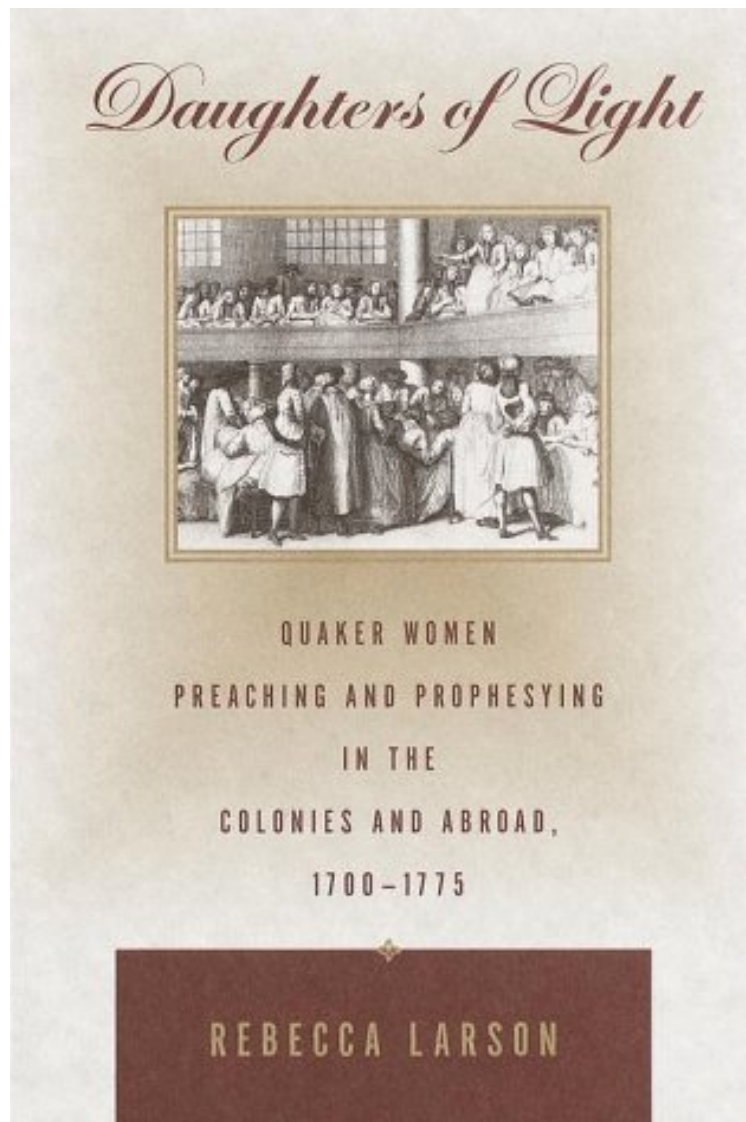


(Mobile ebook) Daughters of Light: Quaker Women Preaching and Prophecy in the Colonies and Abroad, 1700-1775

Daughters of Light: Quaker Women Preaching and Prophecy in the Colonies and Abroad, 1700-1775

Rebecca Larson

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#676987 in Books Knopf 1999-08-10 1999-08-10 Original language: English PDF # 1 1.35 x 6.65 x 9.591,
#File Name: 0679437622416 pages Daughters of Light is an important contribution to the history of women and religion in early America. | File size: 29.Mb

Rebecca Larson : Daughters of Light: Quaker Women Preaching and Prophecy in the Colonies and Abroad, 1700-1775 before purchasing it in order to gauge whether or not it would be worth my time, and all praised Daughters of Light: Quaker Women Preaching and Prophecy in the Colonies and Abroad, 1700-1775:

4 of 4 people found the following review helpful. Quaker History With Broad Implications By Chimonsho Despite the narrow formal scope of DOL, its import goes well beyond Quakerism. Larson draws on solid primary sources in tracing peripatetic female Friends as they preached throughout the Atlantic world. She quotes at length from sermons, letters and diaries, though 18th century spiritual prose won't appeal to all. While not feminists in the modern sense, their ability to speak and function as public figures helped create space for women in a more inclusive civil society; this feat was overlooked til now. Lydia M. Child is often cited as the first female public speaker in America. Well, that depends on how one defines "public." Quaker meetings are semi-private, but services are open and many non-Quakers attended, eager to hear inspired religiosity. Far from being a quaint anomaly (or annoyance), the Religious Society of Friends contributed crucially to making the modern world. F. Jennings, "Empire of Fortune" further sets the record straight on Quakers in wartime, showing their central role in peacemaking in 1750s Pennsylvania. Thou hast performed thy work well, Friends.²¹ of 22 people found the following review helpful. Very readable scholarly work By Kate Daly Daughters of Light reveals much about 18th Century society and shows how the Religious Society of Friends (Quakers) furthered feminism by allowing and encouraging women from all walks of life to preach, although neither the Quakers of the time nor the book focuses mainly on feminism. These women traveled widely and enjoyed freedom of movement that was unheard of for women of other religions. They also had tremendous spiritual authority. The book is illustrated with specimen letters, excerpts from diaries, and pictures.

