Anti Slavery Religion And Reform Roger Anstey

The War Against Proslavery Religion - John R. McKivigan 1984
Reflecting a prodigious amount of research in primary and secondary sources, this book examines the efforts of American abolitionists to bring northern religious institutions to the forefront of the antislavery movement. John R. McKivigan employs both conventional and quantitative historical techniques to assess the positions adopted by various churches in the North during the growing conflict over slavery, and to analyze the stratagems adopted by American abolitionists during the 1840s and 1850s to persuade northern churches to condemn slavery and to endorse emancipation. Working for three decades to gain church support for their crusade, the abolitionists were the first to use many of the tactics of later generations of radicals and reformers who were also attempting to enlist conservative institutions in the struggle for social change. To correct what he regards to be significant misperceptions concerning church-oriented abolitionism, McKivigan concentrates on the effects of the abolitionists' frequent failures, the division of their movement, and the changes in their attitudes and tactics in dealing with the churches. By examining the pre-Civil War schisms in the Presbyterian, Baptist, and Methodist denominations, he shows why northern religious bodies refused to embrace abolitionism even after the defection of most southern members. He concludes that despite significant antislavery action by a few small denominations, most American churches resisted committing themselves to abolitionist principles and programs before the Civil War. In a period when attention is again being focused on the role of religious bodies in influencing efforts to solve America's social problems, this book is especially timely.

Abolitionist, Actuary, Atheist - Lawrence B. Goodheart 1990
A biography of Elizur Wright--abolitionist, life insurance reformer, atheist, whose remarkable reform career reflected the secularized values of his earlier commitment to evangelical religion. Annotation copyrighted by Book News, Inc., Portland, OR

Appeal to the Christian Women of the South - Angelina Emily Grimké 1836 36 pages. No cover. some water stains on the first page.

Walker's Appeal, in Four Articles - David Walker 2011-09-01
First published in 1829, Walker's Appeal called on slaves to rise up and free themselves. The two subsequent versions of his document (including the reprinted 1830 edition published shortly before Walker's death) were increasingly radical. Addressed to the whole world but directed primarily to people of color around the world, the 87-page pamphlet by a free black man
born in North Carolina and living in Boston advocates immediate emancipation and slave rebellion. Walker asks the slaves among his readers whether they wouldn't prefer to "be killed than to be a slave to a tyrant." He advises them not to "trifle" if they do rise up, but rather to kill those who would continue to enslave them and their wives and children. Copies of the pamphlet were smuggled by ship in 1830 from Boston to Wilmington, North Carolina, Walker's childhood home, causing panic among whites. In 1830, members of North Carolina's General Assembly had the Appeal in mind as they tightened the state's laws dealing with slaves and free black citizens. The resulting stricter laws led to more policies that repressed African Americans, freed and slave alike. A DOCSOUTH BOOK. This collaboration between UNC Press and the University of North Carolina at Chapel Hill Library brings classic works back into print. DocSouth Books editions are selected from the digital library of Documenting the American South and are unaltered from the original publication. The DocSouth series uses digital technology to offer e-books and print-on-demand publications, providing affordable and accessible editions to a new generation of scholars, students, and general readers.

Religious and Secular Reform in America -David K. Adams 1999-06-01 From its earliest days, the United States has provided fertile ground for reform movements to flourish. In this volume, twelve eminent historians assess religious and secular reform in America from the eighteenth century to the present day. The essays offer a mix of general overviews and specific case studies, addressing such topics as radical religion in New England, leisure in antebellum America, Sabbatarianism, the Women's Christian Temperance Union, and Evangelicalism, social reform, and the U.S. welfare state. Suitable for students, the essays, each based on original research, will also be of interest to researchers and academics working in this area, as well as to all those with an interest in the history of religious and secular reform in America.

Slavery and the Meetinghouse-Ryan P. Jordan 2007-03-28 Ryan P. Jordan explores the limits of religious dissent in antebellum America, and reminds us of the difficulties facing reformers who tried peacefully to end slavery. In the years before the Civil War, the Society of Friends opposed the abolitionist campaign for an immediate end to slavery and considered abolitionists within the church as heterodox radicals seeking to destroy civil and religious liberty. In response, many Quaker abolitionists began to build "comeouter" institutions where social and legal inequalities could be freely discussed, and where church members could fuse religious worship with social activism. The conflict between the Quakers and the Abolitionists highlights the dilemma of liberal religion within a slaveholding republic.

