likely to begin by talking about Harriet Tubman and Frederick Douglass. Perhaps, but we need proof, not just assumptions and wishful thinking. We very much need more research into African-American involvement as agents and station masters on the Underground Railroad. Did all Quakers participate in the Underground Railroad? There is no official statement from a Quaker body that this was expected. But Quakers rejected the legitimacy of slavery--it was not simply wrong, it was illegitimate and no Federal law could make it right. My judgment on the matter is that any fugitive who had crossed the Mason-Dixon Line and appealed to a Quaker for assistance was either aided or directed to someone who could supply that assistance. We often treat the story of the Underground Railroad as a story for children--particularly popular in our grade schools during Black History Month. We tend to focus on the heroism of those who broke the law to do the right thing.

Chapter 2 : Quakers & Slavery : Underground Railroad

Belief in the Underground: The Art of Marcy Hermansader by Rachel R. Lafo, Marcy Hermansader, Decordova Museum and Sculpture Park starting at \$ Belief in the Underground: The Art of Marcy Hermansader has 1 available editions to buy at Alibris.

The name may have come from an incident in when a freedom seeker runaway slave named Tice David ran away from a Kentucky plantation. His master followed him to the banks of the Ohio River, but lost track of him when he dived into the water and swam across to Ripley, Ohio. Instead, favorite hiding places seem to have been in the attics of houses, or in outbuildings like the haylofts of barns. Sometimes freedom seekers were hidden outside in the woods along creeks or rivers, or even in tall prairie grass. Usually wagons pulled by oxen or horses were used. If it was necessary to transport freedom seekers in broad daylight, a horse-drawn buggy or carriage was sometimes used. Many freedom seekers probably entered Iowa by boat across the Missouri River. They probably left by boat across the Mississippi River to Illinois on their way to Canada. Freedom seekers often managed to escape on horses or mules. Very often, they had no other means of transport than their own two feet. A Few Brave People We know the names of more than Iowans who helped in one way or another with the underground railroad. Among the best-known are Congressman Josiah B. Many who helped freedom seekers escape from slavery, even though it was against the law to do so, were driven by a religious belief that slavery was wrong. In Iowa anti-slavery Quakers played a leading role. But sometimes we do know at least their first names. Two young men named John and Archie passed through Appanoose County on their way to freedom in Canada. Two young women named Celia and Eliza stayed at the Robert Smith farm in Clinton County for several weeks until the ice on the Mississippi River was frozen enough to cross safely. People often think freedom seekers were families or women with children. In fact, traveling with children slowed freedom seekers down. Parties traveling with young children were more likely to be recaptured. Nearly 75 percent of the freedom seekers who were successful were young men. Most of the rest were young women in their teens, who did not yet have children. They had to prove that they had the right person. Only a few made it to the free states of the North or to Canada. One guess is that about 35, from to the end of the Civil War in made it to freedom. There were 4 million slaves in the South in Most came from Missouri. Some came from Arkansas or Indian Territory Oklahoma. A few came from Kentucky, Tennessee or Mississippi. Most likely not more than a few hundred passed through Iowa on the underground railroad. Many ran away and traveled on their own. If they were successful in reaching the free states, they often became station agents and conductors helping other passengers on the underground railroad. African American History in Iowa, Iowa, State Historical Society of Iowa, Harvard University Press, Franklin, John Hope, Schweninger, Loren. Rebels on the Plantation. New York, New York: Oxford University Press, State Historical Department of Iowa, State Historical Department of Iowa, Written for Iowa Pathways by Galin Berrier.

Chapter 3 : NPR Choice page

'Underground Railroad' Traces The Terrible Wounds Of Slavery The Underground Railroad is a literal train running underground in Colson Whitehead's new novel, which follows escaped slave Cora. It's.

