

tended to them of sitting within the bar of the House. This courtesy is really worth nothing, and is no reparation for former grievances, but it shows to some extent the feeling and sense of the members, and is an indication that full justice will be done for the future, so that no further just grounds of complaint shall exist. There are injuries which, once inflicted, admit of no reparation. This seems to be one of that character, for if this General Assembly give hereafter to that portion of the state its full and just proportion of representation, this will be no more than simple justice for the future, and will be no reparation for past wrongs.

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### QUAKERS MEDDLING ABOUT SLAVERY

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The Quakers are sending petition after petition to many of the Senators and members of the House, against the admission of Nebraska and also against the repeal of the Missouri restriction. I should like to know in what way they are interested in this question. One of their fundamental church meeting regulations requires, that they abstain from *intermeddling in other men's matters*. They hold no slaves, and it is not likely they ever will unless they obtain them by the usual underground railroad as practised in Pennsylvania and elsewhere to the detriment of the poor Negro, and his defrauded owner. Quakers are queer fellows, and as they are not interested in the slavery question one way or the other, we hope Congress will not receive any more of their petitions on the subject. I have always understood that to petition presupposes a grievance under which the petitioners are suffering some great wrong, or are likely to be injured in their rights, which it is prayed that Congress may interpose to prevent. Now in the name of common sense what injury does a slaveholder of the South practice towards the Quakers of the North? Does the Quaker compound for *his* conscience? or *he* for the conscience of the Quaker? Not a whit of it; and I cannot see any reason for such quiet people as Quakers are known to be, to be running their heads against a post, where it is more than likely to receive, as well as deserve, more broken heads than thanks for their *spirit rappings* at the door of Congress in their meddling in other men's affairs than their own.—Washington Correspondence in *Miners' Express*, Dubuque, Iowa, March 1, 1854. (In the Newspaper Division of the Historical, Memorial and Art Department of Iowa.)

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