Anti-slavery, Religion, and Reform-Roger Anstey 1980 Papers originally presented at a conference on religion, anti slavery, and reform held in the Rockefeller Centre at Bellagio, Italy, July 1978, and sponsored by the Rockefeller Foundation. Includes index. Includes bibliographical notes.
God's Government Begun - Thomas D. Hamm 1995-11-22 Growing out of the most radical fringes of the abolitionist movement, the Society for Universal Inquiry and Reform set out to inaugurate a new social order based on the principles of nonresistance. The Society founded eight utopian communities which, though short-lived, were the setting for the most radical questioning of antebellum American society. The members of the Society renounced all forms of coercive relationships. They attempted to live without government or private property and to model new visions of work, education, religion, economics, women's rights and roles, and community. This book tells the story of their impassioned attempt to transform the world and begin the "Government of God."

The American Yawp - Joseph L. Locke 2019-01-22 "I too am not a bit tamed—I too am untranslatable / I sound my barbaric yawp over the roofs of the world."—Walt Whitman, "Song of Myself," Leaves of Grass The American Yawp is a free, online, collaboratively built American history textbook. Over 300 historians joined together to create the book they wanted for their own students—an accessible, synthetic narrative that reflects the best of recent historical scholarship and provides a jumping-off point for discussions in the U.S. history classroom and beyond. Long before Whitman and long after, Americans have sung something collectively amid the deafening roar of their many individual voices. The Yawp highlights the dynamism and conflict inherent in the history of the United States, while also looking for the common threads that help us make sense of the past. Without losing sight of politics and power, The American Yawp incorporates transnational perspectives, integrates diverse voices, recovers narratives of resistance, and explores the complex process of cultural creation. It looks for America in crowded slave cabins, bustling markets, congested tenements, and marbled halls. It navigates between maternity wards, prisons, streets, bars, and boardrooms. The fully peer-reviewed edition of The American Yawp will be available in two print volumes designed for the U.S. history survey. Volume I begins with the indigenous people who called the Americas home before chronicling the collision of Native Americans, Europeans, and Africans. The American Yawp traces the development of colonial society in the context of the larger Atlantic World and investigates the origins and ruptures of slavery, the American Revolution, and the new nation's development and rebirth through the Civil War and Reconstruction. Rather than asserting a fixed narrative of American progress, The American Yawp gives students a starting point for asking their own questions about how the past informs the problems and opportunities that we confront today.

The Wiley Blackwell Companion to Religion and Politics in the U.S. - Barbara A. McGraw 2016-05-31 The Wiley Blackwell Companion to Religion and Politics in the U.S. provides a broad, inclusive, and rich range of chapters, in the study of religion and politics. Arranged in their historical context, chapters address themes of history, law, social and religious movements, policy and political theory. Broadens the parameters of this timely subject, and includes the latest work in the field Draws together newly-commissioned essays by distinguished authors that are cogent for scholars, while also being in a style that is accessible to students. Provides a balanced and inclusive approach to religion and politics in the U.S. Engages diverse perspectives from various discourses about religion and politics across the political and disciplinary spectra, while placing them in their larger historical context.
The Slave's Cause - Manisha Sinha 2016-02-23 “Traces the history of abolition from the 1600s to the 1860s... a valuable addition to our understanding of the role of race and racism in America.”—Florida Courier Received historical wisdom casts abolitionists as bourgeois, mostly white reformers burdened by racial paternalism and economic conservatism. Manisha Sinha overturns this image, broadening her scope beyond the antebellum period usually associated with abolitionism and recasting it as a radical social movement in which men and women, black and white, free and enslaved found common ground in causes ranging from feminism and utopian socialism to anti-imperialism and efforts to defend the rights of labor. Drawing on extensive archival research, including newly discovered letters and pamphlets, Sinha documents the influence of the Haitian Revolution and the centrality of slave resistance in shaping the ideology and tactics of abolition. This book is a comprehensive history of the abolition movement in a transnational context. It illustrates how the abolitionist vision ultimately linked the slave’s cause to the struggle to redefine American democracy and human rights across the globe. “A full history of the men and women who truly made us free.”—Ira Berlin, The New York Times Book Review “A stunning new history of abolitionism... [Sinha] plugs abolitionism back into the history of anticapitalist protest.”—The Atlantic “Will deservedly take its place alongside the equally magisterial works of Ira Berlin on slavery and Eric Foner on the Reconstruction Era.”—The Wall Street Journal “A powerfully unfamiliar look at the struggle to end slavery in the United States... as multifaceted as the movement it chronicles.”—The Boston Globe

