

## PRUDENCE AND REUBEN CRANDALL CONQUER DIFFICULTIES<sup>1</sup>



1618

February 15, Sunday (1617, Old Style): John Crandall was christened in Westerleigh in Gloucestershire, England. Some have alleged that he emigrated to Boston, Massachusetts between 1634 and 1635, but subsequent research have called both this timeframe and this location into question. He would die on November 29th and be buried on December 1st, 1676 in [Westerly, Rhode Island](#). He had married a 1st time with Mary Opp during March 1649 in Newport County (she had been born about 1633 in Newport County, and died August 20th and was buried on August 22d, 1670 in Westerly). He had then married a 2d time, with Hannah Gaylord in 1670 (she had been born January 30, 1647 in Windsor, Connecticut, and died on August 3, 1678 in Westerly).

That this family was [Baptist](#) is clearly seen in James Savage's A GENEALOGICAL DICTIONARY OF THE FIRST SETTLERS OF NEW ENGLAND, SHOWING THREE GENERATIONS OF THOSE WHO CAME BEFORE MAY, 1692, ON THE BASIS OF FARMER'S REGISTER. WITH TWO SUPPLEMENTS IN FOUR VOLUMES. Boston, 1860-1862. In this source we see John Crandall imprisoned at Boston for a Baptist, and we see him preaching in [Westerly](#) as a 7th day Baptist.

1. The Crandall family motto, adapted from the Cran family of Wales, is "Ardua Vinco," meaning "I conquer difficulties." The seal of the family has its top half gold with a silver figure of a crane, and the bottom half is silver with a black letter X.



**REUBEN CRANDALL**

**PRUDENCE CRANDALL PHILLEO**

**GO TO MASTER HISTORY OF QUAKERISM**

**1661**

Joseph Crandall the son of John Crandall and Mary Opp Crandall was born, and would die on September 12, 1737 in Newport County, [Rhode Island](#). He had married with Deborah Burdick on April 11, 1685 in [Westerly](#) (she was a daughter of Robert Burdick and Ruth Hubbard, born January 11, 1660 in Westerly, and died there on September 12, 1737).

**1684**

Joseph Crandall the son of Joseph Crandall and grandson of John Crandall was born in [Westerly, Rhode Island](#), and would die on February 17, 1750 in Westerly. He had married Anna Langworthy on February 16, 1716 in Westerly (she had been born during 1688 there and died during 1773 there).

**1719**

May 12, Tuesday (Old Style): James W. Crandall the son of Joseph Crandall, grandson of Joseph Crandall, and great-grandson of John Crandall was born in [Westerly, Rhode Island](#), and would die after 1778. He is listed as a veteran of the Revolutionary War. He had married a 1st time with Damaris Kenyon on February 24, 1742 in Westerly, Rhode Island (she was a daughter of Enoch Kenyon and Sarah Eldred, born about 1721 in Westerly, Rhode Island, who died about 1767 in Westerly, Rhode Island). He then married again, with Elizabeth Chase on June 26, 1768 in Westerly, Rhode Island (she was a daughter of Oliver Chase and Elizabeth Cleveland born on December 15, 1736 in Dartmouth, Massachusetts).

**1748**

September 22, Thursday (Old Style): Tacy Frink was born at Stonington, Connecticut.



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**1755**

September 11, Thursday: Christopher Crandall the son of James W. Crandall, grandson of Joseph Crandall, great-grandson of Joseph Crandall, and great-great-grandson of John Crandall was born in [Westerly, Rhode Island](#), and would die on November 15, 1814 in Hopkinton, Rhode Island. He had gotten married with Tracy Frink on April 4, 1777 in Westerly, Rhode Island (she had been born on September 22, 1758 in Stonington, Connecticut, and died in Westerly, Rhode Island).

**1778**

January 8, Thursday: Pardon Crandall was born in [Westerly, Rhode Island](#), the son of Christopher Crandall, grandson of James W. Crandall, great-grandson of Joseph Crandall, great-great-grandson of Joseph Crandall, and great-great-great-grandson of John Crandall, and would die on July 20, 1838 in Canterbury, Connecticut. He would get married with Esther Carpenter on December 19, 1799 in Hopkinton, Rhode Island. I have as yet been unable to generate any record of involvement with any [Quakers](#) on the part of this family of origin (the records of the [South Kingstown](#) Monthly Meeting, pre-split, would be the logical place, since that meeting was set off in 1743 and continued to 1842 and was the only record-keeping meeting anywhere near Westerly), although we do know that their daughter [Prudence Crandall](#) would be educated at the [Yearly Meeting School](#) boarding school of the New England [Yearly Meeting](#) in [Providence](#).

**1784**

February 24, Tuesday: Esther Carpenter was born in or near Hopkinton, [Rhode Island](#).



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1787



Our national birthday, Wednesday the 4th of July: In Boston, an oration was delivered at the old brick meeting house, and then six independent companies marched by. John Quincy Adams was present for this demonstration of military prowess.

CELEBRATING OUR B-DAY



It is said that on this day [Calvin Philleo](#) was born in Dover, New York. In 1833 he would be a new elder of the First Baptist Church of Christ in Ithaca, New York (a brick church with a basement, costing \$7,000), who had been helping during the paying off of that church's mortgage and the obtaining of a new church bell, and would soon become that group's reverend. (At some point he would get married with Elizabeth Wheeler and the couple would produce a son Calvin Wheeler Philleo in about 1822 in Suffield, Connecticut. On August 19, 1834 he would remarry, with Prudence Crandall, who would adopt his son. In 1849 he would remarry with Elizabeth Pease Norton of Suffield, Connecticut and this 3d marriage would likewise not produce children.)

Raffaele De Ferrari Rodino replaced Giovanni Carlo Pallavicini as Doge of Genoa.

1799

December 19, Thursday: Pardon Crandall and Esther Carpenter got married in Hopkinton, [Rhode Island](#).



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1803

→ September 3, Saturday: In Hope Valley near Hopkinton, [Rhode Island](#), [Prudence Crandall](#) was born to Pardon Crandall and Esther Carpenter Crandall, who some allege to have been members of the [Religious Society of Friends](#).<sup>2</sup> Her father was the son of Christopher Crandall, grandson of James W. Crandall, great-grandson of Joseph Crandall, great-great-grandson of Joseph Crandall, and great-great-great-grandson of John Crandall, who had emigrated from Westerleigh in Gloucestershire, England to [Westerly](#).

1806

→ January 6: [Reuben Crandall](#) was born, a son of Esther Carpenter Crandall and Pardon Crandall (who was the grandson of Christopher Crandall, great-grandson of James W. Crandall, great-great-grandson of Joseph Crandall, great-great-great-grandson of Joseph Crandall, and great-great-great-great-grandson of John Crandall), in Canterbury, Connecticut.

The Duchy of Modena-Breisgau was divided between Baden and Württemberg.

1813

→ Although Connecticut had long before passed a law abolishing slavery, and although that law had specified that newborns would be free and all others were to be [manumitted](#) when they reached the age of 25—or by this year of 1813 at the latest— and although this might indicate to some unwary readers that slavery would have ended in Connecticut effectively at the very least by this point in time, indicating that when the captives of the [La Amistad](#) arrived in that state's prison system as pawns in the [international slave trade](#), they would be arriving in a state that knew nothing of human slavery — such an appreciation would unfortunately be entirely inaccurate. In fact Connecticut's "gradualistic approach" to the elimination of human [enslavement](#) would never emancipate any enslaved females who had been over 21 years of age at the time of the law's passage, or any enslaved males who had been over 25! Thus there still would remain according to the US Census, even as late as 1840, a small number of slaves in Connecticut. This state actually would not be clear of slavery until death would come to the last of its slaves — "free at last" in the Year of Our Lord 1848!

(The discerning reader will note the use of exclamation points above, indicating amazement.)

2. So far I have been unable to generate any information, from the extant Quaker records stored at the New England Historical Society in Providence, [Rhode Island](#), that would suggest the involvement of any member of the extended Crandall family with the Religious Society of Friends. The records are, of course, not complete, but I find it suspicious that I am unable to generate even a single occurrence of the family name "Crandall," especially in a circumstance in which Prudence Crandall is generally regarded as a Quaker when actually, for most of her life, she was a Baptist, and the spouse of a Baptist reverend, and when we have no positive confirmation of her ever having been present at a Quaker meeting for worship.



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"It is simply crazy that there should ever have come into being a world with such a sin in it, in which a man is set apart because of his color – the superficial fact about a human being. Who could **want** such a world? For an American fighting for his love of country, that the last hope of earth should from its beginning have swallowed slavery, is an irony so withering, a justice so intimate in its rebuke of pride, as to measure only with God."



– Stanley Cavell, MUST WE MEAN WHAT WE SAY?  
1976, page 141



In about this year the Crandall family of Hope Valley near Hopkinton, Rhode Island, the family which included Prudence Crandall and Reuben Crandall, relocated to Plainfield, Connecticut.

1819



Her father Friend Benjamin Rotch having lost his whale-oil fortune, Eliza Ware Rotch Farrar was sent across the big pond from her father's estate near Milford Haven in England to be brought up by her Quaker grandparents in New Bedford, Massachusetts (she would be among those "New Lights" disowned as too liberal by the Monthly Meeting there, who would of necessity become Unitarians).

Read about this "New Light" controversy:

THE "NEW LIGHTS"

It is commonly proclaimed that it was in this year that Prudence Crandall was accepted as a member of the Religious Society of Friends. I have, however, been unable to locate any reference in the secondary literature to any primary document that might tend toward substantiating such an allegation. Also, suspiciously, I have been unable to determine in what monthly meeting of the society she was accepted as a member (there is no record at the meeting nearest her family's home, the South Kingstown, Rhode Island Monthly Meeting, or at the monthly meeting in Providence where she would seven years later begin school — in fact there seems to be no extant positive confirmation of her having been present at any Quaker meeting for worship anywhere at any time).