George Washington complained in that one of his runaway slaves was aided by "a society of Quakers, formed for such purposes. Their influence may have been part of the reason Pennsylvania, where many Quakers lived, was the first state to ban slavery. Two Quakers, Levi Coffin and his wife Catherine, are believed to have aided over 3, slaves to escape over a period of years. For this reason, Levi is sometimes called the president of the Underground Railroad. In keeping with that name for the system, homes and businesses that harbored runaways were known as "stations" or "depots" and were run by "stationmasters. Once the fugitives reached safe havens—or at least relatively safe ones—in the far northern areas of the United States, they would be given assistance finding lodging and work. Many went on to Canada, where they could not legally be retrieved by their owners. A trip on the Underground Railroad was fraught with danger. The slave or slaves had to make a getaway from their owners, usually by night. Conductors On The Railroad Sometimes a "conductor" pretending to be a slave would go to a plantation to guide the fugitives on their way. Among the best known "conductors" is Harriet Tubman, a former slave who returned to slave states 19 times and brought more than slaves to freedom—using her shotgun to threaten death to any who lost heart and wanted to turn back. Operators of the Underground Railroad faced their own dangers. If someone living in the North was convicted of helping fugitives to escape he or she could be fined hundreds or even thousands of dollars, a tremendous amount for the time; however, in areas where abolitionism was strong, the "secret" railroad operated quite openly. Myers became the most important leader of the Underground Railroad in the Albany area. In other eras of American history, the term "vigilance committee" often refers to citizens groups who took the law into their own hands, trying and lynching people accused of crimes, if no local authority existed or if they believed that authority was corrupt or insufficient. Being caught in a slave state while aiding runaways was much more dangerous than in the North; punishments included prison, whipping, or even hanging—assuming that the accused made it to court alive instead of perishing at the hands of an outraged mob. White men caught helping slaves to escape received harsher punishments than white women, but both could expect jail time at the very least. The harshest punishments—dozens of lashes with a whip, burning or hanging—were reserved for any blacks caught in the act of aiding fugitives. A damper was thrown, however, when Southern states began seceding in December, following the election of Abraham Lincoln to the presidency. Even some outspoken abolitionist newspaper cautioned against giving the remaining Southern states reason to secede. She escaped from her owner near Wheeling in the Virginia panhandle now the northern panhandle of West Virginia and made her way to Cleveland in far northern Ohio, where abolitionists helped her secure lodging and employment as a domestic servant. A Grand Jubilee in her honor was held in Cleveland on May 6, Black men and women, whether or not they had ever been slaves, were sometimes kidnapped in those states and hidden in homes, barns or other buildings until they could be taken into the South and sold as slaves. Arnold Gragston struggled against the current of the Ohio River and his own terror the first night he helped a slave escape to freedom. With a frightened young girl as his passenger, he rowed his boat toward a lighted house on the north side of the river. Gragston, a slave himself in Kentucky, understood all too well the risks he was running. But as the division between slave and free states hardened in the first half of the 19th century, abolitionists and their sympathizers developed a more methodical approach to assisting runaways. Above all else, the system depended on the courage and resourcefulness of African Americans who knew better than anyone the pain of slavery and the dangers involved in trying to escape. The elderly woman who lived there approached him with an extraordinary request: His master, a local Know-Nothing politician named Jack Tabb, alternated between benevolence and brutality in the treatment of his slaves. Gragston remembered that Tabb designated one slave to teach others how to read, write and do basic math. He used to beat us, sure; but not nearly so much as others did, some of his own kin people, even. But when the time came, Gragston resolved to proceed. A Presbyterian minister, Rankin published an anti-slavery tract in and later founded the American Anti-Slavery Society.