The Color of Abolition - Linda Hirshman 2022-02-08 The story of the fascinating, fraught alliance among Frederick Douglass, William Lloyd Garrison, Maria Weston Chapman—and of how its break-up led to the success of America’s most important social movement In the crucial early years of the Abolition movement, the Boston branch of the cause seized upon the star power of the eloquent ex-slave Frederick Douglass to make its case for slaves' freedom. Journalist William Lloyd Garrison promoted emancipation while Garrison loyalist Maria Weston Chapman, known as the "Contessa," raised money and managed Douglass' speaking tour from her Boston townhouse. Conventional histories have seen Douglass' departure for the New York wing of the Abolition party as a result of a rift between Douglass and Garrison. But, as acclaimed historian Linda Hirshman reveals, this completely misses the woman in power. Weston Chapman wrote cutting letters to Douglass, doubting his loyalty; the Bostonian abolitionists were shot through with racist prejudice, even aiming the N-word at Douglass among themselves. Through incisive, original analysis, Hirshman convinces that the inevitable break-up was in fact a successful failure. Eventually, as the most sought-after Black activist in America, Douglass was able to dangle the prize of his endorsement over the Republican Party's candidate for President, Abraham Lincoln. Two years later the abolition of slavery—if not the abolition of racism—became immutable law.

Christian Slavery - Katharine Gerbner 2018-02-07 Could slaves become Christian? If so, did their conversion lead to freedom? If not, then how could perpetual enslavement be justified? In Christian Slavery, Katharine Gerbner contends that religion was fundamental to the development of both slavery and race in the Protestant Atlantic world. Slave owners in the Caribbean and elsewhere established governments and legal codes based on an ideology of "Protestant Supremacy," which excluded the majority of enslaved men and women from...
Christian communities. For slaveholders, Christianity was a sign of freedom, and most believed that slaves should not be eligible for conversion. When Protestant missionaries arrived in the plantation colonies intending to convert enslaved Africans to Christianity in the 1670s, they were appalled that most slave owners rejected the prospect of slave conversion. Slaveholders regularly attacked missionaries, both verbally and physically, and blamed the evangelizing newcomers for slave rebellions. In response, Quaker, Anglican, and Moravian missionaries articulated a vision of "Christian Slavery," arguing that Christianity would make slaves hardworking and loyal. Over time, missionaries increasingly used the language of race to support their arguments for slave conversion. Enslaved Christians, meanwhile, developed an alternate vision of Protestantism that linked religious conversion to literacy and freedom. Christian Slavery shows how the contentions between slave owners, enslaved people, and missionaries transformed the practice of Protestantism and the language of race in the early modern Atlantic world.

The Counter-Reformation in the Villages-Marc R. Forster 1992 Located in the middle Rhine valley, the Bishopric of Speyer was a confessionally diverse, primarily rural region dotted with villages and several small cities. In this book, Marc Forster reconstructs and analyzes the history of the Catholic Counter-Reformation there from the later sixteenth to the early eighteenth century. Drawing on a wide variety of archival sources, including visitation reports, Cathedral Chapter minutes, and court records, he examines the impact of the reforms of the Council of Trent on Protestant/Catholic relations, on the nature of popular religion, and on the relationship between the village clergy and their parishioners. Forster demonstrates that the strong confessional loyalties that characterized the villages of the bishopric by about 1700 were rooted in communal loyalty to traditional, pre-Tridentine Catholicism, and that the episcopal hierarchy was also highly traditional and concerned primarily with local issues. As a result, Catholic authorities were reluctant to enforce "reformed" Catholicism, with its emphasis on a celibate and educated clergy and a disciplined and moral laity. This hesitant policy contrasted sharply with the determined effort of the region's Calvinist rulers to suppress traditional religious practices. Forster stresses the tenacity of traditional religiosity and suggests that the confessional loyalties dividing village from village in eighteenth- and nineteenth-century Speyer were the result not of state building or a conscious policy of "confessionalization" but of the local population's attachment to long-standing religious practices. A social history that will interest students of religion, village life, popular culture and the development of local elites, his book is an important contribution to one of the most active areas in Reformation and early modern history.

