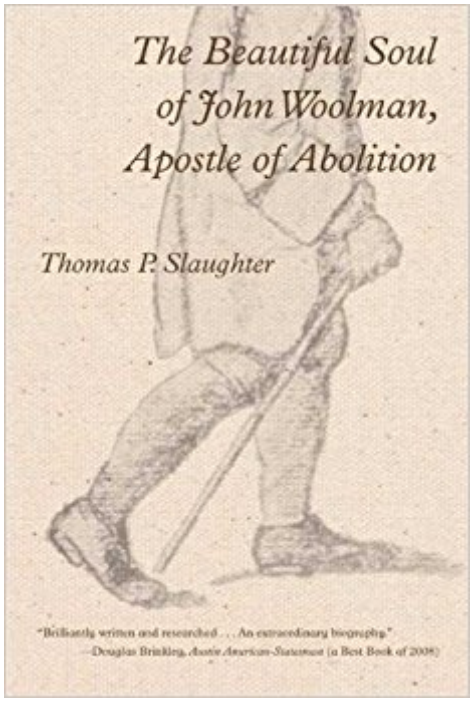
Ebook Directory
the best source of ebook

The book was found

The Beautiful Soul Of John Woolman, Apostle Of Abolition



PDF
Adobe
DOWNLOAD EBOOK

Synopsis

JohnWoolman was one of the most significant Americans of the eighteenth century, though he was not a famous politician, general, scientist, or man of letters, and he never held public office. This superb book makes it clear why he mattered so much.A humble tailor known at first only to the other Quakers who encountered him at meetings in New Jersey, Philadelphia, and New England, Woolman became a prophetic voice for the entire Anglo-American world when he spoke out against the evils of slavery.Thomas P. Slaughter's deft, dramatic narrative reveals how it was that the mysticWoolman became an unforgettable public figure, his gospel infused with a benign confidence that ordinary people could achieve spiritual perfection. Placing Woolman in the full context of his times, Slaughter paints the portrait of a hero--and not just for the Quakers, social reformers, labor organizers, socialists, and peace advocates who have long admired him.

Book Information

Paperback: 464 pages

Publisher: Hill and Wang; Reprint edition (October 13, 2009)

Language: English

ISBN-10: 0809028484

ISBN-13: 978-0809028481

Product Dimensions: 6 x 1 x 9 inches

Shipping Weight: 1.1 pounds

Average Customer Review: 3.5 out of 5 stars 7 customer reviews

Best Sellers Rank: #882,933 in Books (See Top 100 in Books) #109 inÃ Â Books > Christian Books & Bibles > Christian Denominations & Sects > Protestantism > Quaker #638 inÃ Â Books > History > Americas > United States > Civil War > Abolition #5352 inÃ Â Books > Biographies & Memoirs > Leaders & Notable People > Religious

Customer Reviews

Starred Review. Not many today know about the New Jersey Quaker, mystic and social activist John Woolman (1720Ã¢â ¬â œ1772). But William James, in The Varieties of Religious Experience, characterized Woolman as a saint. John Greenleaf Whittier called him the founding father of the abolitionist movement. As Slaughter (The Whiskey Rebellion) shows in this superb narrative, it may be argued that the pious, simple-living WoolmanÃ¢â ¬â •by rejecting not only slavery but also the accumulation of wealth, economic exploitation of all kinds and all forms of violenceÃ¢â ¬â •created the prototype for every pacifist and nonconformist to come after. Woolman always dressed simply in

clothes he stitched himself, white clothes meant to mark him as a man of God. He advocated his causes in lectures and sermons across the eastern United States and England (where he died of smallpox) and through extensive writings. He made a point of owning nothing he did not need and giving away every and anything he could not use. In our own age of conspicuous consumption, the complex soul Slaughter so ably and beautifully resurrects is full of contemporary relevance as an example of principled living. (Sept.) Copyright Ã Â© Reed Business Information, a division of Reed Elsevier Inc. All rights reserved. --This text refers to an out of print or unavailable edition of this title.

