



THE ROSENBACH 

GALLERY GATEWAY

OUT OF MANY, ONE

Diversity and the American Experiment

ACKNOWLEDGEMENTS

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The Rosenbach extends its gratitude
to the Welcome America! Festival
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Independence Day festivities.

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WELCOME TO THE GALLERY GATEWAY

WHAT IS A GALLERY GATEWAY?

Welcome to the Gallery Gateway for The Rosenbach's exhibition *Out of Many, One: Diversity and the American Experiment*. This Gallery Gateway provides all of the content presented on-site in The Rosenbach's exhibition galleries in an easily-accessible, easy-to-print online format.

The Gallery Gateway is a hybrid of a traditional museum exhibition catalogue and digital exhibitions that have become popular in recent years. The Gateway presents a large amount of visual and text-based content in a PDF format that makes exhibition content as accessible as possible. The document can be viewed online or downloaded to a personal device for viewing or printing.

The purpose of the Gallery Gateway is to make exhibition content available to those who cannot visit The Rosenbach in person and to create a permanent record of the information shared in the exhibition.

The Rosenbach will make Gallery Gateways for its exhibitions available in its Online Exhibition Portal at **rosenbach.org/gallery-gateway**. You will also find other special features there, including sound effects for web listening, digital interactives, graphics from the gallery, interviews, and other video content. Check the portal for other features as more Gallery Gateways go live.

HOW TO USE THE GALLERY GATEWAY

View the Artifacts

- Explore photos of objects included in the exhibition.

Read the Text

- Engage with the interpretive text that accompanies artifacts on display in the exhibition.

Consider a Visit!

- Discover The Rosenbach through research, tours, and programs.

KEY EXHIBITION DETAILS

OUT OF MANY, ONE




*Diversity
and the
American
Experiment*

ON VIEW AT THE ROSENBACH | JUNE 11-AUGUST 4, 2019

The American experiment in democratic government brings together all kinds of people to participate in civic life. This display of rare books, manuscripts, and artworks highlights a diversity of individual experiences in our country's history, from the founding of Plymouth Colony through the turmoil of the Civil War.

OUT OF MANY, ONE



*Diversity
and the
American
Experiment*



Photo taken in the *Out of Many, One* gallery on Sunday, June 30, 2019

INTRODUCTION

Exploring The Rosenbach's
Rich American History
Collections



Illustration from Nakahama Manjiro (1827–1898), [*Hyōson kiryaku*]. *The Story Five of Japanese: A Very Handsome Tail* [sic], October 25, 1852. AMs 1296/14. The Rosenbach, Philadelphia. This illustration from Manjiro's manuscript gave this exhibition its name. It features an unofficial motto of the United States: *E pluribus unum*, Latin for "Out of many, one."

INTRODUCTION

Exploring The Rosenbach's
Rich American History
Collections

Sometimes, fact is more remarkable than fiction.

In Out of Many, One: Diversity and the American Experiment, The Rosenbach tells a truly remarkable story: how ordinary people in colonial North America and the early United States contributed to civic discourse, challenged the status quo, and shaped the development of a distinctive society in what has become the world's oldest republic.

The Rosenbach unveiled *Out of Many, One* as a part of Philadelphia's 2019 Independence Day festivities. The Rosenbach's library contains dozens of letters exchanged by Founding Fathers along with other iconic documentary treasures from the Revolutionary War and Early Republic, but the curatorial team decided not to focus on the familiar faces of Revolutionary history in this small display. Rather, the exhibition encourages visitors to reflect on one of the most characteristic aspects of life in the United States: how individual people can shape civic discourse in a pluralistic society. In *Out of Many, One* you will meet many fascinating characters from American history. Some will be well known to you, while others will be less familiar. Some of the stories are inspirational, whereas others are tragic and anger-inducing. In every case, you will encounter people who used language, writing, and involvement in the public sphere to try to shape the course of civic thought.

The Rosenbach's collections related to American history and culture offer remarkable insights into the development of the United States from colonial days through the middle of the 19th century. If you are interested in exploring all that these collections have to offer, please see page 34 of this Gallery Gateway for more information about how to contact our research library.

OUT OF MANY, ONE



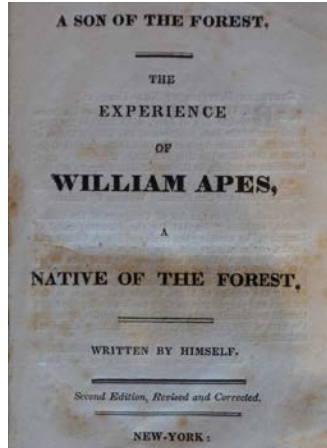
Diversity and the American Experiment

The American experiment in democratic government brings together all kinds of people to participate in civic life. This display of rare books, manuscripts, and artworks highlights a diversity of individual experiences in our country's history, from the founding of Plymouth Colony through the turmoil of the Civil War.

The Rosenbach frequently uses the artifacts you see here—along with many similar objects from our collection—in its exhibitions and programs. We invite you to return to The Rosenbach after your visit today, to see an exhibition, participate in a Hands-On Tour, attend a program, take a course, or make a research appointment.

Talk with a staff member or visit **rosenbach.org** to learn about our upcoming programs and the benefits of becoming a member.

Introductory panel in the *Out of Many, One* exhibition gallery.



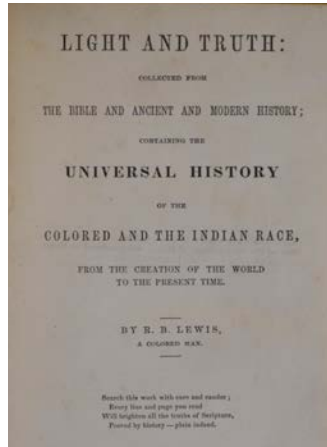
1. William Apes[s] (1798–1839), *A Son of the forest, the experience of William Apes, a native of the forest, written by himself*

New-York: Published by the author (G.F. Bunce, printer), 1831
A 831 s



2. R.B. Lewis (1802–1858), *Light and truth: collected from the Bible and ancient and modern history of the colored and the Indian race, from the creation of the world to the present time*