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**1822**



[Noah Webster](#) relocated once again to New Haven, Connecticut. There he would continue his dictionary work.

At about this point, in Suffield, Connecticut, the 1st marriage of Calvin Philleo, with Elizabeth Wheeler Philleo, produced a son, Calvin Wheeler Philleo. Calvin Wheeler Philleo would get married with Elizabeth Pease Norton (February 17, 1826-March 4, 1885) and would die on June 30, 1858 in Suffield.





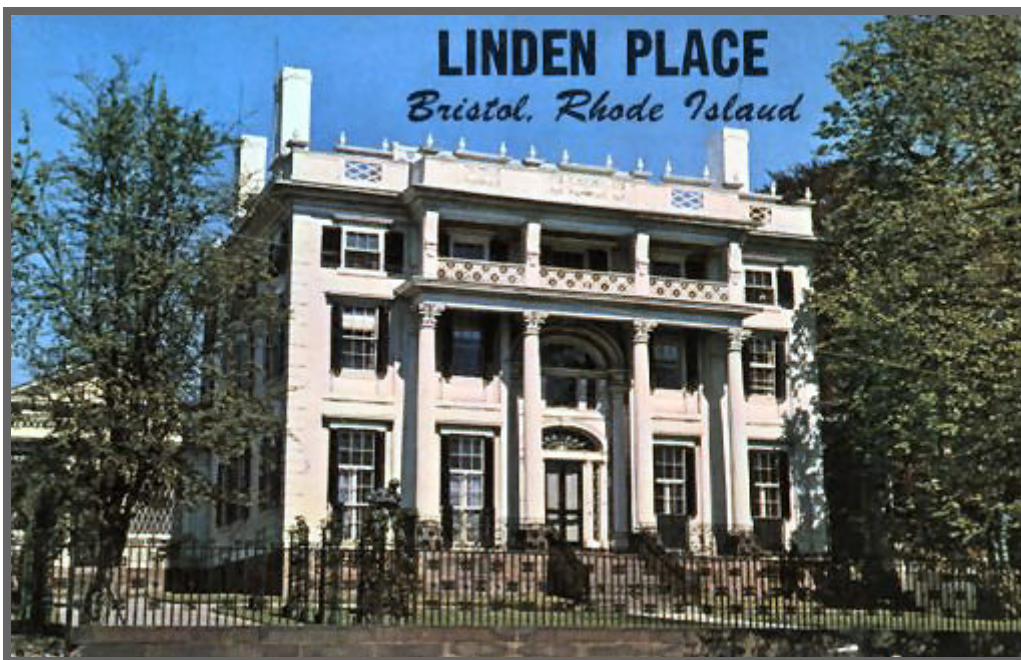
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1826

➡ Charles DeWolf (4?) purchased the mansion of General [George DeWolf](#) in downtown [Bristol, Rhode Island](#), Linden Place, for a song (to wit, a promissory note in the amount of \$15,000) — and then defaulted on the mortgage.



At this point the original building of the [Yearly Meeting School](#) of the [Religious Society of Friends](#) in



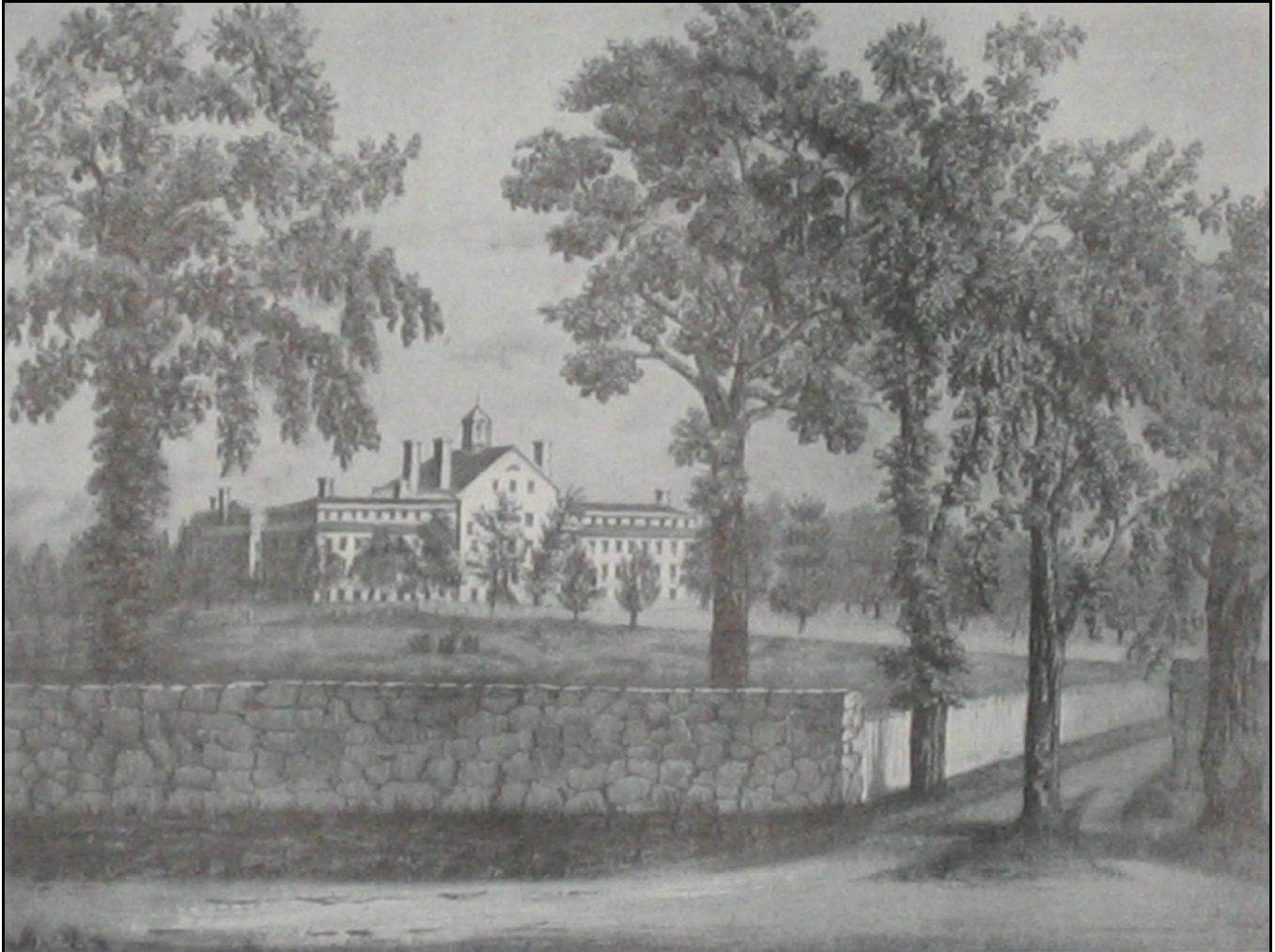


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[Providence](#) was being expanded, by the addition of wings at each end.



[Prudence Crandall](#), from a [Baptist](#) family that has no recorded connection with Quakerism, matriculated at this New England Boarding School of the [Religious Society of Friends](#). Being a girl, she would of course have been in “Girls School,” in no classroom in which there were boys, going for no walks on which she might encounter a boy scholar, and making use of a gender-segregated grove and playground and dining area. There is nothing on record to indicate that she ever had anything to do with [Quakerism](#), or ever once attended a meeting for worship, but it seems plausible that while at this boarding school, probably she knew [Friend Abby Kelley](#).

In this year Friend Pliny Earle of the English Department prepared transcripts of Friend John Gummere’s PLANE TRIGONOMETRY and PROBLEMS IN SURVEYING. (These transcripts have been preserved at the school.)



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September: The [Providence, Rhode Island Beacon](#) printed a letter from a resident of Pawtucket, complaining about the disruptive activities of a person identified as “Dr. Preachloud,” “a religious quack, who has cracked eardrums, and turned the heads of half the females in this place, by his loud exhortations and pourings out of the spirit.” This street preacher was being said to be “by trade a Cobler.”

**1827**



[William Andrus Alcott](#) graduated from the medical training of Yale College and became a physician.

In this year or the following one, [Reuben Crandall](#), having graduated from Yale College, also became a physician.

**1829**



July: David Child was released from the Boston jail. [Lydia Maria Child](#) collapsed from exhaustion and friends packed her off to the Lynn seacoast to recuperate.


At the First Baptist Church of Pawtucket, [Rhode Island](#), in the midst of controversy, the Reverend David Benedict stepped down.



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 September 19, Saturday: Succession of the deacons of Lincoln:<sup>3</sup>

Names.	Chosen.	Died.	Age.
Benjamin Brown	Aug. 20, 1747.	April —, 1753.	—.
Joshua Brooks	April 18, 1749.	June 26, 1768.	80.
John Gove	April 18, 1749; was in office about 40 years.		
Samuel Farrar	Dec. 28, 1763.	April 18, 1783.	75.
Joshua Brooks, Jr.	Dec. 28, 1763.	March 8, 1790.	70.
Edmund Wheeler	May 6, 1784.	June 1, 1805.	74.
Samuel Farrar	May 6, 1784.	Sept. 19, 1829.	93.
Eleazer Brooks	Nov. 6, 1794.	Nov. 9, 1806.	80.
John Hartwell	April 9, 1804.	Nov. 2, 1820.	73.
Thomas Wheeler	Sept. 2, 1805.		
James Farrar	April 27, 1812.		
Eleazer Brooks	April 27, 1812.		

An “Elder Philleo” affiliated with the First Baptist Church of Pawtucket, [Rhode Island](#) was enormously successful in producing the growth of the congregation. From this point until December 12th he would be baptizing more than 70 members.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 19th of 9th M 1829 / We have had several new Schollars  
& a great many visitors - among whom was [Moses Brown](#) Wm Almy  
Thos Howland, Wm Jenkins, Mary B Allen & Lydia B Allen —*

**RELIGIOUS SOCIETY OF FRIENDS**

3. [Lemuel Shattuck](#)’s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



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→ October 2, Friday: At a wedding-eve celebration in Berlin, it was noted that the organ piece to be played tomorrow as a postlude can not be found. The groom, Wilhelm Hensel, suggests that the bride, Fanny Mendelssohn compose a replacement. She does, finishing after midnight.