In this pathbreaking book, Rebecca Larson restores a group of remarkable women to the American historical landscape. From Ann Moore, whose religious vision impelled her to preach to the British military during the French and Indian War, advising them to rely not on physical weapons and warfare but upon God; to Mary Weston, whose visit in the 1750s to Charleston, South Carolina, prompted the colonial legislature to adjourn in order to attend the noted preacher's meeting; to the celebrated Rachel Wilson, whose eloquence and piety drew crowds during her ministerial tour of the colonies in 1768 to 1769, Larson broadens our conception of women's activities before the American Revolution. More than a thousand Quaker women ministers were active in the Anglo-American world during this era, when Quakers formed the third-largest religious group in the colonies. Some circulated throughout British North America; others crossed the Atlantic to deliver their inspired messages. In this astonishing public role, they preached in courthouses, meeting-houses, and private homes to audiences of men and women, to those of other faiths as well as to Quakers, to Native Americans and to slaves. At times they crossed paths with prominent figures such as Patrick Henry and Henry Laurens. Larson offers striking insights on the ways in which this public, authoritative role for women affected the formation of their identities, their families, and their society. How did these spiritual leaders negotiate the challenges of marriage and childbearing while travelling thousands of miles on religious journeys? Some even traveled during pregnancy, leaving small children at home to be cared for by their husbands or the Quaker community. Through their interweaving narratives we hear long-silenced, forgotten voices that deepen our understanding of the once thriving transatlantic Quaker culture that balanced mysticism with pragmatism, recognizing female as well as male spiritual leaders. Daughters of Light is an important contribution to the history of women and religion in early America.

.com Daughters of Light by Rebecca Larson is a startling reassessment of the place of women in American colonial history. Larson's story of 18th-century Quaker women describes women's power in popular reform movements of that era, and explores Quaker women's redefinitions of marriage and motherhood. Colonial Quakers, like their contemporary descendants, believed that "the Holy Spirit had been planted in the hearts of all humans to inwardly teach them." Although Quakers had strict rules regarding women's dress, language, and behavior, Quaker women were never denied their claims of a direct connection to God. (Their Puritan sisters, by contrast, practiced a religion that idealized female submission in both the earthly and spiritual realms.) So when Quaker women believed they were called to preach--in meeting houses, courthouses, and private homes; to other Quakers, to Native Americans, and to ecumenical audiences; in the West Indies, England, Europe, and the American colonies--they were given the freedom to do so. All domestic duties were configured to account for divine demands. (The Spirit leading Quaker women, as one wrote, "was to me like a needle of a compass ... for so it pointed where I ought to go.") Daughters of Light begins with a deft summary of Quaker history; it moves on to consider the theological justification for women's preaching, the ways in which women discerned their callings and arranged their journeys, and the effects of these journeys on private life, on Quaker communities abroad, and on the larger culture of colonial America. Larson is best, however, at describing the transformations wrought by these journeys on the women's inner lives. "Thy mother is become very courageous in riding thru deep waters and over rocky mountains beyond what I could expect," one woman wrote to another's child, in 1724. "She says fear is taken away from her and that she is born up by a secret hand, which I am very glad of and thankful to the Lord for." --Michael Joseph Gross From Publishers Weekly In the past quarter-century the number of women entering the ordained ministry has increased dramatically. There is consequently a lively interest in the history of women's leadership from biblical times to the present. This account of the Quaker women (numbering well over a thousand) empowered by their home meetings to travel and preach throughout the British Isles

and the American colonies will find an appreciative audience among those with such a concern. Believing that men and women were equally open to divine inspiration, Quakers not only accepted the preaching ministry of women, but actively encouraged it by sponsoring and assisting the women preachers in their extensive journeys, of which many first-hand accounts survive. In its presentation of these documents, however, this study (the author's first book) betrays its origins as a doctoral dissertation. The pastiche of quotations can make for slow going, especially since archaic spellings and usages are translated in brackets, often when the meaning is already quite clear. There is a wealth of detail, however, that amply illustrates the background and daily life of these remarkable women. The final chapter places the preachers' ministry in the larger context of the history of both the Quaker and the non-Quaker world during this period. Illustrations. (Aug.) Copyright 1999 Reed Business Information, Inc. From Library Journal With grace and insight in this debut work, historian Larson brings to light a story too long left in the shadows of Colonial American and religious history. Following Quaker women ministers in their travels across the British Empire, she shows how the Quakers accepted "divinely inspired" women as God's "chosen instruments," able to instruct, guide, and encourage Quakers and others in such matters as public policy, social reform, and individual faith and behavior. Such women were public figures, demanding strict discipline within the Society of Friends and insisting that Quakers give up political power and worldly goods when they compromised faith and morality. The American Revolution and the Quakers' retreat from public affairs and evangelizing ended the transatlantic ministries, and the women's stories slipped into obscurity as Quakers became less visible in American society. Larson has resurrected these remarkable women and makes us rethink basic assumptions about women and religious tolerance in Colonial America. Larson is our own "daughter of light" in giving us so rich a history. A Randall M. Miller, St. Joseph's Univ., Philadelphia Copyright 1999 Reed Business Information, Inc.