Boston: Published by a committee of colored men, 1849
A 849 I



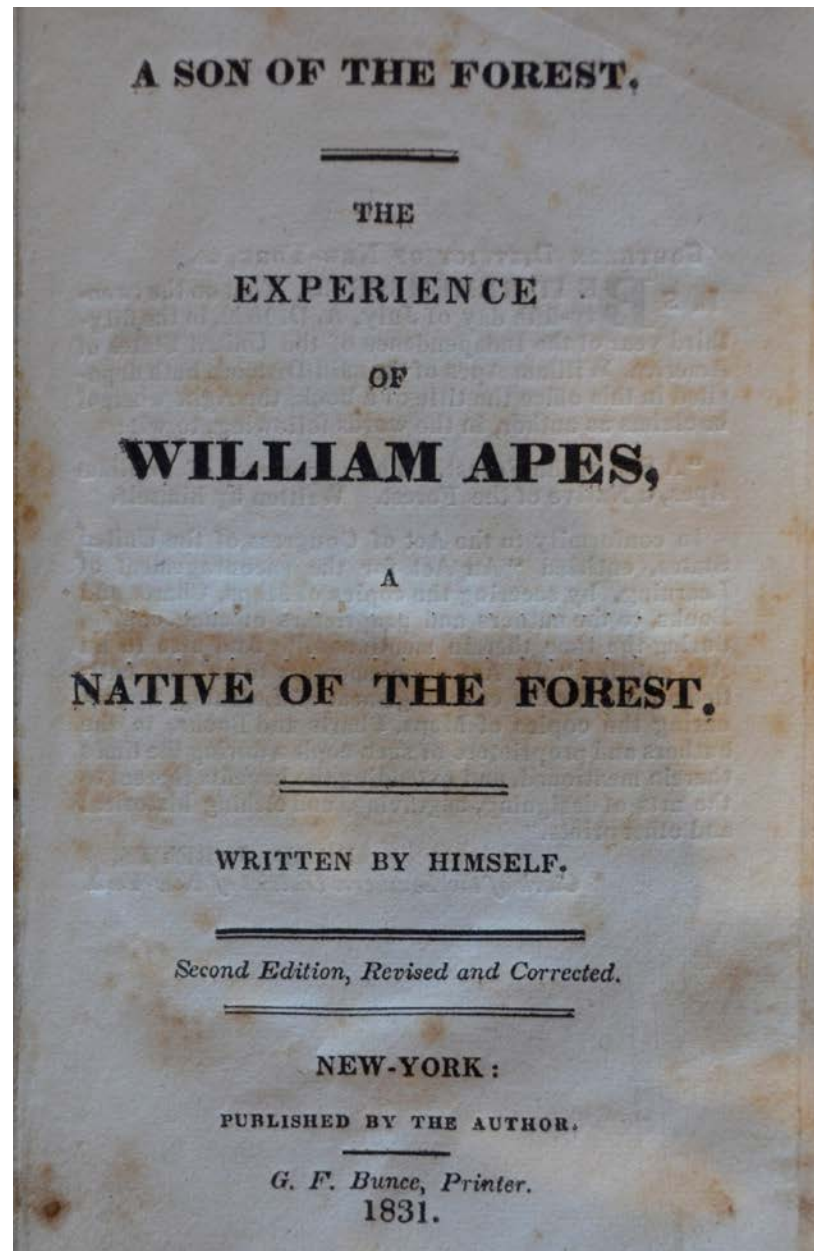
The two books displayed here, written by advocates for Native American and African American rights, show how people could use the power of writing and publishing to sway public opinion about America's history of racial oppression.

William Apess was a Methodist minister and member of the Pequot tribe of New England. His mother had both African American and European American ancestry. His book *A Son of the Forest* tells the history of his life and shares his thoughts on the oppression of Native peoples. "No doubt there are many good people in the United States, who would not trample upon the rights of the poor," he writes, "but there are many others who are willing to roll in their coaches upon the tears and blood of the poor and unoffending natives."

In *Light and Truth*, the inventor, businessman, and author R.B. Lewis wrote the first-ever published history of African American and Native American peoples. Lewis's goal in the book was to challenge the harmful belief that African Americans and Native peoples were "inferior races" compared to whites. Part African American and part Native American, Lewis offers a different perspective on world history than most thinkers of his day. This edition of the book was published in Boston in 1849 by "a Committee of Colored Men," as the title page indicates.



