

Where To Download The Fearless Benjamin Lay  
The Quaker Dwarf Who Became The First  
Revolutionary Abolitionist

## **The Fearless Benjamin Lay The Quaker Dwarf Who Became The First Revolutionary Abolitionist**

Winner of the Southern Anthropological Society's prestigious James Mooney Award, *Uncommon Ground* takes a unique archaeological approach to examining early African American life. Ferguson shows how black pioneers worked within the bars of bondage to shape their distinct identity and lay a rich foundation for the multicultural adjustments that became colonial America. Through pre-Revolutionary period artifacts gathered from plantations and urban slave communities, Ferguson integrates folklore, history, and research to reveal how these enslaved people actually lived.

Impeccably researched and beautifully written.

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With a New Preface  
Beacon Press

"Vividly drawn . . . this stunning book honors the achievement of the captive Africans who fought for—and won—their freedom."—The Philadelphia Tribune  
A unique account of the most successful slave rebellion in American history, now updated with a new epilogue—from the award-winning author of *The Slave Ship*  
In this powerful and highly original account, Marcus Rediker reclaims the Amistad rebellion for its true proponents: the enslaved Africans who risked death to stake a claim for freedom. Using newly discovered evidence and featuring vividly drawn portraits of the

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rebels, their captors, and their abolitionist allies, Rediker reframes the story to show how a small group of courageous men fought and won an epic battle against Spanish and American slaveholders and their governments. The successful Amistad rebellion changed the very nature of the struggle against slavery. As a handful of self-emancipated Africans steered their own course for freedom, they opened a way for millions to follow. This edition includes a new epilogue about the author's trip to Sierra Leona to search for Lomboko, the slave-trading factory where the Amistad Africans were incarcerated, and other relics and connections to the Amistad rebellion, especially living local memory of the uprising and the people who made it.

The revolutionary life of an 18th-century dwarf activist who was among the first to fight against slavery and animal cruelty. *Prophet Against Slavery* is an action-packed chronicle of the remarkable and radical Benjamin Lay, based on the award-winning biography by Marcus Rediker that sparked the Quaker community to re-embrace Lay after 280 years of disownment. Graphic novelist David Lester brings the full scope of Lay's activism and ideas to life. Born in 1682 to a humble Quaker family in Essex, England, Lay was a forceful and prescient visionary. Understanding the fundamental evil that slavery represented, he would unflinchingly use guerrilla theatre tactics and direct action to shame slave owners and traders in his community. The prejudice that Lay suffered as a dwarf and a hunchback, as well as his devout faith, informed his passion for human and animal liberation. Exhibiting stamina, fortitude, and integrity in

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the face of the cruelties practiced against what he called his “fellow creatures,” he was often a lonely voice that spoke truth to power. Lester’s beautiful imagery and storytelling, accompanied by afterwords from Rediker and Paul Buhle, capture the radicalism, the humor, and the humanity of this truly modern figure. A testament to the impact each of us can make, *Prophet Against Slavery* brings Lay’s prophetic vision to a new generation of young activists who today echo his call of 300 years ago: “No justice, no peace!”

“Traces the history of abolition from the 1600s to the 1860s . . . a valuable addition to our understanding of the role of race and racism in America.”—*Florida Courier*

Received historical wisdom casts abolitionists as bourgeois, mostly white reformers burdened by racial paternalism and economic conservatism. Manisha Sinha overturns this image, broadening her scope beyond the antebellum period usually associated with abolitionism and recasting it as a radical social movement in which men and women, black and white, free and enslaved found common ground in causes ranging from feminism and utopian socialism to anti-imperialism and efforts to defend the rights of labor. Drawing on extensive archival research, including newly discovered letters and pamphlets, Sinha documents the influence of the Haitian Revolution and the centrality of slave resistance in shaping the ideology and tactics of abolition. This book is a comprehensive history of the abolition movement in a transnational context. It illustrates how the abolitionist vision ultimately linked the slave’s cause to the struggle to redefine American democracy and human rights

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across the globe. “A full history of the men and women who truly made us free.”—Ira Berlin, *The New York Times Book Review* “A stunning new history of abolitionism . . . [Sinha] plugs abolitionism back into the history of anticapitalist protest.”—*The Atlantic* “Will deservedly take its place alongside the equally magisterial works of Ira Berlin on slavery and Eric Foner on the Reconstruction Era.”—*The Wall Street Journal* “A powerfully unfamiliar look at the struggle to end slavery in the United States . . . as multifaceted as the movement it chronicles.”—*The Boston Globe*

This book sheds light on the role of religion in the American Revolution and surveys an important facet of the intellectual history of the early Republic.