Bonds of Salvation-Ben Wright 2020-12-16 Ben Wright's Bonds of Salvation demonstrates how religion structured the possibilities and limitations of American abolitionism during the early years of the republic. From the American Revolution through the eruption of schisms in the three largest Protestant denominations in the 1840s, this comprehensive work lays bare the social and religious divides that culminated in secession and civil war. Historians often emphasize status anxieties, market changes, biracial cooperation, and political maneuvering as primary forces in the evolution of slavery in the United States. Wright instead foregrounds the pivotal role religion played in shaping the ideological contours of
the early abolitionist movement. Wright first examines the ideological distinctions between religious conversion and purification in the aftermath of the Revolution, when a small number of white Christians contended that the nation must purify itself from slavery before it could fulfill its religious destiny. Most white Christians disagreed, focusing on visions of spiritual salvation over the practical goal of emancipation. To expand salvation to all, they created new denominations equipped to carry the gospel across the American continent and eventually all over the globe. These denominations established numerous reform organizations, collectively known as the “benevolent empire,” to reckon with the problem of slavery. One affiliated group, the American Colonization Society (ACS), worked to end slavery and secure white supremacy by promising salvation for Africa and redemption for the United States. Yet the ACS and its efforts drew strong objections. Proslavery prophets transformed expectations of expanded salvation into a formidable antiabolitionist weapon, framing the ACS’s proponents as enemies of national unity. Abolitionist assertions that enslavers could not serve as agents of salvation sapped the most potent force in American nationalism—Christianity—and led to schisms within the Presbyterian, Baptist, and Methodist churches. These divides exacerbated sectional hostilities and sent the nation farther down the path to secession and war. Wright’s provocative analysis reveals that visions of salvation both created and almost destroyed the American nation.

**The Age of Reform**-Richard Hofstadter 2011-12-21 Winner of the Pulitzer Prize in Non-Fiction. This book is a landmark in American political thought. Preeminent Richard Hofstadter examines the passion for progress and reform that colored the entire period from 1890 to 1940 with startling and stimulating results. The Age of Reform searches out the moral and emotional motives of the reformers the myths and dreams in which they believed, and the realities with which they had to compromise.

**The Problem of Slavery in Western Culture**-David Brion Davis 1988 Winner of several national awards including the 1967 Pulitzer Prize, this classic study by David Brion Davis has given new direction to the historical and sociological research of society's attitude towards slavery. Davis depicts the various ways different societies have responded to the intrinsic contradictions of slavery from antiquity to the early 1770's in order to establish the uniqueness of the abolitionists' response. While slavery has always caused considerable social and psychological tension, Western culture has associated it with certain religious and philosophical doctrines that gave it the highest sanction. The contradiction of slavery grew more profound when it became closely linked with American colonization, which had as its basic foundation the desire and opportunity to create a more perfect society. Davis provides a comparative analysis of slave systems in the Old World, a discussion of the early attitudes towards American slavery, and a detailed exploration of the early protests against Negro bondage, as well as the religious, literary, and philosophical developments that contributed to both sides in the controversies of the late eighteenth century. This exemplary introduction to the history of slavery in Western culture presents the traditions in thought and value that gave rise to the attitudes of both abolitionists and defenders of slavery in the late eighteenth century as well as the nineteenth century.
**Letters on the Equality of the Sexes, and the Condition of Woman** - Sarah Moore Grimké 1838

