

The Indianapolis Literary Club: 2023-2024: 149th Year
Homeward Bound
 Stephen J. Jay, Park Tudor School: 8:00 P.M. November 18, 2024



"To be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others."

Attributed to Nelson Mandela by United States Mission to the United Nations July 20, 2020.

"Home, for my heart still calls me;

Home, through the danger zone;

Home, whatever befalls me,

I will sail again to my own!"

Henry Van Dyke (1852-1933) Homeward Bound: on the S.S. Baltic 1917.

"Am I Not a Man and a Brother?"

John Greenleaf Whittier, Atop Whittier's "Our Countrymen in Chains." 1837.

Portia. "How far that little candle throws his beams! So shines a good deed in a naughty world."

William Shakespeare, Merchant of Venice, Act 5, Scene 1. Lines 90-91.

"No one is useless in this world who lightens the burdens of another."

Charles Dickens. Dr. Marigold, Boston 1865.

"The beginning of wisdom is to call things by their proper names." "If names not be correct, language is not in accordance with the truth of things."

Confucius, Chap XIII. The Analects

"Disillusion can become itself an illusion, if we rest in it."

T.S. Eliot 1949, The Cocktail Party.

"The quality of mercy is not strained....it is twice blessed: "It blesseth him that gives and him that takes."

Shakespeare, in The Merchant of Venice. (A philanthropist acts out of love for humankind.)

"Let me live in my house by the side of the road and be a friend to man."

Sam Walter Foss, 1897.



Key Words: Immigrants to North America; Origins of Slavery; Enslaved people; Phillis Wheatley; Slavery-based economy; American Civil War; Underground Railroad: origins and end; Abolitionists; Quakers; 21st. c. Legacy of Slavery in North America; Emancipation Proclamation; Abraham Lincoln; The Golden Rule.

yes I agree to allow the webmaster of the Literary Club to upload my essay to the Club's Internet website. I also agree that, after the Literary Club transfers a copy of my essay to the Indiana Historical Society, the Society may upload it to the Society's Internet website.

Stephen J. Jay M.D.

Essay: *Homeward Bound* Stephen J. Jay, Nov 18, 2024.

Charles Dickens, mindful of slavery and the Civil War said, in 1865: “No one is useless in this world who lightens the burdens of another.” On his visit to America, in 1867, his disdain for slavery and the War was evident: “This is not the Republic I came to see; ... not the Republic of my imagination.”^{8,26}

My essay this evening is about enslavement in the New World, the antislavery advocates who sought to free families, and the brave abolitionists who risked their lives and livelihood to shepherd fugitives through the Underground Railroad, to “lighten their burdens” as they searched for freedom and new homes.

Aims:

- Describe humanity’s flow into to the New World with promises of freedom.
- Review how traditions of enslavement created enormous economic growth of slave - trading countries and wealth among traders and owners.
- Review how the anti-slavery movement began, in 1688, by Quakers, who, with Africans, used the Underground Railroad to secretly help fugitive slaves escape, primarily from southern plantations to free states north and to Canada.
- Outline today’s legacies of enslavement, the transgenerational disparities in quality and longevity of life, especially among persons of color, and to suggest an overarching legacy of enslavement, enslavement itself.

Rivers of Humanity

The rivers of humanity flowed into the Northern Hemisphere from the west and the east. The Bering Strait Land Bridge, *Beringia*, is the 1000-mile route that Paleo-Indians, including slaves, traversed 30,000 years ago, from Siberia and Mongolia to North America, as they searched for safety, food, and homes.^{2,53} The evidence? Clovis points chipped from, chert or obsidian and used to kill mammoths, and DNA evidence from a young girl found in an Alaskan burial pit, in 2013, confirms that Paleo-Indians, traversed Beringia ice flows; her DNA matched Native Americans and ancient north Eurasians from Siberia”⁷

In 1989, Paul Schurke, author and world explorer, organized a Soviet-American expedition to show that ancient people could have traversed Beringia to North America.⁷⁴ Schurke and his Russian counterpart, Dmitry Shparo were successful in crossing the ice bridge and were recognized by President George W. Bush and Soviet leader, Mikhail Gorbachev for establishing the feasibility of ancient people making this journey.

