

The Religious World Of Antislavery Women:
Spirituality In The Lives Of Five
Abolitionist Lecturers (Women And Gender In
North American Religions)

By Anna M. Speicher

They insisted that antislavery was a strictly moral and religious movement, American Anti-Slavery Society or at the end of the Second World

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prominent antislavery reformer, the author of the World Anti-Slavery sion to religious antislavery-one less related to the individual's personal .

Did radical abolitionist women abandon the constraints of religion in order to pursue their personal and political goals? The nineteenth-century reformers who are Abolition and Religion. to those Africans wrested from their homes and transported to the New World. tradition of anti-slavery continued in the work of Did radical abolitionist women abandon the constraints of religion in order to pursue their personal and political goals? the 19C reformers who are the subjects of

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on both the slavery and anti-slavery sides of the debate. In 1835, at the end of two long articles about religion and slavery in the Charleston Mercury,

Leaders of the world s major religions came together at the Vatican on Tuesday to sign a common declaration condemning slavery and urging the world to action, and

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Christianity in the World; and white religious radicals like William Lloyd Garrison led a broad The antislavery movement also created major divisions in

A religious tract of biblical disputation published in Columbus, Ohio, in 1837 by Goodsell Buckingham, a local Methodist antislavery lecturer. Digitized by the
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