**Global Protestant Missions** - Jenna M. Gibbs 2019-07-03 The book investigates facets of global Protestantism through Anglican, Quaker, Episcopalian, Moravian, Lutheran Pietist, and Pentecostal missions to enslaved and indigenous peoples and political reform endeavours in a global purview that spans the 1730s to the 1930s. The book uses key examples to trace both the local and the global impacts of this multi-denominational Christian movement. The essays in this volume explore three of the critical ways in which Protestant communities were established and became part of a worldwide network: the founding of far-flung missions in which Western missionaries worked alongside enslaved and indigenous converts; the interface between Protestant outreach and political reform endeavours such as abolitionism; and the establishment of a global epistolary through print communication networks. Demonstrating how Protestantism came to be both global and ecumenical, this book will be a key resource for scholars of religious history, religion and politics, and missiology as well as those interested in issues of postcolonialism and imperialism.

**The Devotion of These Women** - Deborah Bingham Van Broekhoven 2002 This book covers the gamut of antislavery activism from a local perspective and it does so from the perspective of women, who have been underrepresented throughout abolitionist history.

**The Problem of Democracy in the Age of Slavery** - W. Caleb McDaniel 2013-05-06 Garrison signaled the importance of these ties to his movement with the well-known cosmopolitan motto he printed on every issue of his famous newspaper, The Liberator: "Our Country is the World--Our Countrymen are All Mankind." That motto serves as an impetus for McDaniel's study, which shows that Garrison and his movement must be placed squarely within the context of transatlantic mid-nineteenth-century reform. Through exposure to contemporary European thinkers--such as Alexis de Tocqueville, Giuseppe Mazzini, and John Stuart Mill--Garrisonian abolitionists came to understand their own movement not only as an effort to mold public opinion about slavery but also as a measure to defend democracy in an Atlantic World still dominated by aristocracy and monarchy. While convinced that democracy offered the best form of government, Garrisonians recognized that the persistence of slavery in the United States revealed problems with the political system.

**Gilbert Haven, Methodist Abolitionist** - William Gravely 1973

**A Condensed Anti-slavery Bible Argument** - George Bourne 1845 In A Condensed Anti-Slavery Bible Argument, Bourne argues that the Bible expressly condemns slavery. He states in his introduction that his intent is to "overthrow" the notion that slavery is sanctioned by scripture on one hand, and beneficial to those who practice it on the other. He uses his first chapter to define slavery, calling attention especially to the idea of
reducing humans to the level of property. His argument centers on the distinction between service for pay and servitude without pay; the former is practiced by biblical figures, he says, while the latter is not and is indeed condemned in several places throughout scripture. He also proves through the use of scripture that Africans are not under the "curse of Cain" nor the "curse of Cannan (the son of Ham, whom Noah cursed)," two assumptions that were often used to articulate a divine mandate for the enslavement of Africans. The second half of the book treats the Old Testament and refutes assumptions that the lives of Hebrew Patriarchs and the Law of Moses support slavery, then turns to the New Testament and shows how the teachings of Jesus and the various epistles condemn slavery. Bourne gives the letter from Paul to Philemon, discussing an escaped servant, special attention. He concludes the book by condemning slavery as a "heathen" practice, and shows how slaveholding nations have been punished for their crime.


Cotton is King-David Christy 1856

Reforming Men and Women-Bruce Dorsey 2002 Before the Civil War, the public lives of American men and women intersected most frequently in the arena of religious activism. Bruce Dorsey broadens the field of gender studies, incorporating an analysis of masculinity into the history of early American religion and reform. His is a holistic account that reveals the contested meanings of manhood and womanhood among antebellum Americans, both black and white, middle class and working class. Urban poverty, drink, slavery, and Irish Catholic immigration--for each of these social problems that engrossed Northern reformers, Dorsey examines the often competing views held by male and female activists and shows how their perspectives were further complicated by differences in class, race, and generation. His primary focus is Philadelphia, birthplace of nearly every kind of benevolent and reform society and emblematic of changes occurring throughout the North. With an especially rich history of African-American activism, the city is ideal for Dorsey's exploration of race and reform. Combining stories of both ordinary individuals and major reformers with an insightful analysis of contemporary songs, plays, fiction, and polemics, Dorsey exposes the ways race, class, and ethnicity influenced the meanings of manhood and womanhood in nineteenth-century America. By linking his gendered history of religious activism with the transformations characterizing antebellum society, he contributes to a larger quest: to engender all of American history.