As an aside, a colleague and I with our two sons, experienced a memorable dog sledding trip from Schurke’s lodge near Ely, MN. He wondered if he could make a business of taking novices like us mushing. It was January - eighteen below our first night out; we slept on the snow in sleeping bags, with a makeshift parachute strung from a branch to keep the snow out of our faces. Around campfires, Schurke shared his Arctic explorations, his environmental advocacy, and efforts to enable disabled persons to have wilderness experiences for which he and a colleague created *Wilderness Inquiry*, a program to achieve this goal.⁷⁵ Today, Schurke’s team leads dog sledding trips from Wintergreen Lodge to the Superior National Forest and Boundary Waters Canoe Area. For the hardy, it’s a once in a lifetime trip, learning from a world explorer and mushing with his magnificent Canadian Inuit sled dogs.

Roots of Enslavement

Historians and scientists say that roots of enslavement predate written history.^{20,44} There’s evidence for it in the Code of Hammurabi and Sumer was likely slavery’s birthplace in Mesopotamia. Factors that promoted enslavement included poverty, orphanhood, demand for free labor, prisoners of war and punishment for crimes.¹⁴ Our ancestors

argued for and against enslavement. Philosophers in favor included Aristotle, Plato, and St. Augustine. Thomas Aquinas thought it was appropriate for economic purposes.^{6,79} John Locke, the 17th c. British philosopher, supported enslaving “inferior races” of people. Racism in early America was aided by religions, philosophers and thought leaders, including Locke and Thomas Jefferson, who, in *Notes of the State of Virginia*, 1781, said: “blacks are inferior to the whites in the endowment both of body and mind.”⁷⁰ The first known philosopher to condemn slavery was Dio Chrysostom (40-110 CE), a first century Greek historian and ancient moralist who called for abolition of slavery.⁸⁷ A stoic, his reasoning was simple: “harming others is bad for the harmer.” But Chrysostom’s belief was not universal among the Stoics who thought that slaves were important to societies’ economies. Today, historians agree that all world’s religions for millennia supported enslavement of people, until recent centuries.

First Europeans in North America- Vikings.

The first Europeans to enter North America from the East were the Norse Vikings who created a settlement called L’Anse aux Meadows, or meadows cove, in the 11th c. near the tip of Newfoundland.³⁴ A UNESCO World Heritage Site, it shows evidence of pre-Columbian transoceanic contact of Europeans. One out of ten Vikings, men and women, were slaves from Eastern Europe; iron shackles have been found at archeological sites.^{25,67} The enslaved people were commodities traded by the Vikings who needed “free” labor to build ships and stoke their economy, a harbinger of North American slavery centuries later.⁸⁹ European slave trading following the Vikings included the Scandinavians, Portuguese, and Spanish; they sent African slaves, in the 1400’s, to work on Caribbean plantations and in mines. While much attention is given to European immigrants to North America, less is known about the indigenous people of the Pacific Northwest, such as the Haida and Tlingit people who were known as fierce warriors and slave-traders 15,000 years ago.⁶⁶ Gnostic data indicate the Bering Strait passages were bidirectional, some people moving from Siberia to Pacific Northwest and vice versa.⁷³

Historians have debated when African Slaves were first brought to America. Some say it was 1619 when twenty-five Africans landed at *Point Comfort* (today’s Ft. Monroe) aboard the English privateer ship, *White Lion*. These Africans were the first slaves brought to England’s Colonies in America. But it was 117 years earlier, in 1502, that enslaved Africans were brought to North America.^{35,49,52,64,98} There’s no evidence that Christopher Columbus’s ships carried slaves to North America; but Columbus was convinced that the Caribbean Taino Indians would make ideal slaves; he transported five hundred slaves to Spain, in 1495.²⁷ At the time of the American Revolution, there were 700,000 enslaved people in America, primarily Africans and Native Americans, 18% of the population. By 1860, at the start of the Civil War, there were four million enslaved Africans.⁸⁰

Debates on the eve of the American Revolution.