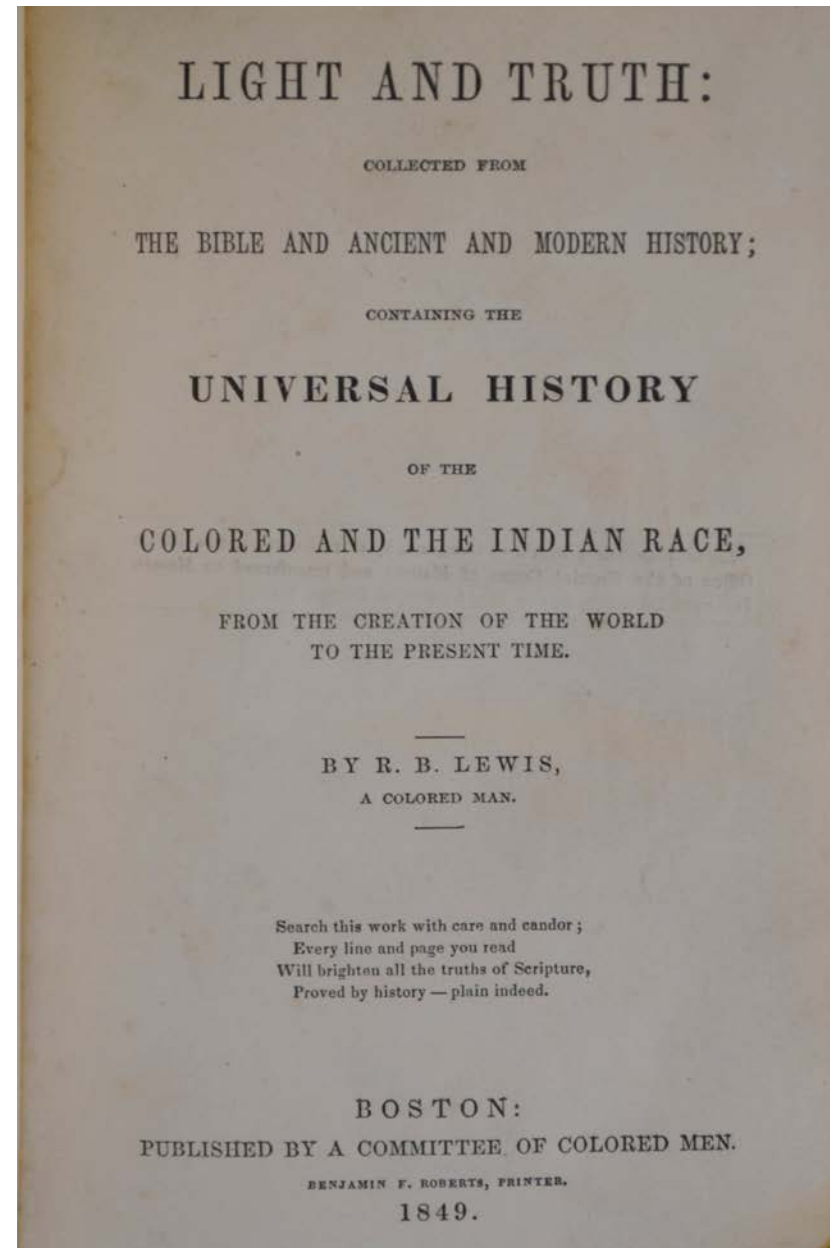
1a



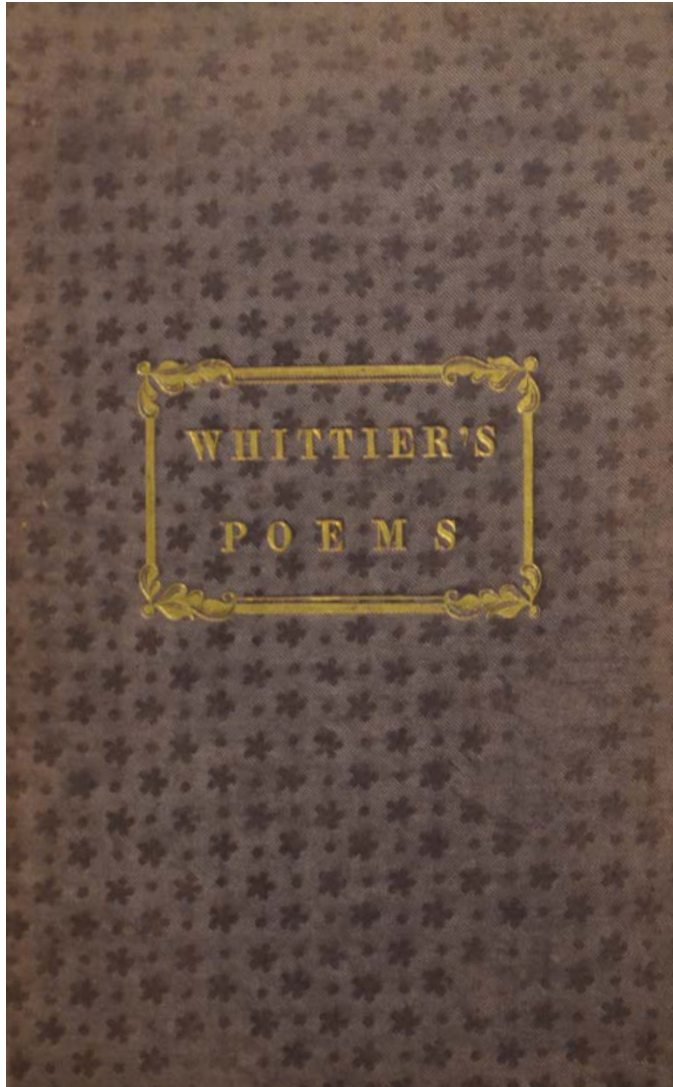
1b



2a



2b



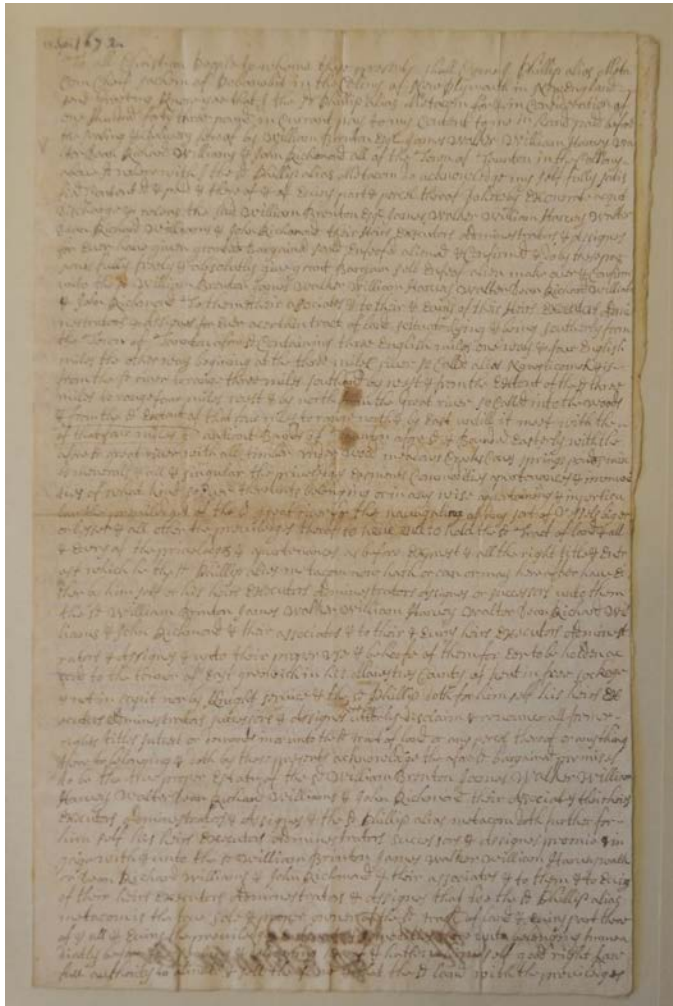
3. John Greenleaf Whittier (1807-1892), *Poems written during the progress of the abolition question in the United States between the years 1830 and 1838*

Boston: Isaac Knapp, 1837
AL1 .W625p 837

Once a beloved American poet who was taught in many public-school classrooms across the country, John Greenleaf Whittier was one of the New England “Fireside Poets” of the late 1800s. He was celebrated for his sentimental verses. Earlier in his life, however, the Quaker Whittier gained fame as an outspoken and controversial abolitionist advocate. This book, published in Philadelphia in 1838, is filled with anti-slavery poetry that Whittier wrote to shape public opinion about the horrors of human bondage. The poems harshly condemn slavery and ask Americans to consider if the institution fits within the nation’s democratic principles. Here is an excerpt of the first poem in the book:

*Our fellow-countrymen in chains!
Slaves—in a land of light and law!
Slaves—crouching on the very plains
Where roll'd the storm of Freedom's war! ...*

*Up now for Freedom!—not in strife
Like that your sterner fathers saw—
The awful waste of human life—
The glory and the guilt of war:
But break the chain—the yoke remove,
And smite to earth Oppression's rod,
With those mild arms of Truth and Love,
Made mighty through the living God!*



4. Copy of deed of land transfer from Philip, Sachem of the Wampanoags (d. 1676) to William Brenton and others, 28 September 1672

Massachusetts Bay Colony, 10 January 1719
AMs 1040/25

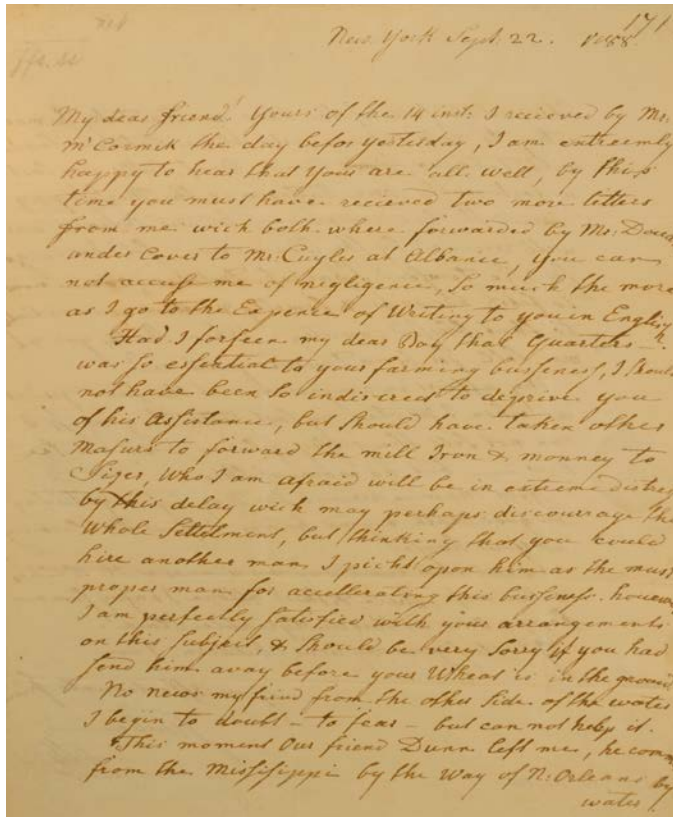


From the earliest days of settlement by Europeans, the history of the North American continent has been dominated by stories of encounters, dialogues, conflicts, and changing power balances between Indigenous peoples and settlers. This manuscript involves one of the most famous Indigenous people in New England's history: Metacomet, also known as King Philip.

The document is a copy of a deed for transfer of land that King Philip had made in 1672. This document dates to 1719. It records a sale of land by King Philip to William Brenton, James Walker, William Harvery, Walter Dean, Richard Williams, and John Richmond.

King Philip was an important chief of the Wampanoag people in New England at the end of the 1600s. He faced the challenge of establishing working relations with the English settlers whose numbers were increasing. He sought to build a cordial relationship with the colonists. But as their numbers expanded, and as relations with other Native tribes grew tense because of the new pressures on indigenous cultures, the relationship soured. Beginning in 1671, Plymouth Colony started taking land and resources from Philip. A few years later, in 1675, Philip and his allies went to war with the English. Philip was shot dead on August 12, 1676, and the residents of Plymouth put his head on display outside Plymouth, leaving it there for more than twenty years. His body was dismembered, and his wife and son were sold into slavery.

The story of King Philip reflects the difficult choices that Native leaders had to make as they navigated diplomatic relations with colonists and previewed the many conflicts over land that have marked U.S./Native American relations over the last four centuries.



5. Baron Friedrich Wilhelm August Heinrich Ferdinand Steuben (1730-1794), autograph letter signed to William North

New York, New York: 22 September 1788
AMs 469/19



Who was the most influential gay man in American history? The answer may surprise you.

It can be difficult, if not impossible, to draw conclusions about the sexual inclinations of historical figures because of sparse evidence and changing language surrounding sexual and romantic relationships. Yet scholars agree that Baron von Steuben, George Washington's Chief of Staff and Major General of the Continental Army, had homosexual tendencies and was one of the greatest American military leaders during the Revolution.

George Washington hired von Steuben at a low point for the American cause, after three years of war against the British. The army lacked leadership and discipline. Benjamin Franklin suggested to Washington that von Steuben, a Prussian, be hired to lead the army, despite rumors that swirled around European courts regarding the baron's interest in men. After it became clear that his career in Europe would be stymied by rumors of homosexual activity, von Steuben decided to pursue a fresh start elsewhere. Franklin and Washington almost certainly knew of the rumors but approved of von Steuben's military prowess.

Von Steuben did not leave his same-sex desires behind in Europe. An aide reported that the baron hosted evening parties for young military officers—on the condition those officers attend in the nude. The baron formed emotionally close and perhaps even romantic relationships with the aides-de-camp William North and Benjamin Walker, with whom he lived. He also helped Americans win the war. After the Revolution, von Steuben received United States citizenship and adopted both North and Walker, who lived with him on his estate.

Von Steuben wrote the letter seen here to William North, whom historians are quite certain was a romantic interest of the baron. Both North and Walker ended up marrying women and starting families of their own, but they maintained their close relationship with the baron.

New York Sept. 22. 1838.

My dear friend. Yours of the 14 inst. I received by Mr. M'Cormick the day before yesterday, I am extremely happy to hear that you are all well, by this time you must have received two more letters from me with both were forwarded by Mr. Doane under cover to Mr. Cuyler at Albany, you can not accuse me of negligence, so much the more as I go to the Expense of Writing to you in English.

Had I foreseen my dear Boy that Quarters was so essential to your farming business, I should not have been so indiscreet to deprive you of his assistance, but should have taken other Measures to forward the mill Iron & money to Sizet, who I am afraid will be in extreme distress by this delay which may perhaps discourage the whole Settlement, but thinking that you could hire another man, I pitch upon him as the most proper man for accelerating this business. However, I am perfectly satisfied with your arrangements on this subject, & should be very sorry if you had sent him away before your Wheat is in the ground.