A problematic [Rhode Island](#) street minister was identified in the [Providence Literary Subaltern](#) as one “Phileo,” a “wandering vagabond.” His strict Sabbatarian advices were causing local females to refuse to do any work at all in their family homes, of a Sunday.

1830

→ March 6, Saturday: Clara Wieck played outside Leipzig for the 1st time, in Dresden, and created a sensation.

Elder Calvin Philleo was called to settle as the pastor of the First Baptist Church of Pawtucket, [Rhode Island](#) for one year.

1830

→ The final two volumes of the [Reverend Joseph Ivimey](#)’s 4-volume A HISTORY OF THE ENGLISH [BAPTISTS](#) INCLUDING AN INVESTIGATION OF THE HISTORY OF BAPTISM IN ENGLAND FROM THE EARLIEST PERIOD TO WHICH IT CAN BE TRACED TO THE CLOSE OF THE SEVENTEENTH CENTURY. TO WHICH ARE PREFIXED, TESTIMONIES OF ANCIENT WRITERS IN FAVOUR OF ADULT BAPTISM: EXTRACTED FROM DR. GILL’S PIECE, ENTITLED, “THE DIVINE RIGHT OF INFANT BAPTISM EXAMINED AND DISPROVED.” (London: Printed for the Author).

[Prudence Crandall](#), having completed her [Quaker](#) education, had evidently fallen under the influence of the revivalist Reverend Levi Kneeland of the Packerville Baptist Church. Despite the objections of her less impressed younger brother [Reuben Crandall](#), in this year she underwent a full-immersion adult baptism in Connecticut’s Quinebaug River, becoming thereby a [Baptist](#). She would remain a Baptist for decades — until the Baptists would throw her out.

An attitude toward [Quakers](#) in the arts, expressed during this decade by Bernard Barton, when he introduced himself to a Quaker Minister visiting his Monthly Meeting:

“Barton? Barton? That’s a name I don’t recollect.  
(pause) What, art thou the versifying man?”

On my replying with a gravity that I really think was heroic that I was called such, he looked at me again, I thought, more in sorrow than in anger, and observed:

“Ah, that is a thing quite out of my way.”



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I dare say the good soul may have thought of me, if at all, with much the same feelings as if I had been bitten by a mad dog.<sup>4</sup>

4. Quoted in Laurence Lerner, THE TWO CINNAS: QUAKERISM, REVOLUTION AND POETRY, Swarthmore Lecture 1984 (London: Quaker Home Service, 1984), page 31

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1831

→ Fall: Andrew T. Judson and 17 other leading citizens of Canterbury, Connecticut set up a new female academy and hired a female teacher for that town's young white women. The young [Rhode Island](#) woman they selected, [Prudence Crandall](#), had completed a [Quaker](#) education<sup>5</sup> and joined the [Baptist](#) church, and was known in



eastern Connecticut as a successful teacher. An available home was purchased for her school, in the center of Canterbury, and in its first year the school would thrive. Tuition at this boarding school “for young ladies and little misses” in Canterbury Green was \$18 a term and it offered a cultured education, including classes in moral philosophy, music, drawing and “French, taught by a gentleman.” (Sounds fairly innocent, huh? –Stay

5. It might be presumed that as part of this education at the [Moses Brown School](#) she “must have” attended Quaker worship at least once, but this is something, like the presumed or supposed Quaker origins of her family, in regard to which we have absolutely no direct evidence.



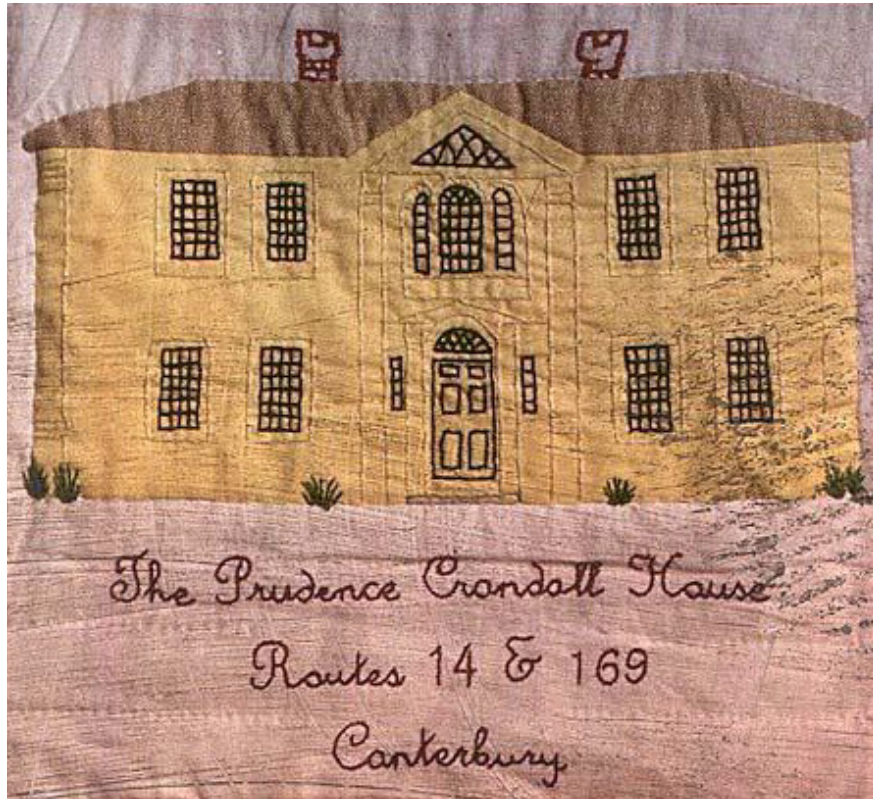


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tuned....)



October: In the municipality of New Haven, Connecticut, a white mob determined to prevent race mixture “stoned Arthur Tappan’s house on Temple Street, ... another invaded the ghetto ‘New Liberia’ and attacked amalgamation where it actually existed, capturing four white women and 14 white men.”

Meanwhile, in a smaller village to the east in Connecticut, the teacher [Prudence Crandall](#) who had been so determinedly embracing the idea of race amalgamation at least for purposes of education, having converted to being a [Baptist](#), was being formally dismissed from her [Quaker](#) meeting (I have been unable to determine what meeting that was, if actually it happened, and therefore suspect that it must have been a worship group or a preparatory meeting rather than a recognized monthly meeting).

[Prudence had been educated at the New England Yearly Meeting school in [Providence, Rhode Island](#), the school which we now denominate the “[Moses Brown School](#).” What had she learned at this school? Had she learned a.) racial integrationist attitudes which she was here later in Connecticut implementing, or had she learned b.) racial segregationist attitudes which she was here later in Connecticut reacting against? I believe that the answer to this question must be b.), that she was reacting against the racial segregationist attitudes which she had encountered at the Moses Brown School, because that was, above all, a school of the Orthodox Friends, and the Orthodox Friends, above all, were the determined opponents of the Hicksite abolitionists.]





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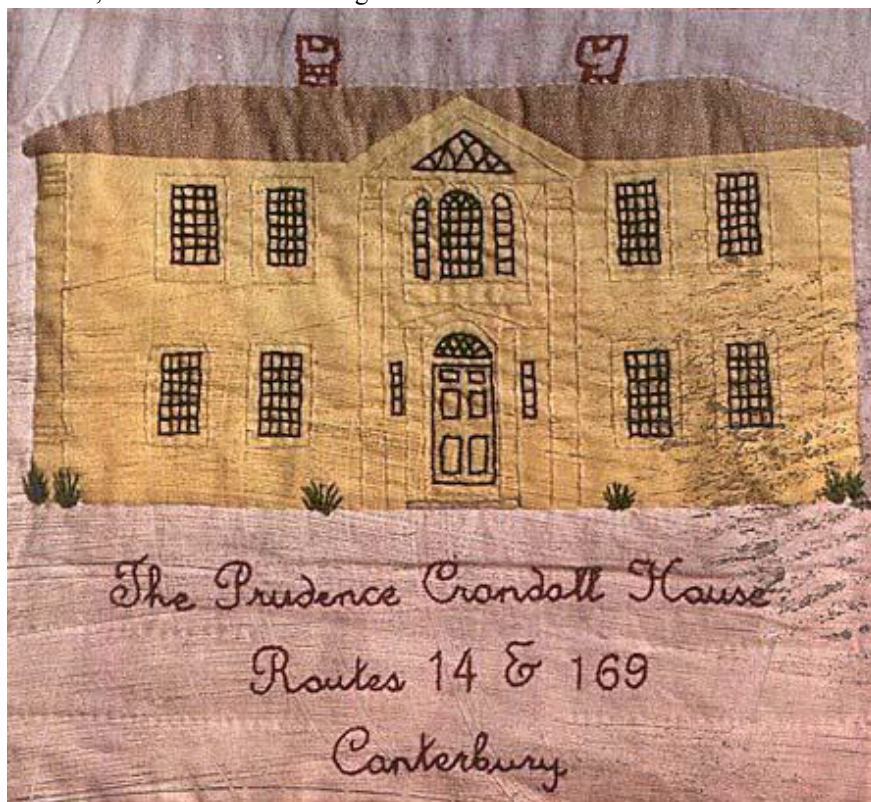
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1832

→ Fall: Sarah Harris (whom [Prudence Crandall](#) described as “a respectable young woman and a member of this church”) was a friend of Marcia Davis Harris (whom Prudence described as “a nice colored girl” and as “my family assistant”), and had attended the public school in Canterbury, Connecticut. Her skin tone was so light that in fact had she chosen to go elsewhere she could easily have passed for white, but locally she was well known to be the daughter of Charles Harris, a black agent for William Lloyd Garrison’s Liberator. At this point she was 19 years of age. Tuition in [Crandall](#)’s boarding school “for young ladies and little misses” in Canterbury Green was a mere \$18 per term, which was seen by her family as affordable. Well understanding the enormity of their request, they asked that their daughter be admitted for “a little more learning.” The parents of the lily-white students (not the young ladies themselves, you note, but their parents) exploded in bitter invective, and withdrew their daughters.