Uncle Tom's Cabin-Harriet Beecher Stowe 2009-01-01 It is the best known book about American slavery, and was so incendiary upon its first publication in 1852 that it actually ignited the social flames that led to Civil War less than a decade later. What began as a series of sketches for the Cincinnati abolitionist newspaper The National Era scandalized the North, was banned in the South, and ultimately became the bestselling novel of the 19th century. Today, controversy over this melodramatic tale of the dignified slave Tom, the brutal plantation owner Simon Legree, and Stowe's other vividly drawn characters
continues, as modern scholars debate the work's newly appreciated feminist undertones and others decry it as the source of enduring stereotypes about African Americans. As one of the most influential books in U.S. history, it deserves to be read by all students of literature and of the American story. American abolitionist and author HARRIET BEECHER STOWE (1811-1896) was born in Connecticut, daughter of a Congregationalist minister and sister to abolitionist theologian Henry Ward Beecher. She wrote more than two dozen books, both fiction and nonfiction.

Abolitionism and Imperialism in Britain, Africa, and the Atlantic-Derek R. Peterson 2010-01-05 The abolition of the slave trade is normally understood to be the singular achievement of eighteenth-century British liberalism. Abolitionism and Imperialism in Britain, Africa, and the Atlantic expands both the temporal and the geographic framework in which the history of abolitionism is conceived. Abolitionism was a theater in which a variety of actors—slaves, African rulers, Caribbean planters, working-class radicals, British evangelicals, African political entrepreneurs—played a part. The Atlantic was an echo chamber, in which abolitionist symbols, ideas, and evidence were generated from a variety of vantage points. These essays highlight the range of political and moral projects in which the advocates of abolitionism were engaged, and in so doing it joins together geographies that are normally studied in isolation. Where empires are often understood to involve the government of one people over another, Abolitionism and Imperialism shows that British values were formed, debated, and remade in the space of empire. Africans were not simply objects of British liberals’ benevolence. They played an active role in shaping, and extending, the values that Britain now regards as part of its national character. This book is therefore a contribution to the larger scholarship about the nature of modern empires. Contributors: Christopher Leslie Brown, Seymour Drescher, Jonathon Glassman, Boyd Hilton, Robin Law, Phillip D. Morgan, Derek R. Peterson, John K. Thornton


Anti Slavery Poems: Songs of Labor and Reform-John Greenleaf Whittier 2019-02-22 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and
Anti-Slavery Poems and Songs of Labor and Reform, Complete-John Greenleaf Whittier 2016-02-24 CHAMPION of those who groan beneath Oppression’s iron hand In view of penury, hate, and death, I see thee fearless stand. Still bearing up thy lofty brow, In the steadfast strength of truth, In manhood sealing well the vow And promise of thy youth.

The Interesting Narrative of the Life of Olaudah Equiano-Olaudah Equiano 2021-04-29T17:27:43Z In the mid 1700s, around the age of eleven, Olaudah Equiano and his sister were kidnapped from their village in equatorial Africa and sold to slavers. Within a year he was aboard a European slave ship on his way to the Caribbean. The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African was published by the author in 1789 and is part adventure story, part treatise on the corrupting power of slavery, and part tract about the transformative powers of Christianity. Equiano’s story takes him from Africa to the Americas, back across the Atlantic to England, into the Mediterranean, and even north to the ice packs, on a mission to discover the North-East passage. He fights the French in the Seven Year’s War, is a mate and merchant in the West Indies, and eventually becomes a freedman based in London. The Interesting Narrative of the Life of Olaudah Equiano was one of the first popular slave narratives and was reprinted eight times in the author’s lifetime. While modern scholars value this account as an important source on the life of the eighteenth-century slave and the transition from slavery to freedom, it remains an important literary work in its own right. As a valuable part of the African and African-American canons, it is still frequently taught in both English and History university courses. This book is part of the Standard Ebooks project, which produces free public domain ebooks.