Rankin and his neighbors in Ripley provided shelter and safety for slaves fleeing bondage. After returning to Kentucky one night from a river crossing with 12 fugitives, he realized he had been discovered. The time had come for Gragston and his wife to make the journey themselves. The youngest of 18 children, Still was born in , moved to Philadelphia in the mid-1800s and went to work for the Pennsylvania Anti-Slavery Society as a mail clerk and janitor. Still was closely involved in the planning, coordinating and communicating required to keep the Underground Railroad active in the mid-Atlantic region. He became one of the most prominent African Americans involved in the long campaign to shelter and protect runaways. In *The Underground Rail Road*, a remarkable book published in 1875, Still recounted the stories of escaped slaves whose experiences were characterized by courage, resourcefulness, pain at forced partings from family members and, above all, a desperate longing for freedom. For Still, aiding runaway slaves and helping to keep families intact was a deeply personal calling. Sydney and her family were returned to Maryland, but she escaped a second time to New Jersey. She changed her name to Charity to avoid detection and rejoined her husband, but their reunion was tarnished by the knowledge that she was forced to leave two boys behind. Her angry former owner promptly sold them to an Alabama slaveholder. William Still would eventually be united with one of his enslaved brothers, Peter, who escaped to freedom in the North—a miraculous event that after the war inspired William to compile his history, hoping it would promote similar reunions. The work of the Underground Railroad became the focal point of pro- and anti-slavery agitation after passage of the Fugitive Slave Act in 1850. As the decade progressed, the Fugitive Slave Act gave the work of the Underground Railroad new urgency. Perhaps no one embodied the hunger for freedom more completely than John Henry Hill. After recovering from the shock of being told by his owner that he was to be sold at auction in Richmond, Hill arrived at the site of the public sale, where he mounted a desperate struggle to escape. Employing fists, feet and a knife, he turned away four or five would-be captors and bolted from the auction house. He hid from his baffled pursuers in the kitchen of a nearby merchant until he decided he wanted to go to Petersburg, Va. He stayed in Petersburg as long as he dared, leaving only when informed of a plot to capture him. Four days after departing Richmond on foot, he arrived in Norfolk and boarded ship more than nine months after escaping from the auction. But other matters preoccupied him. Still, I have been looking and looking for my friends for several days, but have not seen nor heard of them. I hope and trust in the Lord Almighty that all things are well with them. My dear sir I could feel so much better satisfied if I could hear from my wife. In another letter, Hill fretted about the fate of his uncle, Hezekiah, who went into hiding after his escape and ultimately fled to freedom after 13 months. Despite enormous difficulties, some families managed to escape to freedom intact. My master was wanting to keep me in the dark about taking them, for fear that something might happen. Upon learning of his planned departure for Mississippi, quick-thinking Jackson gathered her children and headed for Pennsylvania. From Pennsylvania, the family continued north into Canada. The 40 or so years Jackson had spent in slavery were at an end. Jackson and her interesting family of seven children arrived safe and in good health and spirits at my house in St. Davidson, however, was a different story. Davidson assumed control of the farm and the slaves, Hammond remembered and refused to complete the transaction Berry had arranged with her late husband. Hammond recalled that her father bribed the Anne Arundel sheriff for permits allowing him to travel to Baltimore with his wife and child. Davidson and one by the Anne Arundel sheriff, perhaps to protect himself from criticism for the role he played in aiding their escape in the first place. Coleman, who delivered merchandise to the towns between Baltimore and Hanover, Pa. Hammond attended school at a Quaker mission. When the war ended, her family returned to Baltimore. Hammond completed the seventh grade and, just like her mother, became a cook. Even as he mourned the loss of his son, Hill reflected on his contentment. Mitchell is the author of *Skirmisher*:

Get this from a library! Belief in the underground: the art of Marcy Hermansader: DeCordova Museum and Sculpture Park, Lincoln, Massachusetts, April June 17, Rosenwald-Wolf Gallery, the University of the Arts, Philadelphia, Pennsylvania, September 7-October 19,