On the eve of the American Revolution, a seven-year-old child prodigy, born circa 1753, in West Africa, was seized and put aboard the slave ship, *Phillis*.^{47,101} She survived the seven-week voyage, but twenty-five slaves died in the squalor of the ship’s hold. On July 11, 1761, nameless, frail, and wrapped in a dirty blanket she was sold as a domestic slave to a wealthy Boston family of John Wheatley.^{46,65} Her name?, ‘Phillis’ after her slave ship. Mr. Wheatley’s wife, Susanna, cared for her and recognized Phillis’s bright mind; she formed English letters with chalk on a wall in four months; by 16 months she had learned English and could read the Bible. She wrote elegies for elites and published her first poem when she was 12 yrs.⁷⁰ At 15 yrs., she wrote “On Being Brought from Africa to America,” a poem that appears to give theological justification for slavery, for which Phillis was castigated. But in the last stanza she held white Christians to judgment.

“Twas mercy brought me from my *Pagan* land,
 Taught my benighted soul to understand
 That there’s a God, that there’s a *Saviour* too.
 Some view our sable race with scornful eye,
 Remember, *Christians*, *Negros*, black as *Cain*,
 May be refin’d, and join th’angelic train.”

By 1773, Phillis, at 20, was widely recognized as a poet, her first book published in London, *Poems on Various Subjects, Religious and Moral*. With the help of Countess Huntingdon and ministers who attested to her authorship, Phillis satisfied skeptics who doubted authenticity of this poetry by an African slave girl. Phillis's poems challenged thinking among pro - slavery and anti-slavery people, and she was a literary celebrity whose life transcended racial, class, political, religious, and geographical boundaries. She fought for freedom of the Colonies from the King of England, but castigated church members for their inaction in addressing racism and slavery. When John Wheatley died in 1778, Phillis's enslavement ended. Sadly, she suffered a failed marriage, ill health, loss of two young children, and poverty, but she continued to correspond with thought leaders. Suffering from tuberculosis, she died December 5, 1784, only 30 years old. A widely known literary icon, her gravesite, like that of her African contemporaries, was unmarked and remains unknown.

To abolitionists, Phillis Wheatley's life and literary career were proof that African Americans could be artistic, intellectual, and practical as she helped shape thinking related to the American Revolution and Civil War. Praise and reflection of her life, however, were divided among leaders in Europe and America; Thomas Jefferson condemned Phillis and was criticized for denying her literary contributions to issues of slavery and racism.¹⁰ Today, she's recognized for having published the first book in English by a person of African descent and the third book of poetry by a North American woman. She received personal responses to her writing from British Statesman, Lord Dartmouth and others including, Benjamin Franklin and George Washington, who said: "I shall be happy to see a person so favored [sic] by the Muses, and to whom nature has been so liberal and beneficent in her dispensations." Washington invited Phillis, in 1776, to meet him at his headquarters in Cambridge Massachusetts and he sent Phillis's poem that praised his leadership in the American Revolution, for publication in the *Pennsylvania Magazine*, April 30, 1776.

Phillis Wheatley was the most famous African in North America and Europe during the American Revolution; she challenged her critics and was a catalyst for the anti-slavery movement.⁶³ Harvard's Henry Louis Gates Jr. called her the 'Mother of African - American literature.' Her poetry was widely used by abolitionists as evidence for the humanity, equality and literary talents of people of African descent. The founder of Methodism, John Wesley, included the last published poems of Wheatley's in the *Arminian Magazine*, London, 1784.