Sarah was just about white enough to pass (here she is as an older woman), white enough in fact to have gotten into the local public school, but guess what — that wasn’t white enough to be acceptable as a young lady at a finishing school — because her cultural destiny was intended to be to marry a man of color, not to marry a



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white gentleman:



(Later on, after Sarah had married with the blacksmith George Fayerwether III, a man of color as was intended for her, her 1st infant would be christened with the name Prudence Crandall Fayerwether. In 1853 this family would move into a cottage in [Kingston, Rhode Island](#) that had been built by George Fayerwether III's father — a structure now in the Historic Register.)



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1833



January: [Prudence Crandall](#), headmistress of the Canterbury, Connecticut female academy, visited [Boston](#), [Providence](#), New-York, and New Haven to recruit 20 students of color, and sought the counsel of William Lloyd Garrison. When she returned to Canterbury she announced that she had decided to do without the white students and instead educate free young black women: “Young Ladies and Little Misses of Color.” The town fathers of course went apeshit.



When the school reopened, some of its students were from out of state, from for instance such foreign municipalities as Boston and Philadelphia. The Selectmen of the town responded by declaring: “Open this door, and New England will become the Liberia of America.”<sup>6</sup> Merchants refused to sell supplies. The town doctor refused to treat the students. The local church refused to admit the students. Manure was thrown into their drinking water. Rocks were thrown at the school building while these “young ladies and little misses of color” were inside. The local authorities began to threaten the application of a local “vagrancy” ordinance, a law that would provide such visitors with ten lashes of the whip (to my knowledge, however, not one of these young ladies of color ever was actually whipped in accordance with this “vagrancy” idea, the idea of torturing



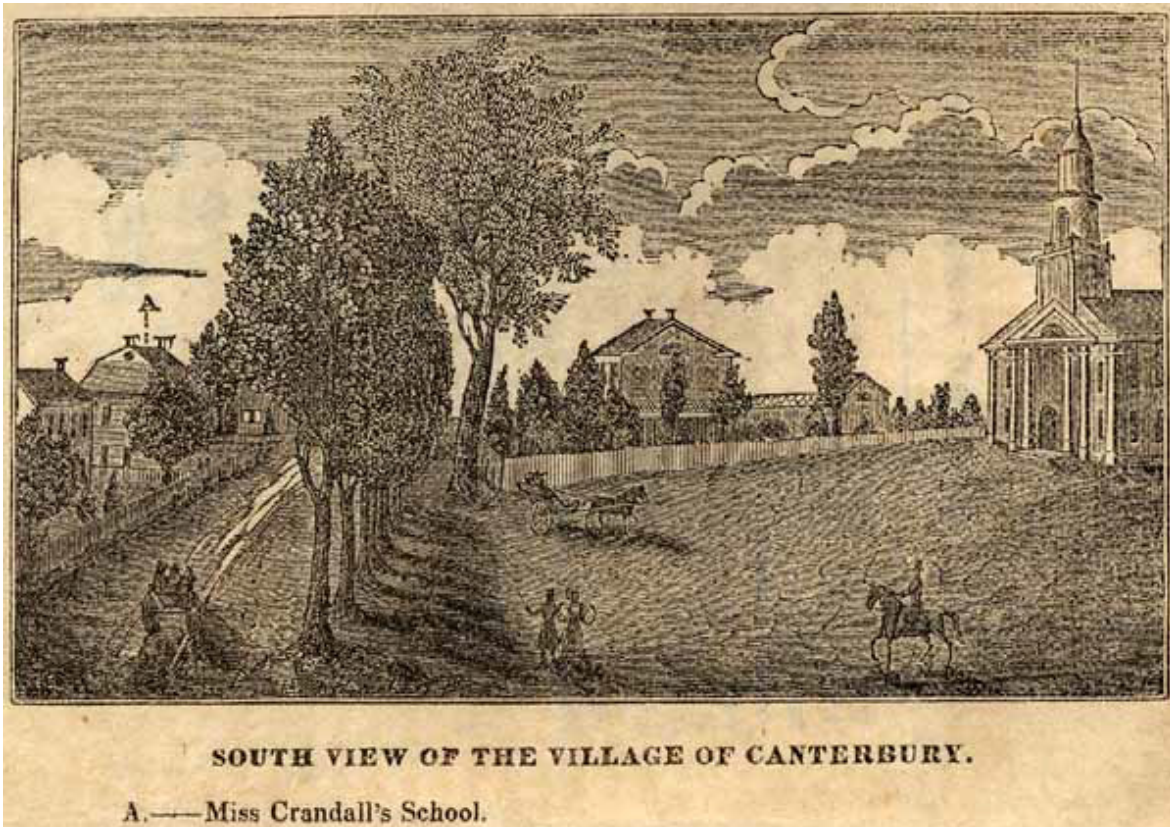


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them being, apparently, merely a nasty threat).



6. Had, through the efforts of Prudence, New England become the Liberia of America — this is what its currency would have looked like:





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March 1, Friday: While descending from her cabriolet in Paris, Harriet Smithson caught her skirt, twisted her foot on the step, and fractured both bones in her leg just above the ankle. Two bystanders caught her and carried her into her house — “Her cries of agony lasted for two days.”

[Johann Nepomuk Hummel](#) arrived in London, for another few months in the city.



March 2, Saturday: First appearance of [Prudence Crandall](#)’s school advertisement, in the Liberator, which in defiance of the linguistic convention of the times characterized females of color as “Ladies” and “Misses.”

In some rather tense negotiations, President Andrew Jackson signed a “Force Bill” providing the president with authority to intervene militarily should South Carolina persist in defying federal tariffs, and the Tariff Compromise of 1833 was put into effect, that would slowly lower the federal tariffs to levels acceptable to South Carolina — and therefore South Carolina would repeal its Nullification Act.



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March 9, Saturday: [Johann Nepomuk Hummel](#) met Queen Consort Adelaide Amelia Louise Theresa Caroline at Windsor Castle, and played the organ for her. In the evening he played for both her and King William IV.

[Friend Arnold Buffum](#) of old [Smithfield, Rhode Island](#), and the Reverend Samuel Joseph May, representing the New England Anti-Slavery Society, appeared at the Canterbury, Connecticut town meeting



with instructions from Headmistress [Prudence Crandall](#) to agree to any reasonable compromise — and got absolutely nowhere.

It is clear from the record that the spectre that was terrifying the white elders of the town of Canterbury was that of racial intermarriage. Prudence, let us be frank, did not disdain to pour fuel on these flames:

Moses had a black wife.





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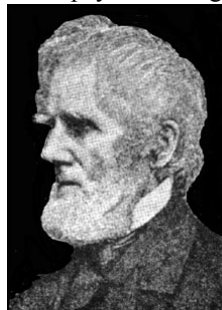
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Further negotiation became impossible. The town's whitebread leaders, outraged by this frank acceptance of race mingling, would not stop short of the collapse of her academy.

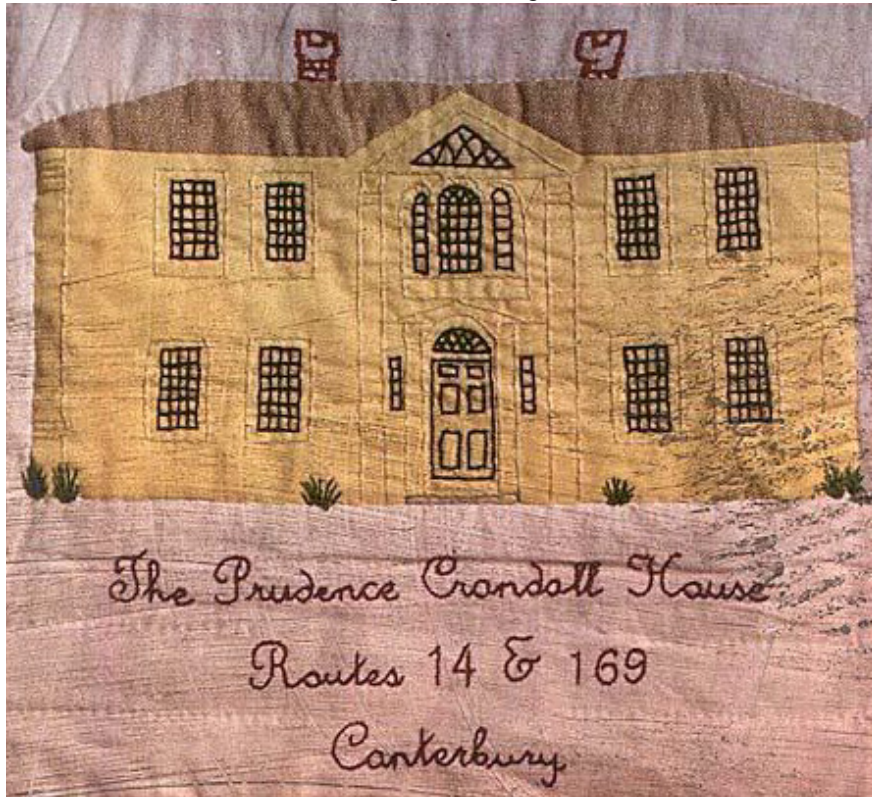


Arthur Tappan would contact her and offer to pay all her legal expenses.