Myths of the Underground Railroad In school, we learn history through stories, and sometimes we find out that some of these stories are not true. One example is that Christopher Columbus discovered America in In fact, other Europeans, like the Vikings, had been to the New World years before. Another famous myth is story of George Washington chopping down the cherry tree. It is a great story about how our first President was honest even as a child. The Underground Railroad is a great story in American history. People, both black and white, formed a secret network that helped enslaved African Americans escape to freedom. Unfortunately, a lot of what we learn is not true. In fact, most people who helped escaping slaves were free blacks or escaped slaves. And even though the whites who helped runaways were abolitionists who wanted to end slavery, not all abolitionists supported the Underground Railroad. Many abolitionists, in fact, were against helping slaves escape. They did not believe in breaking the law and wanted to find a legal way to end slavery. The Underground Railroad did not exist as an organization in the south. Slaves rarely received any help until they reached a free, Northern State. They had to reach freedom on their own, which they usually did by foot. Many slaves escaped from the Deep South. Because runaway slaves could not expect any help until they got to a free state, it was more difficult for slaves in the Deep South like Alabama and Louisiana to make it to freedom. Slaves in the Deep South had much further to go, and they had to do most of the traveling on foot. As a result, most slaves who successfully escaped were from states in the upper south like Kentucky and Virginia, where they had a better chance of making it to bordering free states like Ohio and receive help from members of the Underground Railroad. There were distinct routes along the Underground Railroad that slaves followed. The Underground Railroad was a loose network of houses and people, and slaves reached their destinations in different ways. If there had been one route that was used regularly, the slave catchers would have known about it and would have shut it down. There were likely almost as many routes as escaping slaves. Most people in the North supported the Underground Railroad and welcomed runaway slaves into their states. Only a small minority of people in the North worked on " and even supported " the Underground Railroad. In fact, many did not welcome fugitives into their states. In , Ohio passed a law prohibiting runaway slaves from entering the state. But this term was used mostly in the North. Most slaves in the South would not have been familiar with the term. Enslaved African Americans depended on others, like Harriet Tubman coming to their plantation, to help them make their escape. Enslaved African Americans were not passive in their escapes. They planned and carried out their own escapes, usually alone. Slaves made quilts that had specific symbols " or codes " that helped slaves escape. Slaves used the quilts since many of them were illiterate. People in the s, including slaves, made quilts. Sometimes these quilts had symbols in them, but they were not secret codes that helped runaway slaves. Before then, there was no talk about a Secret Quilt Code. In all the interviews with freed slaves done in the s, no one mentioned the Code, and since , many historians have disputed the truth to the story. It is also unrealistic to expect that slaves could gather the material and make a quilt fast enough to help escaping slaves. Escaping slaves certainly did not carry quilts with them in their escape to freedom " they were just too heavy. While spirituals were passed orally from slave to slave, there is no evidence that the songs were used to help others escape. The truth is that the lyrics and the chorus were written by Lee Hays and first published in " well after the Civil War had ended. Quakers were heavily involved in the Underground Railroad because slavery was against their religious principles. Many Quakers did not believe that breaking the law to help fugitive slaves was a solution to slavery. Some Quakers had even been slave owners themselves. A lantern in a window was a common sign used to identify a safe house along the Underground Railroad. However, this was not a common signal. If it had been, the slave catchers would have quickly learned of it, and used it to identify safe houses. All slaves who escaped went to the North. While many slaves ventured for free northern states and Canada, some escaped to places like Florida to rural, isolated

communities of blacks in the South. A significant percentage of enslaved African Americans escaped on the Underground Railroad. While the number is often debated, some believe that as many as , slaves escaped on the Underground Railroad between and However, this is only a tiny percentage of the slaves living in the South during this period. For example, in , there were nearly four million slaves in the South. Additionally, the majority of slaves who attempted to escape were caught and returned to their owners. Just because some of the stories about the Underground Railroad are myths does not undermine the fact that thousands of slaves escaped to freedom. Many people put their own lives and their own freedoms at risk by helping slaves escape, and their only reward was the happiness of seeing a person free. The Underground Railroad in History and Memory. The Road to Freedom. Back Bay Books, The Legend of the Underground Railroad. University Press of Kentucky, The Life and Life Stories. University of Wisconsin Press, Bound for the Promised Land: Portrait of an American Hero.

Chapter 5 : Why many Christians in China have turned to underground churches - BBC News

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Chapter 6 : China Arrests Elderly Underground Catholic Archbishop - Beliefnet

In those quotes, it is religious belief that is being talked about. The belief you have in your ability to design and build things is using the definition of "belief" that means "to have confidence in." Very different.