Wheatley's voice alone could not stop European countries use of economic arguments to justify enslavement and transporting 12.5 million Africans to America in the 16-19th centuries, among whom two million slaves died in the "middle passages" across the Atlantic.^{12,33,45,54} But slave trading was so lucrative that the enslaved peoples' labor in Caribbean Islands and North America became celebrated "economic engines," of Europe and early America, growing and harvesting rice, cotton, sugarcane, and tobacco.^{84,95} If the Confederacy had been a country, it would have been the fourth richest in the world at the beginning the Civil War.

Anti-Slavery Movement

Despite the pro-slavery beliefs of early immigrants to North America, anti-slavery and human rights advocates, such as Phillis Wheatley, were active.^{13,17,96} As the American Revolution loomed, enslavement of people shaped public and government debates including opinions and beliefs about freedom, discontent with British rule, racism, abolition, and justice.

Samuel Sewall, in 1700, a Harvard educated Puritan judge published the first anti-slavery pamphlet in New England: *"The Selling of Joseph"* that used the Old Testament to support their position; (Exodus 21:16) stealing and selling a man was punished by death.^{78,103} Puritans were not convinced since other biblical texts supported slavery. But the Quakers, a Christian sect founded in the early 1650s by George Fox, focused on why slavery was unacceptable: Jesus's *Golden Rule* in the *Sermon on the Mount*, an ethical standard for moral teachings of the Bible (Luke 6:31 and Matthew 7:12) 'we shall do to all men like as we will be done ourselves.' The *Golden Rule* had been formulated in numerous cultures from earliest times, including all Abrahamic religions: Christianity, Judaism and Islam. Known as the "Society of Friends", Quakers were a small but dedicated religion based upon human rights, the first religion in the world to ban slave holding among its members and condemn slave trading^{16,39,50} The author of the Quaker 1688 *Minute Against Slavery*, Francis Pastorius, a young German lawyer with three colleagues, wrote a one and one half

page *Minute*, that became the basis for America's anti-slavery movement. ⁷⁸ Quaker poet, John Greenleaf Whittier, paid tribute to Pastorius in his poem, the *Pennsylvania Pilgrim*, (1872) whose theme was "forgiveness"- about "a man walking through a graveyard and looking back on his life and all the wrong doings people have done to him and realized to live life to the fullest we must forgive." ^{100,102} William Penn, who founded the Province of Pennsylvania, once owned enslaved Africans but, following Quaker revelations, he abandoned slavery, becoming one of the first abolitionists in America. ⁵⁹⁻⁶¹

The growing Quaker Protest against slavery stirred public interest, and abolitionists from Europe and America joined to free slaves. ⁸⁶ Quakers, including French born Anthony Benezet, started an abolitionist movement in Pennsylvania, and by the 1770s, Philadelphia slaveholders were bowing to pressure to free the enslaved on moral, religious and economic grounds. ⁶² Benezet said: holding Negroes in bondage is a contradiction when Americans revolted against tyranny in Europe but supported enslavement of people of color. In 1775, Benezet hosted the first meeting of the *Society for the Relief of Free Negroes* and is recognized as the founder of the antislavery movement. ³⁸ Within two years their *Pennsylvania Abolition Society* included Benjamin Franklin and Benjamin Rush who supported litigation to free blacks, and, in 1787, with the Society of Friends, the *Pennsylvania Abolition Society* petitioned the Constitutional Convention to ban slavery.

When delegates to the Convention met, the moral issue of human bondage and the assumed economic necessity of slavery were debated. At this time, the slave auctions had become lucrative, selling Africans and Native Americans like animals. ⁵⁵ Delegates agreed that each slave would be worth three-fifths of a person. Many physicians of the day believed Blacks were medically and mentally inferior, and that these differences provided a defense for enslavement. ^{71,72} To increase the number of slaves, white owners collaborated with physicians and surgeons to ensure enslaved pregnant women were healthy and bore viable babies to ensure future profit of slave owners. ⁸¹ Some have linked this effort to the foundations of today's specialty, Obstetrics and Gynecology. ⁵⁸ Politics not science governed the beliefs and medical practice in the antebellum period.

