

Download File PDF The Fearless Benjamin Lay The Quaker Dwarf Who Became The First Revolutionary Abolitionist

The first truly global history of revolutions and revolutionary waves in the modern age, from Atlantic Revolutions to Arab Spring. "This book will deploy a wide range of material culture objects, artwork, and landscapes to tell the story of the American Civil War. The objects will document the war's history from its beginnings in the fierce debates over slavery through its legacy, including recent debates about Confederate monuments"--

In the wake of the horrific 9/11 terrorist attacks we, as an increasingly secular nation, were reminded that religion is, for good and bad, still significant in the modern world. Alongside this new awareness, religion reporters adopted the tools of so-called New Journalists, reporters of the 1960s and '70s like Truman Capote and Joan Didion who inserted themselves into the stories they covered while borrowing the narrative tool kit of fiction to avail themselves of a deeper truth. At the turn of the millennium, this personal, subjective, voice-driven New Religion Journalism was employed by young writers, willing to scrutinize questions of faith and doubt while taking God-talk seriously. Articles emerged from such journalists as Kelly Baker, Ann Neumann, Patrick Blanchfield, Jeff Kripal, and Meghan O'Gieblyn, characterized by their brash, innovative, daring, and stylistically sophisticated writing and an unprecedented willingness to detail their own interaction with faith (or their lack thereof). The God Beat brings together some of the finest and most representative samples of this emerging genre. By curating and presenting them as part of a meaningful trend, this compellingly edited collection helps us understand how we talk about God in public spaces--and why it matters--in a whole new way.

This third installment in the New History of Quakerism series is a comprehensive assessment of transatlantic Quakerism across the long eighteenth century, a period during which Quakers became increasingly sectarian even as they expanded their engagement with politics, trade, industry, and science. The contributors to this volume interrogate and deconstruct this paradox, complicating traditional interpretations of what has been termed "Quietist Quakerism." Examining the period following the Toleration Act in England of 1689 through the Hicksite-Orthodox Separation in North America, this work situates Quakers in the eighteenth-century British Atlantic world. Three thematic sections—exploring unique Quaker testimonies and practices; tensions between Quakerism in community and Quakerism in the world; and expressions of Quakerism around the Atlantic world—broaden geographic understandings of the Quaker Atlantic experience to determine how local events shaped expressions of Quakerism. The authors challenge oversimplified interpretations of Quaker practices and reveal a complex Quaker world, one in which prescription and practice were more often negotiated than dictated, even after the mid-eighteenth-century "reformation" and tightening of the Discipline on both sides of the Atlantic. Accessible and well-researched, *Quakerism in the Atlantic World, 1690-1830*, provides fresh insights and raises new questions about an understudied period of Quaker history. In addition to the editor, the contributors to this volume include Richard C. Allen, Erin Bell, Erica Canela, Elizabeth Cazden, Andrew Fincham, Sydney Harker, Rosalind Johnson, Emma Lapsansky-Werner, Jon Mitchell, and Geoffrey Plank.

This book explores the religious concerns of Enlightenment thinkers from Thomas Hobbes to Thomas Jefferson. Using an innovative method, the study illuminates the intellectual history of the age through interpretations of Jesus between c.1650 and c.1826. The book demonstrates the persistence of theology in modern philosophy and the projects of social reform and amelioration associated with the Enlightenment. At the core of many of these projects was a robust moral-theological realism, sometimes manifest in a natural law ethic, but always associated with

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protection through the legal system. These “dependents” found ways to fight back against their abusers through various resistance strategies. Individuals made it clear that they wouldn’t stand the abuse. Developing relationships with neighbors and justices of the peace, making their complaints known within their communities, and, occasionally, resorting to violence, were among their tactics. In bearing their scars and telling their stories, these victims of abuse put a human face on the civil rights issues related to legal and social dependency, and claimed the rights of individuals to live without fear of violence. Demonstrates how the activists who mobilized the Age of Atlantic Revolutions' greatest social movements worked together across nations.

Examines the two largest Quaker communities in the early modern British Atlantic World, and scrutinizes the role of Quaker merchants and the business ethics they followed.

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