Two Legends from Iceland 1. Once upon a time, God Almighty came to visit Adam and Eve. They received him with joy, and showed him everything they had in the house. They also brought their children to him, to show him, and these He found promising and full of hope. Then He asked Eve whether she had no other children than these whom she now showed him. This God knew well, and said therefore to her, "What man hides from God, God will hide from man. And it is only by the will and desire of the elves themselves that men can ever see them. A traveler once lost his way, and knew not whither to turn or what to do. At last, after wandering about for some time, he came to a hut, which he had never seen before; and on his knocking at the door, an old woman opened it, and invited him to come in, which he gladly did. Inside, the house seemed to be a clean and good one. The old woman led him to the warmest room, where were sitting two young and beautiful girls. Besides these, no one else was in the house. He was well received and kindly treated, and having eaten a good supper was shown to bed. He asked whether one of the girls might stay with him, as his companion for the night, and his request was granted. And now wishing to kiss her, the traveler turned towards her, and placed his hand upon her; but his hand sank through her, as if she had been of mist, and though he could well see her lying beside him, he could grasp nothing but the air. So he asked what this all meant, and she said, "Be not astonished, for I am a spirit. When the devil, in times gone by, made war in heaven, he, with all his armies, was driven into outer darkness. Those who turned their eyes to look after him as he fell, were also driven out of heaven; but those who were neither for nor against him, were sent to the earth and commanded to dwell there in the rocks and mountains. These are called elves and hidden people. They can live in company with none but their own race. They do either good or evil, which they will, but what they do they do thoroughly. They have no bodies as you other mortals, but can take a human form and be seen of men when they wish. I am one of these fallen spirits, and so you can never hope to embrace me. Richard Bentley, , pp. Link to these texts in the original Icelandic: Hinrichs, , pp. The first of these two legends, the story featuring Adam and Eve, is classified as an Aarne-Thompson-Uther type folktale. The Origin of Bergfolk Denmark Bergmen originated in this way, that when Our Lord cast down the wicked angels from heaven they could not all get to hell together, and some of them settled in the mounds and banks. Brownies, bergmen, and such creatures originated in this way. When Our Lord cast the wicked angels down from heaven some of them fell on mounds and banks, and these became bergmen; some fell into woods and mosses, and these became fairies ellefolk , while those that fell into buildings became brownies nisser. They are just little devils, the whole lot of them. Folkeblads Trykkeri, , pp. Additional legends in Danish about the origin of underground people: Thiele, "Trolldfolkets Oprindelse," Danmarks Folkesagn , vol. Reitzels Forlag, , pp. When Satan Was Cast out of Heaven Sweden Know that when Satan was cast out of heaven, on account of his pride, and fell to the earth, there were other spirits, which, like him, were also cast out. These spirits, in their fall, were borne hither and thither on the winds like the golden leaves in the autumn storm, falling to earth finally, some into the sea, some into the forests, and some upon the mountains. Where they fell there they remained, so the saying runs, and found there their field of action. After their abiding places they were given different names. Thus we have sea nymphs, mountain fairies, wood fairies, elves, and other spirits, all of which are described in the catechism. Belford-Clarke Company, , p. This excerpt is from a longer account entitled "Katrineholm Manor" pp. Origin of the Underground People in Amrum Germany The Lord Jesus came one day to a house where a woman lived who had five beautiful and five ugly children. She hid the five ugly children in the cellar. The Lord Jesus asked her where her other children were. The underground people are their descendants. Verlag von Carl Flemming, , p. This account entitled "Die Unterirdischen," no. This is an Aarne-Thompson-Uther type folktale. Lower Elemental Spirits Bohemia In addition to the gods, heathens knew a whole row of lower demons which can be placed together under the names sprites and elves. They constitute a distinct spirit realm on earth, independent of the world of humans. They possess supernatural