The debate about the economic necessity of slavery at the Constitutional Convention was one - sided. Before the Revolutionary War, tobacco was the main cash crop in America and exports increased from 60,000 pounds, in 1622, to 1.5 million pounds by 1639. Economists have said that the American Revolutionary War was won by slave-based tobacco sales. At the end of the War, slave labor turned from tobacco to "King Cotton" with invention of the cotton gin, in 1794, which should have decreased the need for slaves; instead, slaves using the cotton gin dramatically increased production by ten-fold - a slave - based economic boon to America. ²³ By the 19th c. a massive feudal society had been created in the South; slaves were a legal form of property used as collateral in transactions, a significant portion of a planter's holdings, and a source of tax revenues for government. Plantation millionaires proliferated. Local governments were awash in cash, and it is unsurprising that the first thirteen U.S. Presidents were slave owners.

The Underground Railroad: 1770s-1865

In early America, slaves escaped on their own often by clever means or were aided by family or friends. ⁷⁷ Three friends, with utmost secrecy, helped Henry Brown escape March 23, 1849, by encasing him in a 3' x 2'8" x 2' Overland Express box in Richmond, Va. and mailing him to Philadelphia. ²¹ The trip: 350 miles; the box for many hours upside down. But Henry Brown arrived uninjured and was free - 'going home', as sung in Negro Spirituals. ⁴⁰ The term, *Underground Railroad* was first used in the 1830s, when Frederick Douglas, escaped as a fugitive slave arriving in New York City from Maryland. Douglas became the most famous Black abolitionist and would both support and oppose Abraham Lincoln's inaugural address, March 4, 1861, when Lincoln spoke of anti-slavery policy while reaffirming the constitutional obligation to return fugitives to owners. ³¹ Douglas's fame was equaled by Harriet Tubman, born a slave in, 1822, and known in the 1850s as "Moses" for leading countless fugitives to freedom in the *Underground Railroad*. ^{4,34,51,88,99} This was not a railroad with an engine and box cars on tracks, but a metaphor for a loose knit, complex, highly secret system of enslaved African Americans, Quakers, and other abolitionists who were so-called "conductors" who shepard'd fugitives from plantations to freedom. ^{41,42,57,85,86} African Americans were understandably suspicious of white peoples' intentions toward them, but they considered Quakers differently and didn't trust any white person "unless he wore a plain, straight collar on a round coat, and

said “thee and thou.” Enslaved fugitives often plotted their escape routes by following the Drinking Gourd, a secret reference to the Big Dipper Constellation, that points to Polaris, the North Star, a fixed beacon of freedom in the night sky. Follow the line of the outermost part of the Big Dipper to the end of the handle of the Little Dipper - there the North Star, not the brightest star, but always in the same position.^{1,11,15} The prime corridors for escape were to the North along the eastern seaboard and from southern border states of the Ohio River to Indiana, Michigan, Ohio and ultimately to Canada.

The *Underground Railroad* was the largest anti-slavery movement in North America and was guided by sympathizers, including Judge William Jay, in New York City, son of the anti-slavery Judge, John Jay, who spoke of using his home to harbor fugitive slaves; John Jay II, a Quaker and grandson of Chief Justice Jay, was one of the few lawyers in New York City to defend fugitive slaves in court. The number of escapees is thought to be 1000 to 5000 annually from 1830 to 1860. The maximum of 150,000 over 30 years was small compared to the slave population of four million.³¹ But that small number caused fear of monetary loss among slaveholders who used often barbaric, inhumane punishment of slaves who tried to escape. The Indiana Constitution in, 1816, prohibited slavery and with Indiana Supreme Court rulings enslavement was slowly, often grudgingly, eliminated in Indiana.³⁰ The designation of “free” states and slave states is simplistic--the communities north and south had dynamic changes in attitudes, beliefs, and policies regarding slavery. Levi Coffin, a Quaker abolitionist, came to Newport, IN (now Fountain City) in 1826.⁶⁸ He and his family hid slaves in their home, and he became a famous “station master.”^{9, 18,19, 29} Coffin’s home was akin to that described by poet Sam Walter Foss in *The House Beside the Road*;