[HDT](#)[WHAT?](#)[INDEX](#)**REUBEN CRANDALL****PRUDENCE CRANDALL PHILLEO****GO TO MASTER HISTORY OF QUAKERISM**

June: A few months after the March outbreak of madness in Canterbury, Connecticut over the teaching of “young ladies and misses of color,” some of whom were from out of state, at [Prudence Crandall](#)’s school, the Connecticut legislature enacted a sneaky new law requiring that any school teaching out-of-state pupils had to have the approval of the town in which it was located. On the basis of this law, Headmistress Crandall was taken under arrest. Tactically, she and the abolitionists refused to post bail so that the authorities would be forced to book her. After she was held overnight, bail was posted and her school continued.



In the 4th National Negro Convention in Philadelphia, [Robert Purvis](#) served as the vice president and corresponding secretary from Pennsylvania. Purvis supported such racially neutral reforms as the temperance crusade, women’s rights, and the improvement of prison conditions. He believed that reform groups should be racially integrated. He opposed a legislative proposal that would have prevented out-of-state free blacks from settling in Pennsylvania. He became one of the founders of the Philadelphia Library Company of Colored

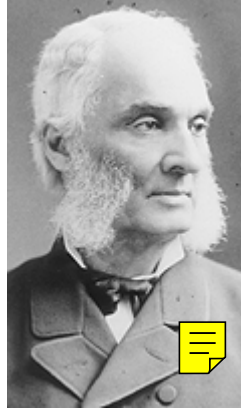


**PRUDENCE CRANDALL PHILLEO**

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**GO TO MASTER HISTORY OF QUAKERISM**

Persons.



This Convention for the Improvement of the Free People of Colour would find itself able to “cheerfully recommend” [Crandall](#)’s school, when David Ruggles would propose that they specifically endorse the school,



his motion would fail of approval (MINUTES AND PROCEEDINGS OF THE THIRD ANNUAL CONVENTION FOR THE IMPROVEMENT OF THE FREE PEOPLE OF COLOUR IN THESE UNITED STATES, HELD BY ADJOURNMENTS IN THE CITY OF PHILADELPHIA, FROM THE 3RD TO THE 13TH OF JUNE INCLUSIVE, 1833. New York: by order of the Convention).



June 27, Thursday: In Canterbury, Connecticut, [Prudence Crandall](#) was summoned before Justice Adams and accused of violating a statute law of the State of Connecticut. Her attorney acknowledged the fact and submitted without argument to the finding of the court. The judge set a bail sum to ensure her appearance before the County Court for trial, and then “to the astonishment of the accusers no one appeared to give bonds for her, and they were forced to the disagreeable necessity of taking her to Brooklyn jail, to the very room occupied by Watkins the night preceding his execution.... An intrusive, troublesome woman was thus transformed into a martyr. it was in vain that her accusers protested that the imprisonment was entirely voluntary and nominal, the cell a good room furnished with every comfort, that a female friend passed the night with her and both were released the following day.” Prudence, who was playing hardball, had successfully seized the victim position!



REUBEN CRANDALL

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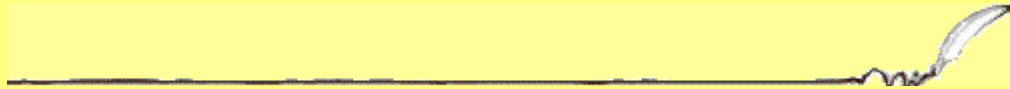
GO TO MASTER HISTORY OF QUAKERISM



July 13, Saturday: [Waldo Emerson](#) to his journal:

*I carried my ticket from Mr. Warden to the Cabinet [museum] of Natural History in the Garden of Plants. How much finer things are in composition than alone. 'Tis wise in man to make cabinets. When I was come into the Ornithological Chambers I wished I had come only there. The fancy-coloured vests of these elegant beings make me as pensive as the hues and forms of a cabinet of shells, formerly. It is a beautiful collection and makes the visitor as calm and genial as a bridegroom. The limits of the possible are enlarged, and the real is stranger than the imaginary. Some of the birds have a fabulous beauty. One parrot of a fellow called *Psittacus erythropterus* from New Holland deserves a special mention as a picture of Raphael in a gallery. He is the beau of all birds. Then the humming birds, little and gay. Least of all is the *Trochilus Niger*. I have seen beetles larger.*

*Here we are impressed with the inexhaustible riches of nature. The universe is a more amazing puzzle than ever, as you glance along this bewildering series of animated forms, – the hazy butterflies, the carved shells, the birds, beasts, fishes, insects, snakes, and the upheaving principle of life everywhere incipient, in the very rock aping organized forms. Not a form so grotesque, so savage, nor so beautiful but is an expression of some property inherent in man the observer, – an occult relation between the very scorpions and man. I feel the centipede in me, – cayman, carp, eagle, and fox. I am moved by strange sympathies; I say continually "I will be a naturalist."*



During a speech at Exeter hall in London, Nathaniel Paul ridiculed the town fathers of Canterbury, Connecticut. Paul described [Prudence Crandall](#) as having “been most inhumanly assailed by the advocate of the Colonization Society, who, in town meetings, passed resolutions against her benevolent object, as spirited as if the cholera were about to break out in the village, and they by a single effort of this kind could hinder its devastations. They could not have acted with more promptness, and energy, and violence, than they did, in persecuting this excellent lady, because her compassion led her to espouse the cause of the suffering blacks.” Especially due to the fact that Nathaniel Paul was a black man, such ridicule, when reported to the white town leaders, would paralyze them with rage.

[Robert Schumann](#) wrote Clara Wieck that “a chain of sparks now attracts us or reminds us of one another.”



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➡ August 22, Thursday: At [Prudence Crandall](#)'s initial trial, in Connecticut, the jury could not agree.



SOUTH VIEW OF THE VILLAGE OF CANTERBURY.

A. — Miss Crandall's School.



**REUBEN CRANDALL**

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October: [Prudence Crandall](#) was retried, before Superior Court of Windham County, Connecticut, and this time she was convicted of the offense of having continued her new school for “young ladies and little misses of color” some of whom were from out of state, in violation of the recently enacted legislation that any school with out of state students must have secured the permission of the town fathers of the town within which it is located. Her lawyers of course appealed this conviction, which would be reversed.

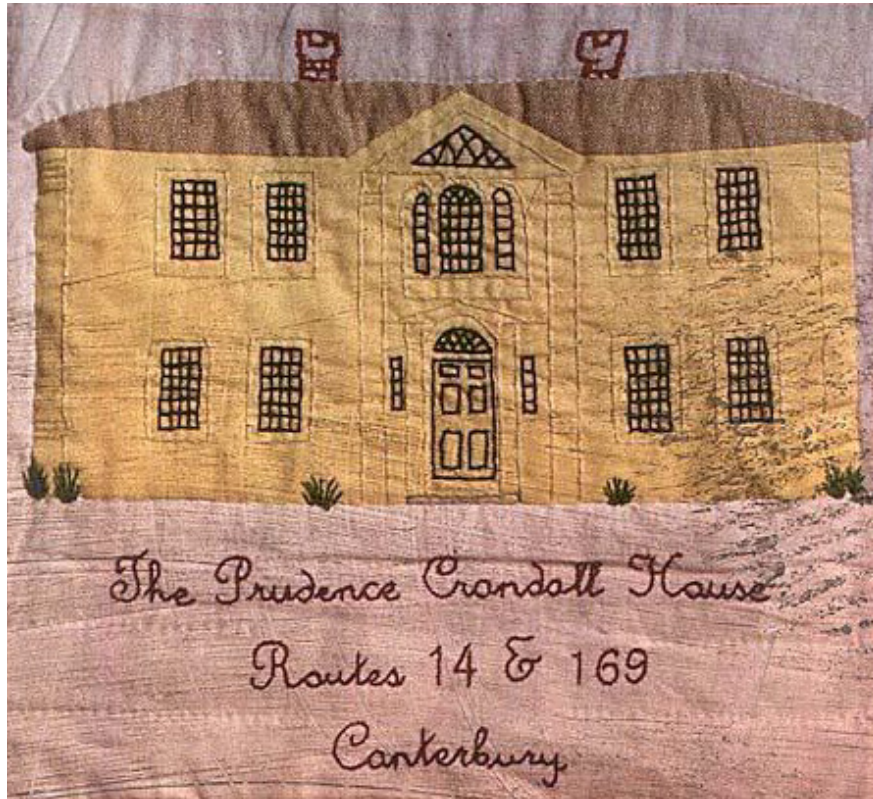




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➡ November 28, Thursday: Sarah Harris got married with George Fayerwether III of [Kingston, Rhode Island](#).

Exploring in South America, [Charles Darwin](#) rode through Las Pietras, returning toward Montevideo.

1834

➡ When a little girl was born to Sarah Harris Fayerwether and George Fayerwether III of [Kingston, Rhode Island](#), of course they named the infant [Prudence Crandall](#) Fayerwether in honor of their friend and benefactor.

January 30, Thursday: Excerpt from a school essay by Jabez Huntington Tomlinson of Stratford, Connecticut:<sup>7</sup>

*... The ancient Romans had [slavery](#). Our ancestors who fought so hard & sacrificed so much for liberty held slaves ... and it would seem that a practice sanctioned by the formers of a government could not be opposed by the government.... For the reasons before stated I do not think [slavery] either*

7. In this year the Sovereign State of Connecticut was enacting a law making it illegal to provide a free education for black students.





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*unconstitutional or unchristian. Still, slavery is an evil but it is unavoidable in the present state of things & its abolition would be a much greater evil. Enthusiasts may talk of abolition & amalgamation but neither will ever take place while the present generation or one with like sentiments & feelings are upon the state. Do they suppose the southern ladies will ever consent to associate with their own Negroes. It is visionary to suppose such a thing.*



June: In New-York, the Convention for the Improvement of the Free People of Colour approved a resolution endorsing [Prudence Crandall](#)'s school (MINUTES OF THE FOURTH ANNUAL CONVENTION FOR THE IMPROVEMENT OF THE FREE PEOPLE OF COLOUR IN THE UNITED STATES, HELD BY ADJOURNMENTS IN THE ASBURY CHURCH, NEW-YORK, FROM THE 2ND TO THE 12TH OF JUNE INCLUSIVE, 1834. New York: by order of the Convention).