powers with which they harm and help humans. However, they shy away from humans, because physically they are not our equals. In Bohemia they tell about the origin of these demons as follows: When God cast out the arrogant angels from heaven, they became the evil spirits that plague mankind day and night, tormenting us and inflicting us with harm. The ones who fell into hell and into caves and abysses became devils and death-maidens. Those who fell into the forests became the wood-spirits who live there: Finally, those who fell into the water became water spirits: The German names of the spirits mentioned are: The historical region of Bohemia is currently part of the Czech Republic. They never afterwards could be discovered, for it was supposed that as a punishment from heaven for hiding what God had given her, she was deprived of them; and it is said these her offspring have generated the race called fairies. Wirt Sikes, *British Goblins*: Sampson Low, Marston, Searle, and Rivington, , pp. Sikes calls this account "a local legend of the origin of fairies in Anglesea. The Baby Farmer Wales Old Kaddy was a baby-farmer, and one day she went to the woods to gather sticks for her fire, and whilst she was gathering the sticks she found a piece of gold, and took it home; but she never told anyone she had found the money, for she always pretended to be very poor. But though she was so poor, she used to dress two of her children in fine clothes; but the others, whom she did not like, she kept in the filthiest rags. One day a man knocked at her door, and asked to see the children. After the stranger had gone she went to the cockloft to look for her well-dressed favorites, but they had disappeared, and they were never seen afterwards, for they were turned into fairies. Nutt, , p. This is a variant of an Aarne-Thompson-Uther type folktale. Explanation of baby farming from Wikipedia: Baby farming was a term used in late-Victorian Era Britain and, less commonly, in Australia and the United States to mean the taking in of an infant or child for payment; if the infant was young, this usually included wet-nursing breast-feeding by a woman not the mother. Some baby farmers "adopted" children for lump-sum payments, while others cared for infants for periodic payments. Though baby farmers were paid in the understanding that care would be provided, the term "baby farmer" was used as an insult, and improper treatment was usually implied. The Fairies as Fallen Angels Ireland The islanders, like all the Irish, believe that the fairies are the fallen angels who were cast down by the Lord God out of heaven for their sinful pride. And some fell into the sea, and some on the dry land, and some fell deep down into hell, and the devil gives to these knowledge and power, and sends them on earth where they work much evil. But the fairies of the earth and the sea are mostly gentle and beautiful creatures, who will do no harm if they are let alone, and allowed to dance on the fairy raths in the moonlight to their own sweet music, undisturbed by the presence of mortals. As a rule, the people look on fire as the great preservative against witchcraft, for the devil has no power except in the dark. But as to the pigs, they take no trouble, for they say the devil has no longer any power over them now. When they light a candle they cross themselves, because the evil spirits are then clearing out of the house in fear of the light, lire and Holy Water they hold to be sacred, and are powerful; and the best safeguard against all things evil, and the surest test in case of suspected witchcraft.

Chapter 7 : History | National Underground Railroad Freedom Center

In the Underground Railroad, it was the enslaved, the freedom seekers, who took the initiative and took most of the risk. There was far more assistance to freedom seekers in African-American communities of support than has generally been acknowledged.

This project was aimed at creating an interracial movement of the poor that would mobilize for full and fair employment or guaranteed annual income and political rights for poverty class Americans. Their goal was to create a more democratic society "which guarantees political freedom, economic and physical security, abundant education, and incentives for wide cultural variety". While the initial phase of the SDS involved campus organizing, phase two involved community organizing. These experiences led some SDS members to conclude that deep social change would not happen through community organizing and electoral politics, and that more radical and disruptive tactics were needed. During the summer of , the National Office began to split. A group led by Klonsky became known as RYM II, and the other side, RYM I, was led by Dohrn and endorsed more aggressive tactics such as direct action , as some members felt that years of nonviolent resistance had done little or nothing to stop the Vietnam War. The police killing of Panther Fred Hampton prompted the Weatherman to issue a declaration of war upon the United States government. We petitioned, we demonstrated, we sat in. I was willing to get hit over the head, I did; I was willing to go to prison, I did. To me, it was a question of what had to be done to stop the much greater violence that was going on. The latter document outlined the position of the group that would become the Weathermen. The document called for creating a clandestine revolutionary party. The most important task for us toward making the revolution, and the work our collectives should engage in, is the creation of a mass revolutionary movement, without which a clandestine revolutionary party will be impossible. A revolutionary mass movement is different from the traditional revisionist mass base of "sympathizers". Rather it is akin to the Red Guard in China, based on the full participation and involvement of masses of people in the practice of making revolution; a movement with a full willingness to participate in the violent and illegal struggle. Weatherman would shove the war down their dumb, fascist throats and show them, while we were at it, how much better we were than them, both tactically and strategically, as a people. In an all-out civil war over Vietnam and other fascist U. And we were going to kick ass. The North Vietnamese requested armed political action in order to stop the U. Subsequently, they accepted funding, training, recommendations on tactics and slogans from Cuba, and perhaps explosives as well. In the evening, the groups reconvened for a mass "wargasm"â€”practicing karate , engaging in physical exercise, singing songs, and listening to speeches. Jacobs condemned the "pacifism" of white middle-class American youth, a belief which he claimed they held because they were insulated from the violence which afflicted blacks and the poor. He predicted a successful revolution, and declared that youth were moving away from passivity and apathy and toward a new high-energy culture of "repersonalization" brought about by drugs, sex, and armed revolution. The first was to go underground, and to begin a violent, armed struggle against the state without attempting to organize or mobilize a broad swath of the public. The Weather Underground hoped to create underground collectives in major cities throughout the country. The Weatherman national leadership agreed, as did the New York City collective. Thereafter, any leaflet, label, or logo bearing the name "Students for a Democratic Society" SDS was in fact the views and politics of Weatherman, not of the slate elected by Progressive Labor. The group, while small, was able to commandeer the mantle of SDS and all of its membership lists, but with Weatherman in charge there was little or no support from local branches or members of the organization, [22] [23] and local chapters soon disbanded. At the War Council, the Weathermen had decided to close the SDS National Office, ending the major campus-based organization of the s which at its peak was a mass organization with , members. In Weatherman theory "oppressed peoples" are the creators of the wealth of empire, "and it is to them that it belongs. They "set the terms for class struggle in America Students could be viewed as workers gaining skills prior to employment. This contrasted to the Progressive Labor view which viewed students and workers as being in separate categories which could ally, but should not jointly organize. Participation in the Venceremos Brigade