“But let me live in a house by the side of the road and be a friend to man.”³²

Coffin and his collaborators were indeed friends to men, women, and children and risked their lives and homes harboring fugitives. Safe houses included hidden cellars or attic hide aways to foil slave catchers. The “station masters”, such as Coffin, coordinated safe trips with friends held in utmost secrete and called “ticket agents.”^{69,104} Using clever disguises, circuit preachers or doctors disguised as “bird watchers” would provide supplies, food and clothes for fugitives, and guide them to cities, called “terminals”, where, for the fortunate escapee, safe houses provided a temporary shelter, rest and food. Those fugitives who made their way to Canada were free persons according to a 1793 law.¹⁵

The successes of the *Underground Railroad* were among the sparks that lit the fire of secession as enslaved people sought to escape plantations - originally a trickle, then an ever-increasing flow of fugitives; decreased crop production and income threatened slave masters. Two laws added fuel to the embers: The Dred Scott Law of 1857 upheld slavery, and the *Fugitive Slave Law* of 1850 allowed slave hunters to capture fugitives in free states and return them to the South. President Lincoln and Congress would use these inflammatory events to their advantage. Near the end of the third year of the Civil War, President Lincoln sought a military strategy to amplify the increasing erosion of slave labor in the south by fugitive escapees; his aims were to urge people in rebel states to join the Union Army, promote an end to slavery, and achieve Union victory, thus preventing foreign intervention in favor of the Confederacy. Lincoln signed the Emancipation Proclamation January 1, 1863, declaring “that all persons held as slaves within the rebellious states are, and henceforward shall be free.” Lincoln said: ‘*if slavery is not wrong, nothing is wrong.*’⁴⁸ As Lincoln grappled with the issue of slavery, he referenced the *Golden Rule*, when he said: “As I would not be a *slave*, so I would not be a *master.*”⁵ But the 13th Amendment to include all previously enslaved people was not signed until 1865. On April 14th President Lincoln was assassinated and only 41 days previously he had said in an address to signal reconciliation between the north and south: “With malice toward none; with charity for all... let us strive to finish the work we are in; to bind up the nation’s wounds....” The 14th and 15th Amendments (1868,1870) focused on establishing equality for black Americans. Between 1863 and 1877 Reconstruction attempted to acculturate more than four million previously enslaved people to their newfound freedom.²⁸ Despite the Reconstruction Amendments, President Lincoln’s call to “bind up the nation’s wounds...” is still a relevant challenge for America.

Many prominent people active in the *Underground Railroad* continued their work to improve the lives of African Americans long after the Civil War ended. William Still, in Philadelphia, helped integrate the city’s streetcars and secure the right to vote.^{31,82} And Sydney Howard Gay, a journalist and editor of the National Anti-Slavery Standard,

was a leader in the *Underground Railroad*, who unknown to all but future historians, kept a detailed record of 200 fugitive slaves who passed through New York. The records were found in the Gay papers at Columbia University, circa 2007; Eric Foner, a Pulitzer Prize winning author, realized the importance of this rare collection and published in 2015 a book, *Gateway to Freedom: The Hidden History of the Underground Railroad*.