No news my friend from the other side of the water I begin to doubt - to fear - but can not help it.

This moment our friend Dunn left me, he coming from the Mississippi by the way of N. Orleans by water.

172

Settled at the falls of the Ohio, in Kentucky, he made a trip to New Orleans with three batteaux loaded with Tobacco, ~~and~~ Pork, Beef, butter etc. lost unfortunately one batteau in the Mississippi, carried the two remaining to New Orleans, was well received by the Graueenon, sold his cargo for six thousand Spanish Dollars, comes now to fetch his wife & family & returns immediately to that blessed country. When shall you & me sell for 6000 Dollars produce?

My affairs in Congress are at the same point as when I wrote my last letter to you. If I can not sell the jersey place, I do not see how — but no more of this.

Your Mama arrived the Day before yesterday in good health & good humor, I spent last evening at your house.

I eat now every Day my dinner with Walker & his wife, there & there alone I enjoy some happy Ours in this disagreeable Place.

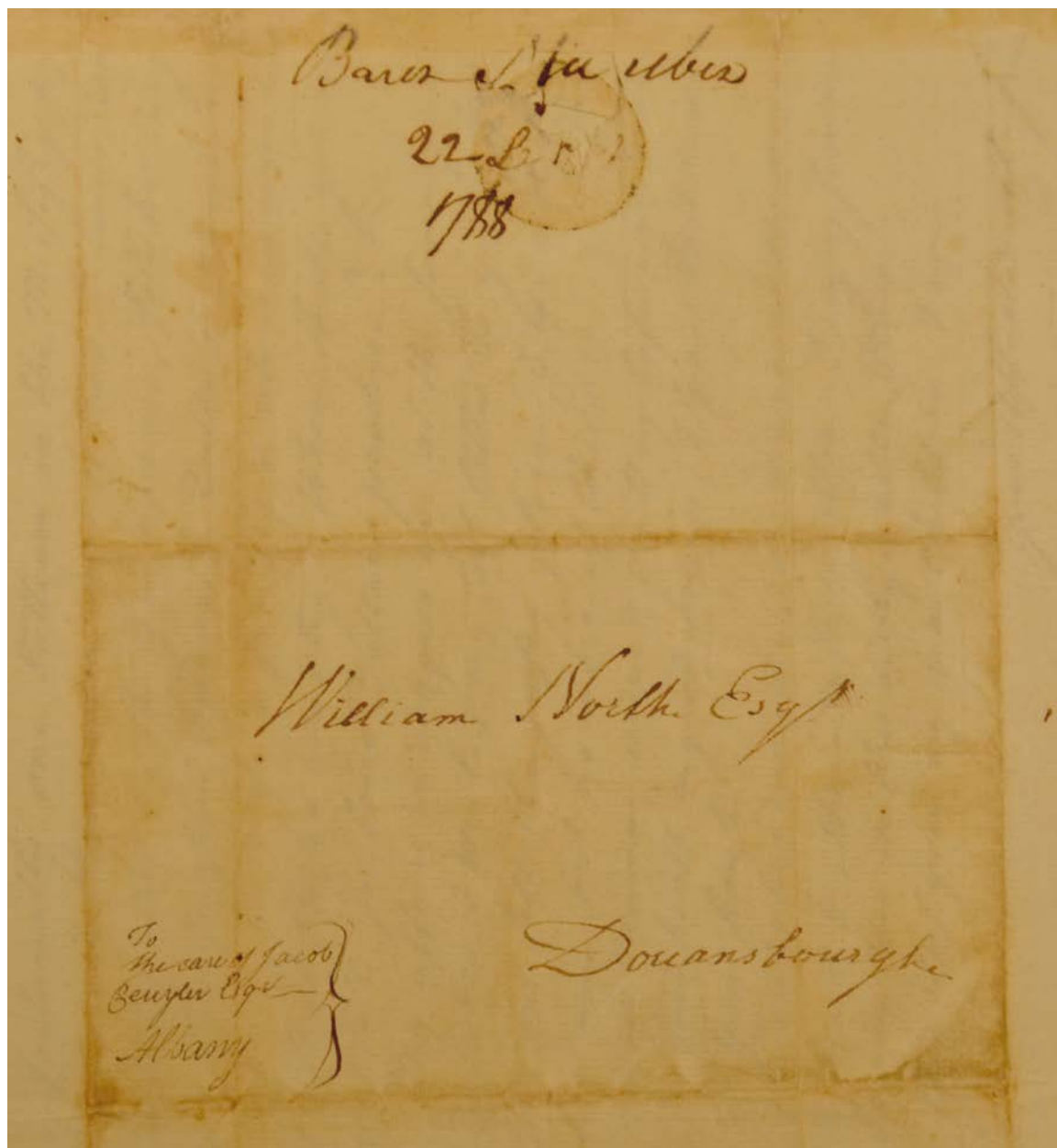
God bless you my dear Children I am

Your Affectionate friend
Frederick

Gen North

Your Affectionate friend
Frederick

5c



5d



6. Unknown artist, *Brown Going to Court*, 1859

Pencil/ grey wash/ wove paper
Charles Town, West Virginia, America
1984.0006

ASK ABOUT
OUR BEHIND THE
BOOKCASE TOUR
RELATED TO
THIS OBJECT!

Historians point to John Brown's raid on the Harper's Ferry armory in October 1859 as one of the events that led to the Civil War.

John Brown (1800-1859), a tanner from northwestern Pennsylvania, hid approximately 2,500 slaves passing through the Underground Railroad from 1825-1835. He moved to Springfield, Massachusetts, in 1846 where he met Frederick Douglass and by 1850, was actively protecting freed blacks from the Fugitive Slave Act. His stance on armed insurrection to abolish slavery was not well received among pacifists. In 1856, with other abolitionists, Brown killed five slave hunters in the Pottawatomie Massacre, the start of Bleeding Kansas. He continued gathering arms and ammunition, intending to invade and govern a portion of Virginia.