Reform and Politics-John Greenleaf Whittier 2008-03-01 John Greenleaf Whittier (1807-1892) was an influential American Quaker poet and ardent advocate of the abolition of slavery in the United States. Although he received little formal education, he was an avid reader who studied his father’s six books on Quakerism until their teachings became the foundation of his ideology. He was heavily influenced by the doctrines of his religion, particularly its stress on humanitarianism, compassion, and social responsibility. First introduced to poetry by a teacher, Whittier published his first poem in 1826 in William Lloyd Garrison's Newburyport Free Press. In June of 1833, he published the antislavery pamphlet Justice and Expediency, and from there dedicated the next twenty years of his life to the abolitionist cause. He was editor of The National Era; one of the most influential abolitionist newspapers in the North. For the next ten years it featured the best of his writing, both as prose and poetry. His works include: At Sundown (1890), Anti-Slavery Poems, My Summer With Dr. Singletary, Criticism, Historical Papers, Margaret Smith's Journal and The Bridal of Pennacook.

In the Image of God-David Brion Davis 2001-01-01 In this broad-ranging book, the preeminent authority on the history of slavery meditates on the origins, experience, and
legacy of this "peculiar institution." David Brion Davis begins with a substantial and highly personal introduction in which he discusses some of the major ideas and individuals that have shaped his approach to history. He then presents a series of interlocking essays that cover topics including slave resistance, the historical construction of race, and the connections between the abolitionist movement and the struggle for women’s rights. The book also includes essays on such major figures as Reinhold Niebuhr and Martin Luther King, Jr., as well as appreciations of two of the finest historians of the twentieth century: C. Vann Woodward and Eugene D. Genovese. Gathered together for the first time, these essays present the major intellectual, historical, and moral issues essential to the study of New World slavery and its devastating legacy. Book jacket.

Sociology for the South-George Fitzhugh 1854 Sociology for the South: Or, The Failure of Free Society by George Fitzhugh, first published in 1854, is a rare manuscript, the original residing in one of the great libraries of the world. This book is a reproduction of that original, which has been scanned and cleaned by state-of-the-art publishing tools for better readability and enhanced appreciation. Restoration Editors' mission is to bring long out of print manuscripts back to life. Some smudges, annotations or unclear text may still exist, due to permanent damage to the original work. We believe the literary significance of the text justifies offering this reproduction, allowing a new generation to appreciate it.

Meaning of Slavery in the North-David R. Roediger 1999 Southern cotton planters and Northern textile mill owners maintained what has been called “an unholy alliance between the lords of the lash and the lords of the loom.” This collection of essays focuses on the central role of slavery in the early development of industrialization in the United States as well as on the interconnections among the histories of African Americans, women, and labor.


Identifying the Image of God-Dan McKanan 2002 Between 1820 and 1860, American social reformers pioneered a 'politics of identification' which portrayed minority and socially excluded groups as both physically vulnerable and socially related. This text traces the theme of identification through the literature of social reform.

Anti-Slavery and Australia-Jane Lydon 2021-03-15 Bringing the histories of British anti-slavery and Australian colonization together changes our view of both. This book explores the anti-slavery movement in imperial scope, arguing that colonization in Australasia facilitated emancipation in the Caribbean, even as abolition powerfully shaped the Settler Revolution. The anti-slavery campaign was deeply entwined with the administration of the empire and its diverse peoples, as well as the radical changes demanded by industrialization.
and rapid social change in Britain. Abolition posed problems to which colonial expansion provided the answer, intimately linking the end of slavery to systematic colonization and Indigenous dispossession. By defining slavery in the Caribbean as the opposite of freedom, a lasting impact of abolition was to relegate other forms of oppression to lesser status, or to deny them. Through the shared concerns of abolitionists, slave-owners, and colonizers, a plastic ideology of ‘free labour’ was embedded within post-emancipation imperialist geopolitics, justifying the proliferation of new forms of unfree labour and defining new racial categories. The celebration of abolition has overshadowed post-emancipation continuities and transformations of slavery that continue to shape the modern world.

**Crowns of Glory, Tears of Blood** - 1997
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