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Nota di contenuto	Religion in post-revolutionary America -- Eli Farmer's family and childhood, 1788 to 1813 -- The formative years, 1814 to 1818 -- Spiritual searching and conviction, 1817 to 1820 -- Reclaimed, 1820 to 1822 -- "God has given me this place," 1822 to 1826 -- Officially Methodist, 1825 to 1826 -- Good in prayer and singing, 1826 to 1827 -- Taking on Lafayette, 1827 to 1828 -- Sickness, location, and Washington Circuit, 1828 to 1830 -- Harvest time, 1830 to 1832 -- Greencastle, location, and Brown County, 1833 to 1838 -- Danville, Christian Union, and sectarianism, 1838 to 1842 -- Politics, 1830s to 1845 -- The trip south, 1846 -- Nonsectarian sectarianism, 1840s to 1853 -- The Bloomington Religious Times, 1853 to 1854 -- Methodists up-and-coming without Farmer, 1850s -- The Civil War, 1861 to 1865 -- Christian Union at last, 1863-1874.
Sommario/riassunto	"Faith and Fury by Riley B. Case tells the fascinating story of Eli Farmer (1794-1881) who moved to Monroe County, Indiana, in 1820 and became a Methodist circuit rider. Over nine years, he visited 33 different preaching locations and covered over 300 square miles in southern and central Indiana. Farmer was also a War of 1812 veteran, farmer, businessman, newspaper editor, Civil War chaplain, freemason, and state senator. Throughout his life, he was fascinated by the personal journey of faith and concerned himself with the spread of religion on the frontier. He wrote prolifically, including editorials and journals from the viewpoint of an "outsider" who rejected the

institutionalization of churches with set doctrines, paid ministries, and lavish buildings. Farmer was a primary organizer of the Methodist circuit until his break with the denomination in 1839. This study by Case draws heavily on Eli Farmer's vivid memoirs, which he dictated after the Civil War. The Second Great Awakening contributed significantly to Indiana's early history. Political dissension in the new republic over the power of government as opposed to individual liberty helped fuel religious fervor on the frontier as it opened for settlement. Constitutional ideas of freedom and equality supported Protestant denominations proclaiming that people had free will and could speak to God personally. As settlers flocked to these congregations, the frontier culture favoring self-reliance gave way to the stabilizing effect of mainstream churches and two-party politics. Nevertheless, competing notions of individualism and strong government have both maintained popular support into the twenty-first century, making them particularly relevant topics to visit today" --