[James Fenimore Cooper](#)'s A LETTER TO HIS COUNTRYMEN was published, urging Americans not to defer to foreign opinion. He revisited Cooperstown, New York after a 17-year absence.



A Spanish [negrero](#), the *General Mausó*, master Capo, out of an unknown area of Africa on its one and only known Middle Passage, arrived at its destination port, Matanzas, Cuba. A Portuguese slaver, the *Duquesa de Braganca*, master J.J. de Barros, out of an unknown area of Africa on one of its three known Middle Passages, was in this month delivering a cargo of 277 [enslaved](#) Africans at Rio De Janeiro, Brazil.

THE MIDDLE PASSAGE



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July 22, Tuesday: In Connecticut, the appeals court reversed the conviction of [Prudence Crandall](#) on a technicality. This headmistress might continue her Canterbury academy for young ladies and misses of color.

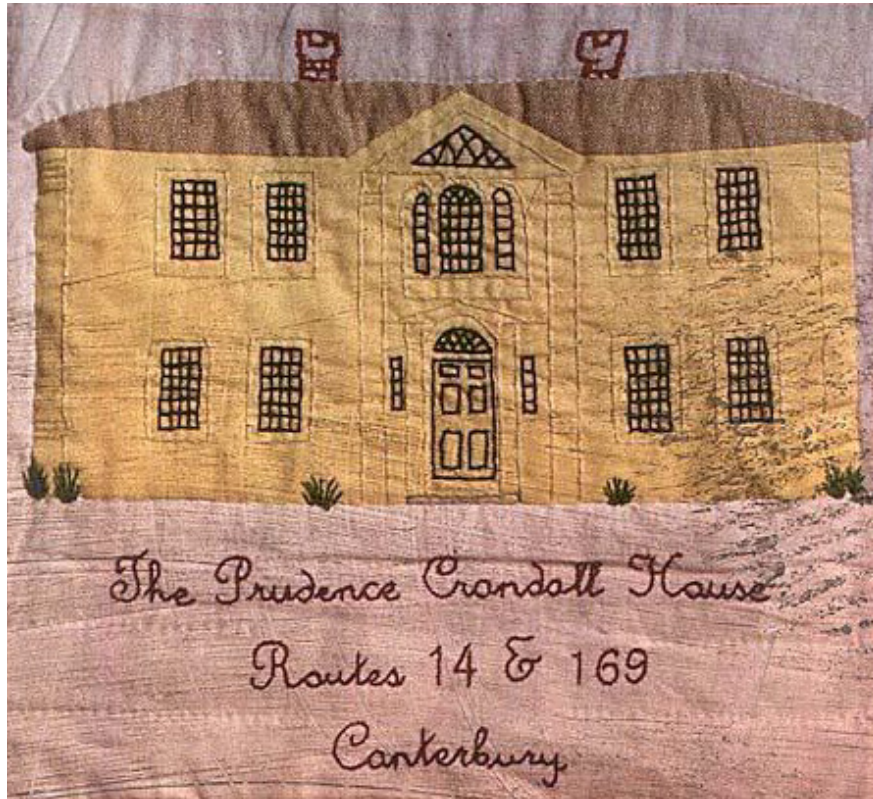




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August 19, Tuesday: In Bridgewater, New York, [Prudence Crandall](#) got married with a [Baptist](#) itinerant preacher named Calvin Philleo. The Reverend Philleo was substantially older than her and had previously been married to Elizabeth Wheeler and had a son, Calvin Wheeler Philleo, born in about 1822 in Suffield, Connecticut, who would be adopted by Prudence and who would become a Hartford attorney, author, and politician (Free Soil Democrat).<sup>8</sup>

The C.F. Durant balloon made an ascension:

8. We don't know who the Reverend Philleo's parents were, and this is extraordinarily unusual as a family name. The Greek term "phileo" occurs in JAMES 4:1-3 and indicates "to love" or "to have an affection for" or "to be the friend of."

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**BALLOON ASCENSION.** MR C. F. DURANT has the pleasure to inform the citizens of Boston and its vicinity, that the recent injuries to his Balloon have been repaired, and he will make his Eleventh Grand Ascension, from the Charles Street Amphitheatre, on **THURSDAY, Aug 21st, 1834.**

*Order of the Ascension.* At half past 2 o'clock the gates of the Amphitheatre will be thrown open for the reception of visitors, which will be announced by the discharge of cannon. At 3 o'clock a second discharge of cannon will announce the moment when Mr Durant will commence to inflate his Balloon with hydrogen gas; several thousand cubic feet will here be procured by the decomposition of water with iron and sulphuric acid. During the preparation a Dolphin of gold beater skin will be inflated, and retained by a ribbon, and will sail round the amphitheatre to amuse the spectators; a pioneer and pilot Balloon, will, after sailing round the arena, be set at liberty to ascertain the direction of the wind, and point out the course of the large Aërostat. At 4 past 4, Mr D. will commence to attach the cords to the tastefully decorated gondola. At 5 o'clock, Mr Durant, after placing the philosophical instruments, will take his station in the Car, and after floating a few moments near the spectators, the aërostat, with her pilot, waving the star spangled banner, will, amidst the sounds of cannon and music, commence the aerial voyage.

During the voyage, Mr D. will send with the parachute a living quadruped in perfect safety to terra firma.

A good Military Band is engaged to execute some select pieces of music.

Tickets, 50 cents, for sale at Ashton's Music Store; Parker's, Pendleton's, & Prentiss's Music Stores; Russell, Odierne & Co's Bookstore; Allen & Ticknor's; A. J. Allen's Stationary Store; Tremont House; Exchange Coffee House; New England Coffee House; Commercial Coffee House; Marlboro' Hotel; Shepherd's Hotel, Fenno's Coffee House, at other places where tickets of the kind are usually kept, and at the Amphitheatre on the day of ascension; and the public is requested to provide themselves with tickets in advance to avoid inconvenience from a crowd.

The person finding the quadruped is requested to return it to the Amphitheatre, or to Mr D. at the Tremont House.

If Mr Durant descends in the Ocean or Bay, he will give a liberal reward to the person who will first render him assistance.

1834. Aug 18.



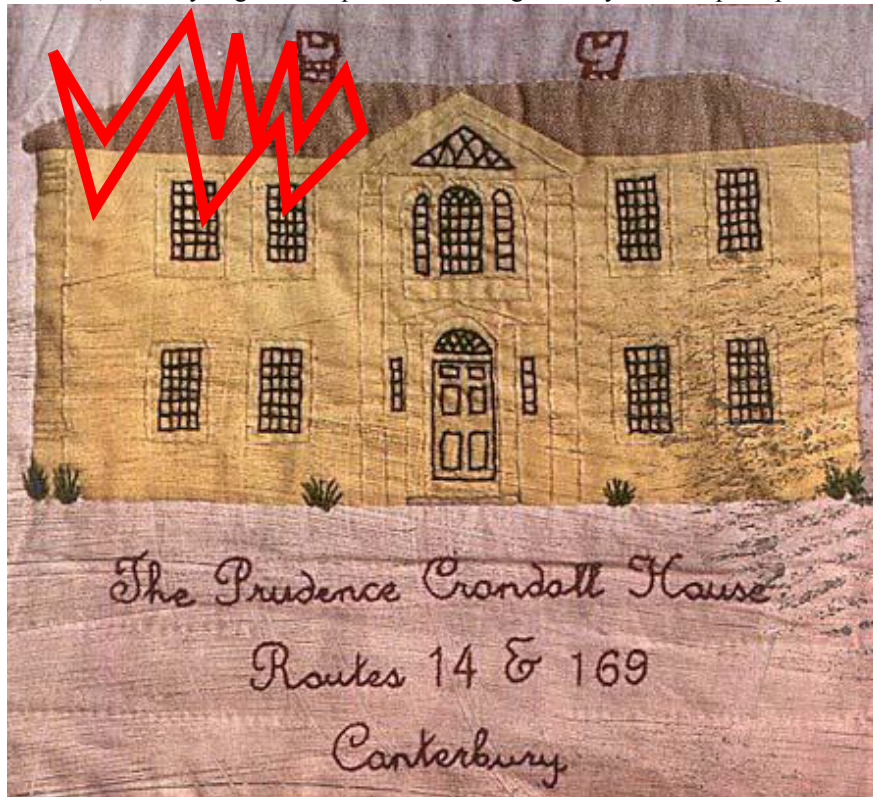


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Early September: In Canterbury, Connecticut, an attempt was made to set Friend [Prudence Crandall](#)'s home and school building on fire. A couple of things happened: local people began to suggest that perhaps Prudence had set the fire herself, and they began to suspect that her Negro handyman had perhaps set the fire.