Brown planned to raid an armory, arm neighboring slaves, and encourage them to march south, gathering more slaves along the way. Just 21 men joined him. On October 17, 1859, he succeeded in raiding the armory, but when a passing train tried to warn passengers, the baggage man, a free black, was shot. Many of Brown's men were killed or captured by locals, while others sought refuge inside the armory engine house. Surrounded there by US Marines led by Robert E. Lee, Brown refused to surrender and was struck in the head when he was taken captive. Brown faced three charges: murder of four whites and one black; conspiring with slaves to rebel; and treason against Virginia. The trial, held in Charles Town, 7 miles away, lasted one week. Deliberations lasted just 45 minutes. Brown was found guilty on all counts.

This drawing, depicting Aaron D. Stevens being carried on a stretcher followed by the injured Brown escorted to the courtroom by militiamen, appeared in Frank Leslie's Illustrated Newspaper on November 12, 1859. Though the image and story were reported approximately two weeks after the trial, the "real time" coverage was extensive. In 1860 Leslie's Illustrated had a circulation of 164,000.



Brown going to court
taken at Charleston



7. Phillis Wheatley. *Poems on Various Subjects, Religious and Moral*

London: Printed for A. Bell, Bookseller, Aldgate;
and sold by Messrs. Cox and Berry, King-Street, Boston, 1773
A 773p



Phillis Wheatley (ca. 1754–1784) was born in West Africa and brought to colonial Boston when she was only 7. It is believed that she was named after the ship on which she was transported to America. John Wheatley purchased her as a domestic slave for his wife, Susannah. Phillis was taught to read in English, Latin, and Greek, but it is not known whether Susannah’s education level was adequate to accomplish this, or if only the male members of the family or neighbors may have been involved in teaching her classical languages.

Her early promise in composing poetry led to her initial publication in the *Newport Mercury* newspaper in 1767. Susannah sent Phillis to London in 1773, where she met the Countess of Huntingdon, who assisted her in publishing this volume of poems, the first by an African American woman. Her authorship was received with skepticism at home, but upon their examination of her, a group of 18 notable white, male Bostonians acknowledged her authorship.

Phillis’s poems speak to her intellect, learnedness, and engagement with the artistic and political community around her. Through the publication of her book, she gained recognition at home and abroad and created a lasting challenge to existing stereotypes about race, sex, education, and humanity itself.

In 1774, shortly before Susannah’s death, the Wheatleys freed Phillis. She married a free African American man, John Peters, in 1778 after John Wheatley’s death. She and her husband struggled with poverty and the loss of several children. Phillis published more poetry, but, despite her enormous accomplishments, died ill and poor at age 30.



7

ments well under way. The English papers & English ministry say the king is well. he is better, but not well: no malady requires a longer time to ensure against it's return, than insanity. Time alone can distinguish accidental insanity from habitual lunacy.

The operations which have taken place in America lately, fill me with pleasure. in the first place they realize the confidence I had that whenever our affairs get obviously wrong, the good sense of the people will interpose and set them to rights. The example of changing a constitution by assembling the wise men of the state, instead of assembling armies, will be worth as much to the world as the former examples we had given them. The constitution too which was the result of our deliberations, is unquestionably the wisest ever yet presented to men, and some of the accommodations of interest which it has adopted are greatly pleasing to me who have before had occasions of seeing how difficult those interests ~~were~~ to accommodate. a general concurrence ^{of opinion} seems to authorize us to say it has some defects. I am one of those who think it a defect that the important rights, not placed in security by the frame of the constitution itself, were not explicitly secured by a supplementary declaration. There are rights which it is useless to surrender to the government, and which yet governments have always been fond to invade. These are the rights of thinking, ~~and~~ publishing our thoughts by ~~speaking~~ or writing. The right of free commerce. the right of personal freedom. There are in-

- 1789



Thomas Jefferson (1743-1826)

8a. Paris: Autograph letter signed to David Humphreys (1752-1818)

18 March 1789
AMs 1059/14.5

8b. Lists of enslaved persons: autograph manuscript

Monticello, [ca. 1811]
AMs 459/10

8c. Lists of enslaved persons: autograph manuscript

Monticello, [ca. 1811]
AMs 460/4

The main author of the Declaration of Independence, Jefferson was absent from the United States during the Constitutional Convention and the period during which the ten amendments of the Bill of Rights were debated and approved.

David Humphreys, a friend with whom he corresponds in the letter shown here, had recently written to tell him about the progress of the Bill of Rights. Jefferson responds outlining in almost check-list form his preferences for a bill of rights that he would like to see amended to the new Constitution. He includes the right of thinking, publishing, speaking, or writing; the right of free commerce; the right of personal freedom; and trials by jury. He notes that it is dangerous not to define the circumstances of governments' keeping a standing army. And he states his opposition to the perpetual re-eligibility of the president for office. How do these suggestions differ from our current Bill of Rights?

The other documents you see here are lists in Jefferson's hand that show family relationships and birth years for 75 enslaved persons at his Tomahawk and Bear Creek

Continued on next page...

plantations, and how textiles were allotted to them. The textiles appear to be the kinds that they would then use to make their own bedding and clothing. Why do you think it was important for Jefferson to know about the family history and ages of the people he enslaved?

Look carefully and you may notice partial fingerprints left by Jefferson after getting ink on his finger. Remember that these documents were being written using quill pens and inkwells.

These pages show the difficult story of one of our nation's founders, who espoused the equality of all in the Declaration (and even wrote scathingly against slavery in his first draft!), yet took no measures to free those he held in slavery. In fact, 41 of the 56 signers of the Declaration, from both the north and south, were slaveholders. In the previous document, Jefferson encouraged additional freedoms be added to the U.S. Constitution in a Bill of Rights. For whom were these rights intended?

How does reading these two documents together make you feel? And what challenges exist in America still today in the effort to guarantee all citizens equal protection under the law?

ments well under way. The English papers & English ministry say the king is well. he is better, but not well: no malady requires a longer time to ensure against it's return, than insanity. Time alone can distinguish accidental insanity from habitual lunacy.