Starred Review The most famous American Quaker was an unusual eccentric,Ã Â and heÃ Â arises out of SlaughterÃ¢â ¬â„¢s pages as a figure from the Age of Faith alive in and admonitory to the Enlightenment. Odd enough by being a Quaker, John Woolman (1720Ã¢â ¬â œ72) essayed obedience to the light of God within asÃ Â few others, even among Quakers, ever do. Though a crank about slavery who refused involvement with it in any wayÃ¢â ¬â •thereby complicating his businesses as a preparer of wills and a tailor, for he declined to write wills for slaveholders until satisfied that they would free their slaves, and he ceased using dyed cloth because dye manufacture depended heavily on slave laborÃ¢â ¬â •he strove never to give offense, casting entirely in theological terms the antislavery testimony he carried to Friends meetings throughout the colonies and finally to England, and avoiding passion in his preaching and conversation. He became ever more ascetic, eventually refusing medicine, fancy food, carriage and horseback travel, and other physical comforts. His famous Journal and other writings are as selfless as personal records could be, which means that Slaughter, who worked on this biography for 20 years, had to immerse himself in WoolmanÃ¢â ¬â„¢s world and read Woolman through the lenses of his time and place to make it the thoughtful, scrupulous, enlightening, and engrossing masterpiece it is. --Ray Olson --This text refers to an out of print or unavailable edition of this title.

Twenty years ago, in circumstances I no longer recall, I came across and bought a somewhat worn and battered volume in original calf binding of "The Works of John Woolman", published in Philadelphia in 1774. (According to the inscription at the front of my copy, it had been bought and was signed by Samuel Garrett on December 3, 1774.) But I did not know much about John Woolman until I bought and read this biography.Woolman (1720-1772) was the grandson of English Quaker immigrants to the New World. He grew up on a farm near Mount Holly, New Jersey, and as an adult he made his livelihood as a storekeeper, a tailor, and a teacher. But the core of his life was his interior spiritual quest, and its outward manifestation was his ministry. In furtherance of that

ministry, he went on numerous travels or missions in the English colonies, primarily to Quaker congregations but also, memorably, once to fractious Indians. His last mission was to England, during which he contracted smallpox and died.The publication for which he is best known is his Journal, which is his "spiritual autobiography" and is a landmark of that genre. Two other noted writings are two essays on "keeping Negroes", which are landmarks in abolition literature. Indeed, today Woolman is best known as an early voice in America against slavery, one which was frequently cited by abolitionists and, later, by those in the civil rights movement.Woolman's anti-slavery stance was based in part on an underlying belief in the equality of all creatures, something which he extended to (non-human) animals. He also is noted for his firm and well-reasoned anti-mercantilism and his critique of the drive to accumulate capital, as well as having advocated refusing to pay taxes that would be used to finance militia activities or war. Other themes in Woolman's writing and thought are "an abhorrence of violence, an ascetic sensibility, [and] a mystical temperament."Thomas Slaughter writes that he had been interested in Woolman for over twenty years and, in a sense, worked on this biography for the same period of time. The result is extensively researched and obviously a labor of love. It includes much interesting (and necessary to an understanding of Woolman) background information about the Quakers and the religious, cultural, and societal milieu that gave rise to Woolman and in which he lived. In many respects THE BEAUTIFUL SOUL OF JOHN WOOLMAN is an admirable biography.But it cannot be recommended, at least for the general reader. Part of the problem is Woolman. As Slaughter states: "The essential John Woolman, the meaningful core, was elusive in life; the man barely lived inside his skin. He has not gotten easier to find. He largely succeeded in detaching himself from material objects--things as well as people and himself--before he died. His trail was faint and got fainter." To fill out this biography, then, Slaughter had to engage in all sorts of empathetic speculation. Among other things, Slaughter has resorted to a detailed exegesis and interpretation of Woolman's dreams and visions (of which Woolman wrote about to great extent) -- a process that leaves me cold and somewhat incredulous.The other, and perhaps biggest, part of the problem has to do with Slaughter as a writer. It is overly difficult to follow and track the flow of the book from topic to topic, largely because many shifts in topic -- as for example from biographical facts to background discussion of religious or cultural context -- are not signaled sufficiently clearly. Although on a gross, macro level the book proceeds chronologically, otherwise the organization is not transparent and there is too much needless repetition. There are patches of overly saccharine, precious, and labored writing, bordering on the truly bad. To top it off, Slaughter liberally inserts relatively lengthy quotes from Woolman's writings or other contemporary sources, the syntax and vocabulary of which are rather

alien and trying.I confess that mid-way through the book I began to skim it. To fully absorb the book, from beginning to end, requires some of the rare qualities of a John Woolman -- diligence, patience, self-denial, and even a little saintliness. It would be nice if there were a readable modern biography of John Woolman. This does not fill the bill.