Legacies of Enslavement

Earlier, I suggested the legacy of enslavement was perhaps enslavement itself, a never – ending Mobius clock that cycles harm endlessly over generations. In 2024, the UN said the legacies of slavery include ‘persisting inequities in society, marginalization of people, and dehumanization.’^{36,91} In North America the legacies of four centuries of enslavement include the disproportionate rates of health and public health related morbidity and mortality and the transgenerational effects of disproportional risk to descendants including children’s health, wealth, education, social status, their feelings of self-worth and opportunities for their future.^{37,83} Today, the UN estimates there’re 50 million enslaved people in 167 countries.^{90,91,105} Modern Slavery results from the inability of societies to create and sustain systems that ensure citizens may realize the goal of the 1948 UN Universal Declaration of Human Rights, that “all human beings are born free and equal in dignity and rights”. The good news? Chattel Slavery, the buying and selling of persons, has been legally abolished. Instead, “modern slavery” consists of illegal practices, profitable, difficult to detect, that prey on the poor and vulnerable in society. In the U.S there are 1.1 million modern slaves and tens of thousands of young girls and women are forced into sexual slavery annually.^{3,93,94,97} On October 14, this year as I was writing this essay, the Ohio State Attorney General announced that 132 persons were arrested in a statewide sex - trafficking operation; suspects include laborers, government employees, students, and business owners, ranging in age from 21 to 71. Modern Slavery is increasing, no communities are immune, and it’s one of the top three international crimes, with drug trafficking and trade in counterfeit goods.⁴³ The U.S. imports almost US \$170 billion in products annually, especially electronics, at risk of being produced with forced child labor. The U.S. Department of State Program to End Modern Slavery 2023, focuses on evidence-based interventions to prevent human trafficking in America.^{93,94}

In Conclusion:

Alan Milne, a WWI veteran of the Battle of the Somme, suffered post-traumatic stress disorder; he wrote *Winnie the Pooh*, in 1926, to teach children about love and forgiveness and perhaps help him cope with his war wounds. In *Winnie the Pooh*, Piglet asks Pooh “Where are we going?” Pooh answers: “We’re going home - that’s the best thing to do right now.” Whether returning from the WWI killing fields of the Somme River Basin, or from deadly enslavement on southern plantations, humans have long strived to find freedom and a safe home. Pooh’s idea of ‘going home’ is embedded in the literature from ancient times: the *Iliad* and *Odyssey*, to Baum’s the *Wonderful Wizard of OZ*, and Dorothy’s “There’s no place like home.” Howard Payne’s Opera, *Clari*, in 1823, captured the musical essence of “Home” with the memorable tune and lyrics, “Mid pleasures and palaces though we may roam, Be it ever so humble, there’s no place like Home! Home Sweet Home.” Our challenge today is how to achieve this goal amid social ills that stifle progress. History informs us of the moral wisdom of diverse ancient peoples, cultures and religions that for millennia have offered a powerful principle for guiding kind and humane relationships to prevent harm and hurtful divisiveness. Confucius in the 6th century BCE said: “What you do not like if done to yourself, do not do to others.” Epicetus circa 2nd c BCE said: ‘What you do not want to suffer, do not attempt to make others suffer. You avoid enslavement: make sure then to make no one your slave.’ More recently, Shakespeare’s 1609 *Merchant of Venice* sonnet states: “the Quality of Mercy is twice blessed” for those who grant and those who receive mercy”. And, in 1688, the Quakers based their anti-slavery “Protest,” on the Bible’s Golden Rule: “Do unto others as you would have others do unto you.” Finally, to follow Pooh’s idea of “going home”, I’ll end where we began this evening - with Charles Dicken’s, 1865, “No person is useless who lightens the burdens of another.”

Addendum: World Kindness Day was November 13, 2024.

End Essay: Homeward Bound

S. Jay

November 18, 2024

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Bryant, Amy Earlham College Libraries <https://literaryclub.org/presentations/>. Provided Earlham Library Archival material re Quakers and the Underground Railroad in IN. (And Jenny Freed, Earlham Archivist) <https://library.earlham.edu/quakers-abolitionism>

Damani K. Davis, U.S. National Archives and Records Administration. Reference Archivist, Archives 1 Reference (RR1R), Archival Operations--Washington, DC. NARA. National Archives Records Administration. 2024. Personal Letter from NARA Reference Archivist, DAMANI K. DAVIS, to Stephen Jay Archives 1 Reference (RR1R) Archival Operations--Washington, DC. (Nil data/information regarding Underground Railroad since no federal government existed with agencies established to collect such geographically disperse data.

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End Essay: “*Homeward Bound*”

Stephen J. Jay; Indianapolis Literary Club.

Park Tudor School, Indianapolis, IN, November 18, 2024