The operations which have taken place in America lately, fill me with pleasure. in the first place they realize the confidence I had that whenever our affairs get obviously wrong, the good sense of the people will interpose and set them to rights. The example of changing a constitution by assembling the wise men of the state, instead of assembling armies, will be worth as much to the world as the former examples we had given them. The constitution too which was the result of our deliberations, is unquestionably the wisest ever yet presented to men, and some of the accommodations of interest which it has adopted are greatly pleasing to me who have before had occasions of seeing how difficult those interests ~~were~~ to accommodate. a general concurrence ^{of opinion} seems to authorize us to say it has some defects. I am one of those who think it a defect that the important rights, not placed in security by the frame of the constitution itself, were not explicitly secured by a supplementary declaration. there are rights which it is useless to surrender to the government, and which yet, governments have always been fond to invade. these are the rights of thinking ~~and~~ publishing our thoughts by ~~speaking~~ or writing: the right of free commerce: the right of personal freedom. there are in-

-struments

struments for administering the government, so peculiarly trust-worthy, that we should never leave the legislature at liberty to change them. The new constitution has secured these in the executive & legislative departments; but not in the judiciary, it should have established trials by the people themselves, that is to say by jury. there are instruments so dangerous to the rights of the nation, and which place them so totally at the mercy of their governors, that those governors, whether legislative or executive, should be restrained from keeping such instruments on foot but in well defined cases. such an instrument is a standing army. we are ^{now} allowed to say ~~the~~ ^{such} ~~instrument~~ of a declaration of rights, as a supplement to the constitution where that is silent, is wanting to secure us in these points. the general voice has legitimated this objection. it has not however authorized me to consider as a real defect, that I thought and still think one, the perpetual re-eligibility of the president. but three states out of 11. having declared against this, we must suppose we are wrong according to the fundamental law of every society, the lex majoris partis, to which we are bound to submit. and should the majority change their opinion, & become sensible that this trait in their constitution is wrong, I would wish it to remain uncorrected as long as we can avail ourselves of the services of our great leader, whose talents and whose weight of character I consider as

me -

Tomahawk
 Hall. Bess's. 67. Sep.
 Hannah. Cate's. 70. Jan.
 Sally. 98.
 Billy. 99.
 Jamy. 05.
 Phil. 08.
 Edmund. 09.
 Lucinda. Hannah's. 91. June
 Melinda. 09. Aug. 8.
~~Phoebe. Cate's. 73.~~
 Phil. Hubbard.
 Will. ab. 53.
 Abby. ab. 53.
 Edy. Will's. 92. Apr.
 Manuel. Will's. 94.
 Amy. Will's. 97.
 Gaven. Betty's. 78. Aug.
 Sal. Will's. 77. Nov.
 Betty. 01. Jan.
 Abby. 04. Nov.
 Edy. 06. Aug.
 Martin. 09. Jan. 31.
 Moses. 11. Apr.
 Milly. Sal's. 97. Mar.
 Dick. 67.
 Dinah. 66.
 Aggy. 89.
 Evans. 94.
 Hannah. 96.
 Lucy. 99.
 Jamy. 02.
 Driley. 05.
 Bess. ab. 47.
 Ambrose. 99.
 Prince. 04. Mar.
 Joe. 06. May
 Shepherd. 09. Apr.
 Betty. ab. 49.
 Hercules. Betty's. 94. Nov. 20.
 Jesse. 72. Nov.

Children of
 Suck. Hubbard
 - her 9 Bess.

Bear creek
 Sarah Hubbard. ab. 43.
 Cate. ab. 47.
 Armistead. Hubbard's. 71.
 Cate. Rachael's. 97. Aug.
 Maria. Cate's. 76. Oct.
 Nisy. 99.
 Johnny. 04. Sep.
 Isaac. 09. Nov.
 Sally. Cate's. 88. Aug.
 Billy. 08. Aug.
 Anderson. 10. Apr. 14.
 Reuben. Hannah's. 93.
 Austin. Betty's. 75. Aug.
 Flora. Will's. 83.
 Gaven. 04. July
 Aleck. 06. Sep.
 Billy. 08. Oct.
 Boston. 11. Dec. 1.
 Fanny. Will's. 88. Aug.
 Rachael. 07. Feb.
 Rhoby. 11. July.
 Caesar. Bess's. 74. Sep.
 Cate. Suck's. 88. Mar.
 Davy. 06. June
 John. 11. June 1.
 Daniel. Suck's. 90. Sep.
 Stephen. Suck's. 94.
 Cate. Betty's. 88. Mar. 8.
 Mary. Betty's. 92. Jan.
 Nanny. 78. July
 Maria. 98. Feb. 26.
 Phil. 01. Aug.
 Milly. 06. May.
 George Dennis. 08. May.
 Anderson. 10. Aug.

Jame Hubbard. } $10\frac{1}{2}$ yds woolen. 22 yds linen, of which 10 are for a bed for Cate.
Cate } 1. blanket for Cate.

• Armistead. $5\frac{1}{2}$ yds woolen. 7 yds linen. 1. blanket.

Cate. Rachael's. } $10\frac{1}{2}$ yds woolen. 6 yds linen.

María. Cate's. } 15 yds woolen 6 yds had a ll
Nery } 19 yds linen
Johnny } 1. blanket for herself.
Isaac }
Dolly }

Sally. Cate's } $9\frac{1}{2}$ yds woolen 4 yds 2 yds 2 yds more
Billy } 12 yds linen
Anderson. }
the young one. }

Reuben. $5\frac{1}{2}$ yds woolen. 7 yds linen.

Austin. } 19 $\frac{1}{2}$ yds woolen $5\frac{3}{4}$ yds $2\frac{1}{4}$ of the $3\frac{1}{4}$ 10 yds
Flora. } 24 $\frac{1}{2}$ yds linen.
Gawen } 2. blankets, to wit 1. for Austin & 1. for Flora.
Abraham }
Billy }
Boston }

Fanny. Will's. } $8\frac{1}{2}$ yds woolen $3\frac{1}{2}$ yds $2\frac{1}{4}$ of the $3\frac{1}{4}$ 2
Rachael } 11 yds linen
Rhodry. } 1. blanket for herself.

Caesar. $5\frac{1}{2}$ yds woolen. 7 yds linen.