Lot of good info in this book about the man and his work

This is easily the worst book I ever read and could not discipline myself to finish this extremely boring true story.

.Sociologists and theologians have long considered Quaker John Woolman a pioneer in the birth of contemporary social consciousness.Woolman’s relations with Indians, Africans and slave owners, his negotiating skills, his extensive travels, and his belief in the importance of the abolition of slavery, should have made this a fascinating book.There is plenty of good information in this book. It is well-researched and not badly written, yet "The Beautiful Soul of John Woolman" lacks the spark of life. It is tedious reading.According to 18th century accounts by those who knew him, Quaker John Woolman was highly-respected and much admired. In this version of Woolman’s life, his strengths are overshadowed by the author’s sense that Woolman was a droopy, neurotic, troubled and troubling person.The text drifts around a bit aimlessly. My teacherly-instincts tell me that the manuscript needs to be pared down to about two-thirds the current length. Slaughter needs to decide if this is a general biography of Woolman or if it is a book about Woolman as an abolitionist.The serious scholar may want to search out references to Woolman in the early records of local Friends Meetings, read John Woolman’s own Journal, and leave this book on the shelf.Kim BurdickStanton, Delaware.Note: One minor detail especially bothers me. On page 147 Slaughter writes:[The Woolmans] "named their daughter Mary (1750-97), perhaps because her birth came only a week before Christmas."It should be noted that astronomers, Quakers, and most Yankee Protestants, were sceptical of the December date for Christmas. Quakers did not celebrate Christmas in the 18th century.

Download to continue reading...

The Beautiful Soul of John Woolman, Apostle of Abolition The Journal of John Woolman and a Plea for the Poor The Journal and Major Essays of John Woolman St. Paul The Apostle: The Story of the Apostle to the Gentiles (Saints Lives) The Apostle: The Life of Paul (John Pollock Series) The Passover Soul Kit: 101 Soul Tips, Easy Passover Recipes, Pesach Insights, Meditations, Art &

Quotes for the Passover Seder and the Passover Haggadah (Holy Sparks Soul Kits) House Beautiful The Home Book: Creating a Beautiful Home of Your Own (House Beautiful Series) Abolition & the Underground Railroad in Vermont (Civil War Series) The Abolition of War The Abolition of Man & The Great Divorce (LIBRARY EDITION) The Abolition of Man If We Must Die: Shipboard Insurrections in the Era of the Atlantic Slave Trade (Antislavery, Abolition, and the Atlantic World) Emancipation in the West Indies: A Six Months' Tour in Antigua, Barbados, and Jamaica, in the Year 1837 (Cambridge Library Collection - Slavery and Abolition) "New Negroes from Africa": Slave Trade Abolition and Free African Settlement in the Nineteenth-Century Caribbean (Blacks in the Diaspora) The Children of Africa in the Colonies: Free People of Color in Barbados in the Age of Emancipation (Antislavery, Abolition, and the Atlantic World) White Creole Culture, Politics and Identity during the Age of Abolition (Cambridge Studies in Historical Geography) The Proceedings of the Governor and Assembly of Jamaica, in Regard to the Maroon Negroes (Cambridge Library Collection - Slavery and Abolition) Slavery, Childhood, and Abolition in Jamaica, 1788Ã¢â ¬â œ1838 (Early American Places Ser.) The Amelioration and Abolition of Slavery in Trinidad, 1812 - 1834: Experiments and Protests in a new Slave Colony Freedoms Given, Freedoms Won: Afro-Brazilians in Post-Abolition SÃƒÂ£o Paolo and Salvador

Contact Us

DMCA

Privacy

FAQ & Help