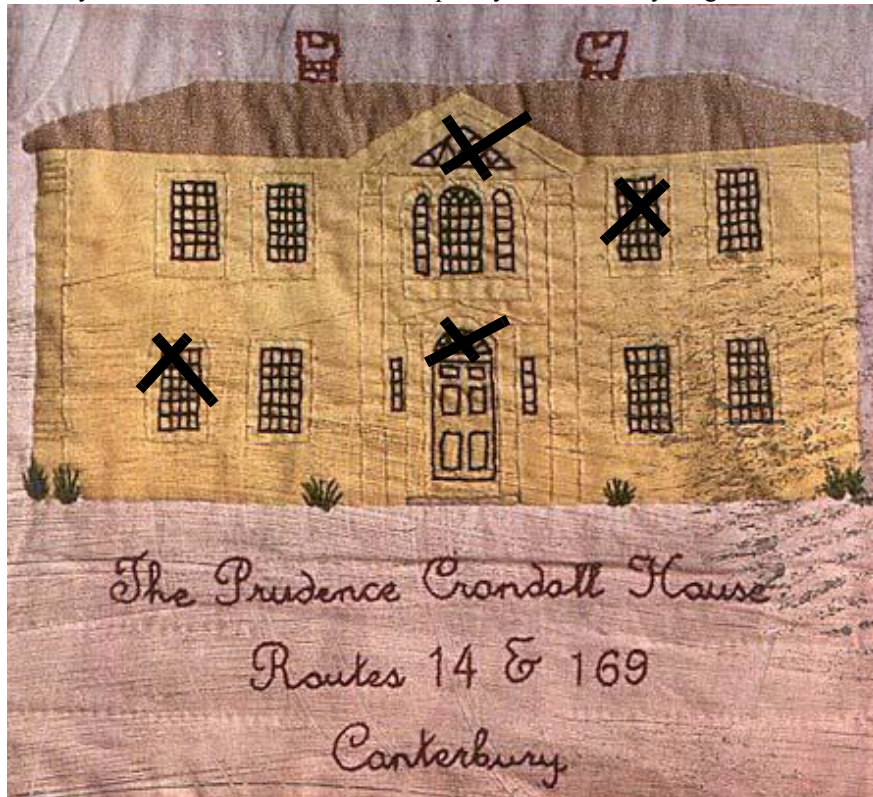


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September 9, Tuesday: In Canterbury Green, Connecticut, late in the evening, Friend [Prudence Crandall](#)'s home and school building was attacked by men wielding iron bars. In the building's windows, over 90 panes were shattered. Finally the situation had become inadequately safe for the "young ladies and misses of color," and



they had to be sent home. The State of Connecticut would repeal the law which it had enacted specially for this situation, requiring any school teaching out-of-state pupils to have town approval.



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Shortly afterward, John Brown, a father who never under any circumstances took no for an answer, called together the sons he had had by his deceased 1st wife Dianthe Lusk Brown, Jason Brown and Owen Brown and Frederick Brown, got them down on their knees in prayer — and persuaded them to pledge before almighty God that they all would devote their lives to antislavery work.



Later in September: The [Baptist](#) Reverend Calvin Philleo and his bride Mrs. [Prudence Crandall Philleo](#), who had fled from the unrest in Canterbury, Connecticut first to [Providence, Rhode Island](#), and then to New York state, during this month relocated to [Illinois](#) (they would wind up in Kansas).





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**1835**



Spring: Dr. [Reuben Crandall](#) relocated to Georgetown, Virginia near Washington DC to practice medicine and collect [botanical](#) specimens.

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August 10, Monday: Dr. [Reuben Crandall](#) was arrested after Harry King, a Georgetown, Virginia man, called on him in his office while he was unpacking some crates and boxes of stuff. The young man sighted “a pamphlet on anti-slavery lying on the table.” There were several such papers lying around, which the botanist had been using to press his plant specimens. He asked if he might have one to read, and “Dr. Crandall told him he might.” For this, Dr. Crandall would be held in the local lockup for almost nine months awaiting trial for his life for the treason of incitement to [servile insurrection](#) (the same statute, written by [Thomas Jefferson](#), under which Captain John Brown would be tried and hanged) — and while living under these conditions he would acquire the “consumption,” or pulmonary [tuberculosis](#), that would destroy him.



Francis Scott Key, the District of Columbia’s DA, would attempt to persuade the judge to impose the death



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penalty upon [Prudence Crandall](#)'s younger brother.



Dr. Crandall had been charged with promulgating a false doctrine that the black American had equal rights with the white, with casting reflections on the chivalry of the south, and with intent to cause unrest among Negroes.<sup>9</sup> It was suggested that he had himself authored publications urging immediate emancipation of slaves. Clearly this Un-American agitator deserved to be dead. A crowd of white Navy Yard workers therefore went to the Washington County Jail where he was being held, to agitate for his [lynching](#), and along the way a free black tavernkeeper, Beverly Snow, made some sort of derogatory remark about their wives. The crowd began by thoroughly trashing Snow's tavern, and then over two days and three nights of rioting, it smashed the windows of Negro churches, the Negro school, and various homes.

Drastic legislation would follow this "Snow Riot" in DC — legislation further restricting the rights of free Negroes to assemble.<sup>10</sup>

As part of the legal process, Dr. Crandall would be interrogated about his attitudes toward people of other races. There was a concern that he might share to some degree in the radical attitudes of his notorious elder sister Prudence. He assured his captors that "he would break up the school if he could, but his sister was a very obstinate girl." He informed them that he had another sister, younger, who was sharing in his older sister's attitudes, but that he had been hoping "that he could, in all events, get her away" from this bad influence.

1836



January: [Prudence Crandall](#)'s younger brother, Dr. [Reuben Crandall](#) the botanist, was after an hour of deliberation acquitted by his jury of having communicated antislavery literature. The very next morning, he would be discharged from the prison of Washington DC (he would, however, die of [consumption](#) or pulmonary [tuberculosis](#) which he had contracted during his lengthy pretrial incarceration).

BOTANIZING

9. THE TRIAL OF REUBEN CRANDALL, M.D., CHARGED WITH PUBLISHING AND CIRCULATING SEDITIOUS AND INCENDIARY PAPERS, &C. IN THE DISTRICT OF COLUMBIA, WITH THE INTENT OF EXCITING SERVILE INSURRECTION . . . BY A MEMBER OF THE BAR. Washington DC, Printed for the Proprietors, 1836. (This 48-page pamphlet alleged that "The Trial of Crandall presents the first case of a man charged with endeavoring to excite insurrection among slaves and the free colored population that was ever brought before a judicial tribunal.")

10. Provine, Dorothy Spores. THE FREE NEGRO IN THE DISTRICT OF COLUMBIA 1800-1860. Thesis Louisiana State University Department of History, 1959, 1963




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1838

 January 17, Wednesday: [Reuben Crandall](#) died in Jamaica — of [consumption](#) or [tuberculosis](#) which he had contracted during his lengthy incarceration in the Washington DC lockup on charges of having attempted to persuade the citizens of our nation's capital to give up on human enslavement.

On this same day, at the Quarterly Meeting of the Religious Society of Friends in Salem, Massachusetts, Friend [Stephen Wanton Gould](#) was struggling with the spiritual error of those [Quakers](#) who, like the [Hicksites](#) of 1827, were allowing themselves to become over-preoccupied with the ongoing antislavery crusade to the detriment of their religion. None of your hyperventilation, please — we are white people here, and this “being [enslaved](#)” situation isn’t a problem that we need concern ourselves with. He approved a motion by the Yearly Meeting barring the abolition societies from use of Friends meetinghouses for their inciting gatherings in precisely the same mode in which the abolition societies had been barred in Washington DC from distributing their inciting pamphlets.

*4th day / attended Select meeting which was a time of favour the[n?] attended with a sense of weight & some distress things not being all right among them – Dined at Abijah Chases & met in the Afternoon with the Yearly Meeting committee & endeavoured to feel after the mind of Truth & I believe we were favoured with a right sense & right movements, which resulted in private & tender council to a few who appeared to be much involved the spirit of Anti Slavery, or are at least by their heated zeal injuring a good & right cause by intemperate movements, & in some instances injuring themselves, & society in persuing wrong, or at least unseasonable Measures – We thought some good was done & that we went at present as far as Wisdom dictated – Returned to Brother J R & lodged.*

RELIGIOUS SOCIETY OF FRIENDS

July 20, Friday: Pardon Crandall died at Canterbury, Connecticut.

Construction began on the [Clinton-Kalamazoo Canal](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 20 of 7 M / After calling to See Father Rodman this Afternoon, who is quite weak & feeble – I walked up to Cousin Henry Goulds, where I found our frineds Seth & Mary Davis who are bound on a Religious Visit to some parts of the State of NYork -took tea & waited on them to the Steam Boat on their way.*

RELIGIOUS SOCIETY OF FRIENDS



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**1853**

At the [Yearly Meeting School](#) in [Providence, Rhode Island](#), the vacation between semesters was increased from two weeks to one month. Installation of gas lighting brought a great improvement over the whale-oil lamps that had previously been needed for study. Average annual attendance had increased to 144 young scholars, mostly [Quaker](#).

Sarah Harris, who as a 19-year-old in 1832 had generated considerable hostility among white citizens by attempting to attend [Prudence Crandall](#)'s boarding school "for young ladies and little misses" in Canterbury, Connecticut –when in fact she only "looked white" but actually "was black"— had since married with the blacksmith George Fayerweather, and the couple had begun a family, and they had christened their 1st infant with the name Prudence Crandall Fayerweather. In this year this family moved into a cottage in [Kingstown, Rhode Island](#) that had been built by George's father — a structure now in the Historic Register.







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1855

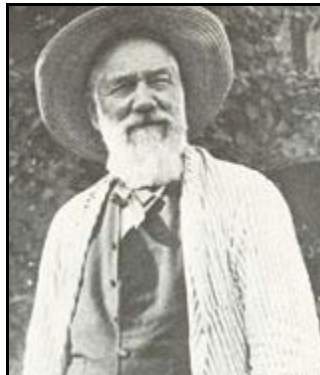
August 10, Friday: Calvin Wheeler Philleo's novel TWICE MARRIED: A STORY OF CONNECTICUT LIFE (New York: Dix & Edwards, 10 Park Place; London: Sampson Low & Son) was reprinted from Putnam's Monthly.

TWICE MARRIED, A NOVEL

According to the Massachusetts census of 1855 the Thoreau household consisted of "[John Thoreau](#), 69, M[ale]; [Cynthia](#), 69, F[emale]; [Henry D.](#), 38, M[ale]; [Sophia E.](#), 34, F[emale]; [Sophia Dunbar](#), 74, F[emale]; [Louisa Dunbar](#), 69, F[emale]." [Cynthia Dunbar Thoreau](#) and [Louisa Dunbar](#) were listed as born in New Hampshire, all others in Massachusetts. The father was listed as "Manufacturer," [Henry Thoreau](#) as "Gentleman," and (of course) no occupations were listed for homemakers.<sup>11</sup> (The census taker for [Concord](#)

SOPHIA E. THOREAU

was Sheriff Sam Staples.)