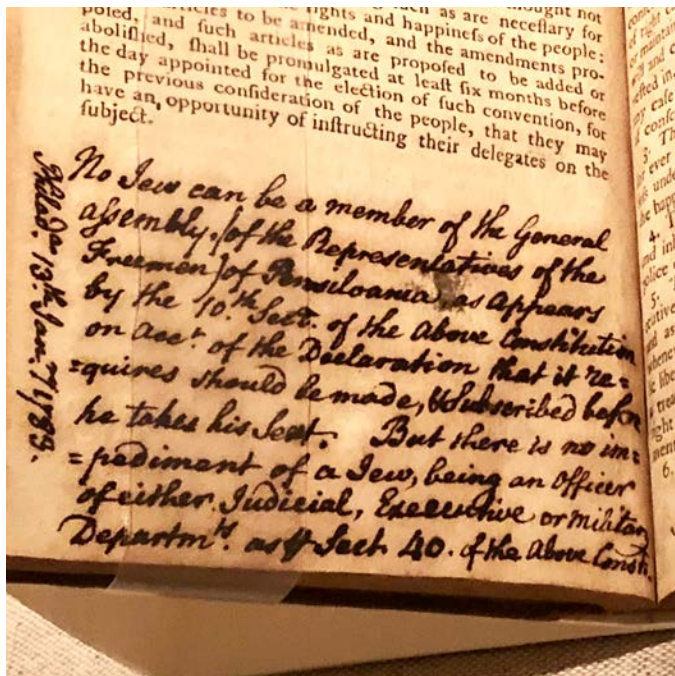
Cate. Suck's. } $8\frac{3}{4}$ yds woolen $3\frac{1}{4}$ yds $2\frac{1}{4}$ of the $3\frac{1}{4}$
Davy } 11 $\frac{1}{2}$ yds linen.
John. }

Daniel. $5\frac{1}{2}$ yds woolen. 7 yds linen.

Stephen. $5\frac{1}{2}$ yds woolen. 7 yds linen.

Cate. Betty's. 5 yds woolen. 7 yds linen. 1. blanket.

Mary. Betty's. 5 yds woolen. 7 yds linen.



9. U.S. Continental Congress, 1781. The Constitutions of the Several Independent States of America; the Declaration of Independence; the Articles of Confederation; etc. Annotated by Rabbi Gershom Mendes Seixas

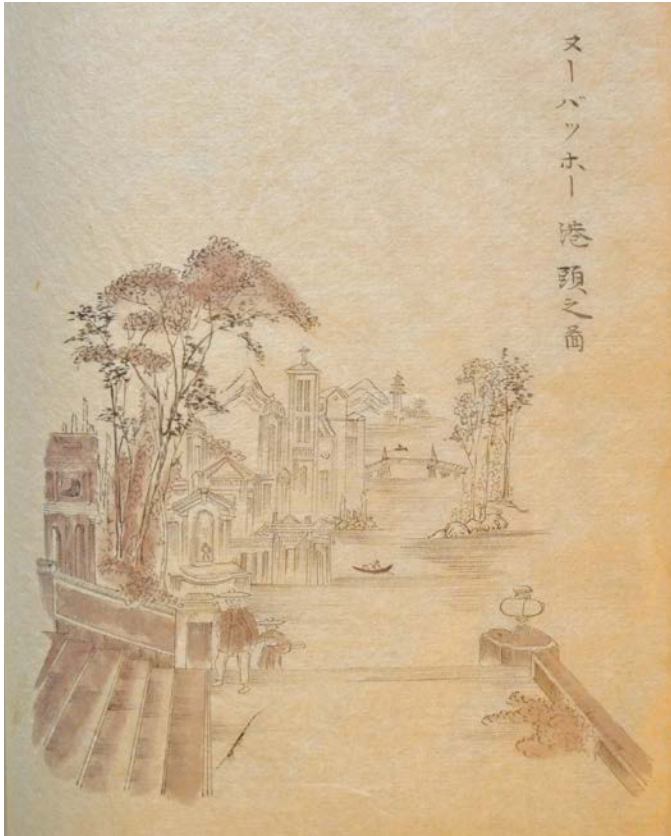
Philadelphia: Printed by Francis Bailey, 1781
A 781c



An early publication of the Continental Congress, this volume contains all 13 state constitutions, the Declaration of Independence, Articles of Confederation, and current treaties. It was owned and annotated by Gershom Mendes Seixas, the first native-born Jewish religious leader in America and the minister* of the first New York and Philadelphia synagogues. His handwritten notes provide a systematic analysis of each state's legal position towards its Jewish residents at this early stage of independence. This page is opened to his notes at the end of the section on Pennsylvania.

In 1790, Seixas's brother Moses, the head of the Newport, Rhode Island, synagogue, would write a letter to George Washington. Both men's letters confirmed the desire for a government which gives "to bigotry no sanction, to persecution no assistance." It is interesting that Gershom Seixas points out in his notes in this book rules in state constitutions that barred Jews from full participation in civic life, several of which would last until the passage of the 14th Amendment to the Constitution passed in the wake of the Civil War.

*"Rabbi" was a term used only for those formally trained in Europe at the time.



10. Nakahama Manjiro (1827-1898), [*Hyōson kiryaku*]. *The story five of Japanese a very handsome taile [sic]: manuscript*

25 October 1852
AMs 1296/14



In 1841, five Japanese companions set out in a small boat for a day of coastal fishing off the island of Shikoku—near the shores of modern Kochi Prefecture, Japan.

A storm took their boat out to sea for nine days, depositing them on a small island. They were finally rescued by an American whaling ship. Manjiro, the youngest of the group at age 14, continued on with the ship's captain after his friends were deposited in Oahu. When he arrived with Captain William H. Whitfield in Fairhaven, Massachusetts, he became the first Japanese person to live in the United States.

Manjiro attended school, learned English, was trained in skills required for work on whaling ships, and set off on sea voyages. A keen observer of America and Americans, he traveled west to participate in the Gold Rush. After ten years, he decided to return to Japan, although it was against the law to do so. Aboard a ship to China, he stopped in Oahu and gathered two of his original fishing friends who returned with him. They re-entered Japan through Okinawa and were immediately seized and interrogated.

One of Manjiro's interrogators was also a writer and illustrator, who thought Manjiro's incredible story should be written down, as it sounded like a fairy tale. This illustrated volume is one of a set of four that comprise Manjiro's own copy of his story. Some of the illustrations are in Manjiro's own hand.

Continued on next page...

Manjiro would soon act as an interpreter for Admiral Perry on his arrival in Japan and he later became a diplomat to the United States. He would even see Captain Whitfield again. He spent his life advocating for friendship between Japan and the west. His descendants and Captain Whitfield's descendants have retained their close bond, providing their nations with a back-channel of communication during the darkest times of World War II.

Today, their legacy of peace and friendship includes an annual meeting and homestay conducted alternately in Japan and America to promote cultural understanding. In 2020, the Grassroots Summit will be in Philadelphia and the entire year has been declared the Year of Japan. Please visit The Rosenbach's website early in 2020 to learn more about exhibitions, programs, and events related to Manjiro.



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