, a program which involved US students volunteering to work in the sugar harvest in Cuba, is highlighted as a common factor in the background of the founders of the Weather Underground, with China a secondary influence. The belief was that these types of urban guerrilla actions would act as a catalyst for the coming revolution. They must either fight on the side of the oppressed, or be on the side of the oppressor. Weather warned that other political theories, including those organizing around class interests or youth interests, were "bound to lead in a racist and chauvinist direction". As historian Dan Berger writes, Weather raised the question "what does it mean to be a white person opposing racism and imperialism? These "criticism self-criticism" sessions also called "CSC" or "Weatherfries" were the most distressing part of life in the collective. Derived from Maoist techniques, it was intended to root out racist, individualist and chauvinist tendencies within group members. At its most intense, members would be berated for up to a dozen or more hours non-stop about their flaws. It was intended to make group members believe that they were, deep down, white supremacists by subjecting them to constant criticism to break them down. The Weathermen were also determined to destroy "bourgeois individualism" amongst members that would potentially interfere with their commitment to both the Weathermen and the goal of revolution. Personal property was either renounced or given to the collective, with income being used to purchase the needs of the group and members enduring Spartan living conditions. Conventional comforts were forbidden and the leadership was exalted, giving them immense power over their subordinates in some collectives the leadership could even dictate personal decisions such as where one went. Martial arts were practiced and occasional direct actions were engaged in. Critical of monogamy, they launched a "smash monogamy" campaign, in which couples whose affection was deemed unacceptably possessive, counterrevolutionary or even selfish were to be split apart; collectives underwent forced rotation of sex partners including allegations that some male leaders rotated women between collectives in order to sleep with them and in some cases engaged in sexual orgies. Their political awakening had included a growing awareness of sexism, yet they often found that men took the lead in political activities and discussion, with women often engaging in domestic work, as well as finding themselves confined to second-tier leadership roles. They also aimed to convince people to resist reliance upon their given privilege and to rebel and take arms if necessary. According to Weatherman, if people tolerated the unjust actions of the state, they became complicit in those actions. The younger members of the working class became the focus of the organizing effort because they felt the oppression strongly in regards to the military draft, low-wage jobs, and schooling. In direct actions, dubbed Jailbreaks, Weather members invaded educational institutions as a means by which to recruit high school and college students. According to "Prairie Fire", young people are channeled, coerced, misled, miseducated, misused in the school setting. It is in schools that the youth of the nation become alienated from the authentic processes of learning about the world. This consisted of a series of bombings of government and corporate targets in retaliation for specific imperialist and oppressive acts. Small, well-constructed time bombs were used, generally in vents in restrooms, which exploded at times the spaces were empty.