Aug. 10. P.M. — To Nagog. Middle of huckleberrying. — (then no more entries until August 19th)

1858

It appears that at some point during the decade of the 1850s, [Prudence Crandall](#) had been dismissed from the [Baptists](#) for the heresy of universalism. In this year, with the death of her stepson, she became a Spiritualist (either before or since, her minister husband Calvin Philleo remarried a 3d time). Eventually she would be tempted by Christian Science:

My whole life has been one of opposition. I never could find any one near me to agree with me. Even my husband opposed me, more

11. Volume 21 in the Massachusetts State Archives in Boston. The historian [Lemuel Shattuck](#), the lawyer Moses Prichard, and the manufacturer William Monroe were also listed by census taker Sam Staples as gentlemen. [Waldo Emerson](#) was listed almost appropriately as "Writer of Books" and [Ellery Channing](#) almost appropriately as "Do Nothing" (see [Friend Daniel Ricketson](#) drawing made in 1856).



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than anyone.

June 30, Wednesday: Calvin Wheeler Philleo died in Suffield, Connecticut (a 2d novel, GERARD CARLTON, would appear posthumously, in 1866).

[Henry Thoreau](#) wrote to [Friend Daniel Ricketson](#).

*CONCORD, June 30, 1858.*

*FRIEND R—:—*

*I am on the point of starting for the White Mountains in a wagon with my neighbor E—H—, and I write to you now rather to apologize for not writing, than to answer worthily your three notes. I thank you heartily for them. You will not care for a little delay in acknowledging them, since your date shows that you can afford to wait. Indeed, my head has been so full of company, &c., that I could not reply to you fitly before, nor can I now.*

*As for preaching to men these days in the Walden strain, is it of any consequence to preach to an audience of men who can fail, or who can be revived? There are few beside. Is it any success to interest these parties? If a man has speculated and failed, he will probably do these things again, in spite of you or me.*

*I confess that it is rare that I rise to sentiment in my relations to men, — ordinarily to a mere patient, or may be wholesome good-will. I can imagine something more, but truth compels me to regard the ideal and the actual as two things.*

*Channing has come, and as suddenly gone, and left a short poem, "Near Home," published (?) or printed by Monroe, which I have hardly had time to glance at. As you may guess, I learn nothing of you from him.*

*You already foresee my answer to your invitation to make you a summer visit: I am bound for the mountains. But I trust that you have vanquished, ere this, those dusky demons that seem to lurk around the Head of the River. You know that this warfare is nothing but a kind of nightmare, and it is our thoughts alone which give*



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*those unworthies any body or existence.  
I made an excursion with B—, of Worcester,  
to Monadnock, a few weeks since. We took our  
blankets and food, spent two nights on the moun-  
tain, and did not go into a house.  
A— has been very busy for a long time re-  
pairing an old shell of a house, and I have seen  
very little of him. I have looked more at the  
houses which birds build. W— made us all  
very generous presents from his nursery in the  
spring. Especially did he remember A—.   
Excuse me for not writing any more at present,  
and remember me to your family.  
Yours,  
H. D. THOREAU.*

1862

June 1, Sunday: From a Connecticut letter written by Emma Philleo Goodwin to her sister-in-law:

*... I will send you [an issue] of the Liberator this week which will give you a full report of the meetings of the Anti-Slavery Soc. which were all I attended.... At one of the meetings a colored woman of very pleasing manners & appearance came to me and asked if my name before I was married was Elizabeth Philleo. I told her that that was my sister's name.... She told me that she was the first colored scholar who attended Mother Prudence Crandall's school in Canterbury Town & that she knew my sister and brother there. I invited her to come and pass the PM with me, which she did yesterday & I wish you could have been here to hear her talk of the days of mother's persecution in Canterbury, and also to tell her many things about mother for whom she entertains the warmest love & gratitude, she named her eldest daughter Prudence Crandall Fairweather.... I do not know when I have enjoyed an afternoon better than in this woman's society, she is very intelligent & ladylike [and] well informed*



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*of every movement relative to the removal of slavery....*





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**1871**

July 1, Saturday: The government of [Italy](#) relocated from Florence to [Rome](#).

For most of June, the bedridden Reverend Samuel Joseph May had been attended by his daughter. At the father's request the daughter had repositioned a copy of a portrait of Friend [Prudence Crandall](#) where he was able to see it. On July 1st he was visited by Andrew Dickson White, and late that night he had a final stroke.



**1872**

February 13, Tuesday: Esther Carpenter Crandall died at Mendota, [Illinois](#).

**1874**

January 5, Monday: Calvin Philleo, who once upon a time had been the husband of [Prudence Crandall](#), died of paralysis in Cordova, Illinois.

**1879**

Sarah Harris died.





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GO TO MASTER HISTORY OF QUAKERISM

1886

After being baptized as a [Baptist](#) and after marrying a Baptist reverend, [Prudence Crandall](#) had been living in [Illinois](#) and Kansas. At this point the Connecticut legislature attempted restitution for the events of 1832-1833 by offering this elderly lady the sum of \$400.<sup>00</sup> per year for life in compensation for her losses during the crisis 52 years before, in which their reaction had been to outlawed the education of out-of-state blacks and then jail her three times (before eventually reversing themselves). The Reverend Samuel J. May, Jr., the Reverend Samuel Joseph May's cousin, remarked "But what a peddling, wooden-nutmeg sort of action it is!"<sup>12</sup>



1889

January 28, Monday: [Prudence Crandall](#) died of the flu in Elk Falls, Kansas.

There is now a Kansas Historical Society sign at a roadside park on US160 on the west edge of this town, which reads as follows:

In 1831, Prudence Crandall, educator, emancipator, and human rights advocate, established a school which in 1833, became the first Black female academy in New England at Canterbury, Connecticut. This later action resulted in her arrest and imprisonment for violating the "Black Law."

Although she was later released on a technicality, the school was forced to close after being harassed and attacked by a mob. She moved with her husband Reverend Calvin Philleo to Illinois. After her husband died in 1874, she and her brother moved to a farm near Elk Falls. Prudence taught throughout her long life and was an outspoken champion for equality of education and the rights of women. In 1886, supported by Mark Twain and others, an annuity was granted to her by the Connecticut Legislature. She purchased a house in Elk Falls where she died January 27,

12. A wooden nutmeg, in case you didn't know, is a kind of consumer fraud. Back when nutmegs were inordinately expensive, in the heyday of the Spice Trade, rural folks would sit around whittling fake nutmegs out of scraps of wood, to vend on the street.



**PRUDENCE CRANDALL PHILLEO**

**REUBEN CRANDALL**

**GO TO MASTER HISTORY OF QUAKERISM**

1890.

Over a hundred years later, legal arguments used by her 1834 trial attorney were submitted to the Supreme Court during their consideration of the historic civil rights case of Brown vs. Topeka Board of Education.

Erected by Kansas Historical Society & Kansas Department of Transportation.

The 2d marker that you see in this photograph reads as follows:

The State of Connecticut proudly joins the State of Kansas in honoring the lifetime achievements of Prudence Crandall, educator and champion of human rights. Crandall's courage and determination serve as examples to all who face seemingly insurmountable odds and to those who refuse to be limited by social conventions. To this day, her efforts to promote equality in education remains unequalled. The building which housed Crandall's academy in Canterbury, Connecticut opened as a museum in 1984 and is administered by the Connecticut Historical Commission. The museum's national importance was recognized in 1991 when it was designated a National Historic Landmark by the U. S. Department of the Interior.

This plaque was made possible through the generous donations of citizens of the State of Connecticut.

(Prudence is, after all, the designated state heroine of Connecticut.)





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**1954**

The US Supreme Court ruled in *Brown v. Board of Education* that racial segregation in public schools was unconstitutional, overturning a “separate but equal” doctrine that had persisted since 1898. Arguments from the trials of [Prudence Crandall](#) surfaced in this important school desegregation decision.

**1991**

April 15, Monday: Walt Disney Studios released “*She Stood Alone*,” featuring Mare Winningham with her hair in a bun. The script had been written by Bruce Franklin Singer and the filming directed by Jack Gold. The young woman of color sitting in the back of the class of young white ladies led by the Connecticut teacher [Prudence Crandall](#) was played by Lisa Marie Russell.





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**1995**

October 1, Sunday: By declaration of the General Assembly, [Prudence Crandall](#) became Connecticut's State Heroine.<sup>13</sup>

France conducted a 2d [nuclear weapon](#) test, at Fangataufa Atoll.

At 12:35PM in the vicinity of the Canadian Niagara Power Plant, Robert Overacker of Camarillo, California rode his jet ski out into the rapids of the [Niagara River](#) above the falls. At the curl of the Horseshoe he yanked on a lanyard igniting a rocket strapped to his back. He was wearing a parachute he had trusted someone else to pack, and its cords turned out not to have been clipped to the body harness. When the rocket was exhausted, Overacker's step-brother and a friend watched as the parachute fabric billowed and came away and the parachutist plunged into the river. The body was recovered by the *Maid of the Mist*.



13. The Prudence Crandall House is a National Historic Landmark located at the intersection of 14 and 169 in Canterbury. It is operated by the Connecticut Historical Commission. Canterbury's website on the internet brags that the town is racially constituted as follows:

“White Non-Hispanic (96.7%)  
Two or more races (1.4%)  
American Indian (1.1%)  
Hispanic (1.1%)

Ancestries: French (26.5%), Irish (21.0%), English (17.0%), Polish (14.8%), German (11.4%), Italian (11.1%)”

(We note immediately the reassuring fact, that absolutely nobody has come to this town from any region of Africa.)



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"  
in William Faulkner's INTRUDER IN THE DUST



**Prepared: December 15, 2013**





PRUDENCE CRANDALL PHILLEO

REUBEN CRANDALL

GO TO MASTER HISTORY OF QUAKERISM

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.  
Place requests with <Kouroo@brown.edu>. Arrgh.