1.	Record Nr.	UNINA9910781929003321
	Autore	Jordan Ryan P. <1977->
	Titolo	Slavery and the meetinghouse [[electronic resource]] : the Quakers and the abolitionist dilemma, 1820-1865 / / Ryan P. Jordan
	Pubbl/distr/stampa	Bloomington, : Indiana University Press, c2007
	ISBN	1-282-07853-4 9786612078538 0-253-11709-7
	Descrizione fisica	1 online resource (201 p.)
	Disciplina	326.089/96073
	Soggetti	Antislavery movements - United States - History - 19th century Abolitionists - United States - History - 19th century Slavery and the church - Society of Friends - History - 19th century Slavery and the church - United States - History - 19th century Enslaved persons - Emancipation - United States Quakers - United States - Political activity - History - 19th century Quaker abolitionists - United States - History - 19th century Pacifism - United States - History - 19th century Society of Friends - United States - History - 19th century United States Church history
	Lingua di pubblicazione	Inglese
	Formato	Materiale a stampa
	Livello bibliografico	Monografia
	Note generali	Description based upon print version of record.
	Nota di bibliografia	Includes bibliographical references (p. [155]-161) and index.
	Nota di contenuto	Introduction: Quakers, slavery, and the "peaceable kingdom" -- Quaker gradualists and the challenge of abolitionism -- Slavery, religious liberty, and the "political" abolitionism of the Indiana Anti-Slavery Friends -- Friends and the "children of Africa" : Quaker abolitionists confront the Negro pew -- "Progressive" Friends and the government of God -- Quaker pacifism and civil disobedience in the antebellum period -- Conclusion: "Fighting Quakers," abolitionists, and the Civil War.
	Sommario/riassunto	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 ""come outer""   institutions where social and