Chapter 8 : Underground Railroad | HistoryNet

The popular belief is that Erastus actually built the house with the Underground Railroad in mind, creating a cupola at the top of the building to serve as a lookout area and an internal cistern to gather water from the gutters for slaves hidden within his walls.

Click here for a good definition. Black Bostonians and antislavery. As early as 1825, blacks had formed the Massachusetts General Colored Association, calling for immediate emancipation and racial equality. As is well known, hostilities over slavery began to divide the nation around the 1830s. The struggle grows sharper. Frederick Douglass and W. Garrison - - a year partnership as abolitionists. The abolitionists changed this stereotype. The Anti-Slavery Society provided the first important platform, and the first hope, for an integrated abolitionist movement that would be stronger and more effective. White Abolitionism in Concord. By the 1830s, Concord was a center of reformist thought and action. Before retiring to the shore of Walden Pond, Henry Thoreau served as an officer of the Lyceum in 1835, seeing to it that audiences absorbed abolitionist principles from Ralph Waldo Emerson left , Theodore Parker, Horace Greeley, and Wendell Phillips, among many speakers. Back to top of Page Part I. Slavery and Civil Disobedience Rejecting the law of the land. Opposed to slavery, Thoreau had protested for several years by refusing to pay his poll tax. He paid other taxes willingly. A Wave of Protest. The idea of tax refusal as a protest tactic was being raised in free black communities. Also, radical abolitionists were beginning to view the Constitution, which supported slavery, as an invalid document. Some who preferred individual protest instead of organized activism had already seized upon the practice of conscientious refusal to pay the poll tax. Three years before Thoreau, his close friend Bronson Alcott, philosopher and educator, had been arrested by the same Concord constable for exactly the same act of protest. By refusing to pay the government, Thoreau intended to stay in jail and set an example to his community. When the constable, Sam Staples, offered to personally lend Henry the amount owed, Thoreau refused. Back to top of Page "Civil Disobedience. This lecture led to the essay we know as "Civil Disobedience. For the rest of his life, Thoreau was engaged in the cause but not the organizations of abolitionism. That included opposition to government when it interferes seriously with that pursuit. Where Does Conscience Begin? Thoreau writes in "Civil Disobedience": Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience then? But in the 1830s and 1840s, white Americans had no unified viewpoint about it. In fact, an important goal of anti-slavery activists was "moral suasion" persuasion. In other words, they hoped that their example would serve as a model for the majority of undecided or pro-slavery individuals. But setting a personal example took too long to bring about social change. How long must the abolition of slavery be delayed? Soon, many moderate "anti-slavery" believers became more active opponents -- "abolitionists. Black Americans had far fewer differences of opinion about slavery. Virtually all had experienced some effects of the "peculiar institution," slavery. Virtually all would agree with the declaration of David Walker By focusing on individual conscience, Thoreau raises important questions for discussion. How does a single individual recognize what is wrong and what is right? What is accomplished by acts of civil disobedience? What is important about the idea of civil disobedience in our own time? Back to top of Page Thoreau opposes "Manifest Destiny. Although Thoreau went to jail in mid 1849 as punishment for his individual antislavery tax boycott, the essay resulting from it, written during the year that war broke out, further condemns the American war on Mexico - for details, read Note 8. Thoreau considers the war against Mexico to be an evil comparable to slavery itself - in fact, extending slavery into new U. When a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. Before Thoreau, only American Quaker writers had urged civil disobedience against war and slavery. This is a big part of the reason that "Civil Disobedience" has won wide audiences. In his public addresses:

Chapter 9 : Origin of Underground People

DOWNLOAD PDF BELIEF IN THE UNDERGROUND

In ancient Slavic beliefs, there is a 'spirit living in the underground (especially mining), guarding the natural resources of the earth and buried treasures. The so-called Treasurer', (in Polish 'Skarbnik', is known under different Slavic names) and is very similar to the 'knicker' or 'Coblynau'.