From early slave rebels to radical reformers of the Civil War era and beyond, the struggle to end slavery was a diverse, dynamic, and ramifying social movement. In this succinct narrative, Richard S. Newman examines the key people, themes, and ideas that animated abolitionism in the eighteenth- and nineteenth-centuries in the United States and internationally. Filled with portraits of key abolitionists - including Frederick Douglass, William Lloyd Garrison, Anthony Benezet, Toussaint L'Ouverture, Elizabeth Heyrick, Richard Allen, and Angelina Grimké - the book highlights abolitionists' focus on social and political action. From the Underground Railroad and legal aid for oppressed people to legislative lobbying and military service, abolitionists employed every conceivable means to attack slavery and racial injustice. Their collective struggles helped bring down slavery - the most powerful economic and political

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institution of the age - across the Atlantic world and inspired generations of reformers. Sharply written and highly readable, *Abolitionism: A Very Short Introduction* offers an inspiring portrait of the men and women who dedicated their lives to fighting racial oppression. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Could slaves become Christian? If so, did their conversion lead to freedom? If not, then how could perpetual enslavement be justified? In *Christian Slavery*, Katharine Gerbner contends that religion was fundamental to the development of both slavery and race in the Protestant Atlantic world. Slave owners in the Caribbean and elsewhere established governments and legal codes based on an ideology of "Protestant Supremacy," which excluded the majority of enslaved men and women from Christian communities. For slaveholders, Christianity was a sign of freedom, and most believed that slaves should not be eligible for conversion. When Protestant missionaries arrived in the plantation colonies intending to convert enslaved Africans to Christianity in the 1670s, they were appalled that most slave owners rejected the prospect of slave conversion. Slaveholders regularly attacked missionaries, both verbally and physically, and blamed the evangelizing newcomers for slave rebellions. In

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response, Quaker, Anglican, and Moravian missionaries articulated a vision of "Christian Slavery," arguing that Christianity would make slaves hardworking and loyal. Over time, missionaries increasingly used the language of race to support their arguments for slave conversion. Enslaved Christians, meanwhile, developed an alternate vision of Protestantism that linked religious conversion to literacy and freedom. Christian Slavery shows how the contentions between slave owners, enslaved people, and missionaries transformed the practice of Protestantism and the language of race in the early modern Atlantic world.

A dramatic retelling of the story of the Transcendentalists, revealing them not as isolated authors but as a community of social activists who shaped progressive American values. Conflagration illuminates the connections between key members of the Transcendentalist circle—including James Freeman Clarke, Elizabeth Peabody, Caroline Healey Dall, Elizabeth Stanton, Thomas Wentworth Higginson, Theodore Parker, and Margaret Fuller—who created a community dedicated to radical social activism. These authors and activists laid the groundwork for democratic and progressive religion in America. In the tumultuous decades before and immediately after the Civil War, the Transcendentalists changed nineteenth-century America, leading what Theodore Parker called "a Second American Revolution." They instigated lasting change in American society, not only through their literary achievements but also through their activism: transcendentalists fought for the abolition of slavery,

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democratically governed churches, equal rights for women, and against the dehumanizing effects of brutal economic competition and growing social inequality. The Transcendentalists' passion for social equality stemmed from their belief in spiritual friendship—transcending differences in social situation, gender, class, theology, and race. Together, their fight for justice changed the American sociopolitical landscape. They understood that none of us can ever fulfill our own moral and spiritual potential unless we care about the full spiritual and moral flourishing of others.

In September 1776, two men from Connecticut each embarked on a dangerous mission. One of the men, a soldier disguised as a schoolmaster, made his way to British-controlled Manhattan and began furtively making notes and sketches to bring back to the beleaguered Continental Army general, George Washington. The other man traveled to New York to accept a captain's commission in a loyalist regiment before returning home to recruit others to join British forces. Neither man completed his mission. Both met their deaths at the end of a hangman's rope, one executed as a spy for the American cause and the other as a traitor to it. Neither Nathan Hale nor Moses Dunbar deliberately set out to be a revolutionary or a loyalist, yet both suffered the same fate. They died when there was every indication that Britain would win the American Revolution. Had that been the outcome, Dunbar, convicted of treason and since forgotten, might well be celebrated as a martyr. And Hale, caught spying on the British, would likely be remembered as a traitor, rather than a Revolutionary

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hero. In *The Martyr and the Traitor*, Virginia DeJohn Anderson offers an intertwined narrative of men from very similar backgrounds and reveals how their relationships within their families and communities became politicized as the imperial crisis with Britain erupted. She explores how these men forged their loyalties in perilous times and believed the causes for which they died to be honorable. Through their experiences, *The Martyr and the Traitor* illuminates the impact of the Revolution on ordinary lives and how the stories of patriots and loyalists were remembered and forgotten after independence.

Distinguished scholar Betty Wood clearly explains the evolution of the transatlantic slave trade and compares the regional social and economic forces that affected the growth of slavery in early America. In addition, Wood provides a window into the reality of slavery, presenting a true picture of daily life throughout the colonies.

Examines the story of the *Batavia*, a seventeenth-century Dutch East India Company treasure ship, which was shipwrecked during a mutiny led by Jeronimus Corneliszoon, an event that led to the slaughter of more than one hundred innocent survivors.

According to the last census, one in five people in the United States lives with a disability. Some are visible, some are hidden--but all are underrepresented in media and popular culture. Now, just in time for the thirtieth anniversary of the Americans with Disabilities Act, activist Alice Wong brings together an urgent, galvanizing collection of personal essays by contemporary disabled writers. There is Harriet McBryde

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Johnson's "Unspeakable Conversations," which describes her famous debate with Princeton philosopher Peter Singer over her own personhood. There is columnist s. e. smith's celebratory review of a work of theater by disabled performers. There are original pieces by up-and-coming authors like Keah Brown and Haben Girma. There are blog posts, manifestos, eulogies, and testimonies to Congress. Taken together, this anthology gives a glimpse of the vast richness and complexity of the disabled experience, highlighting the passions, talents, and everyday lives of this community. It invites readers to question their own assumptions and understandings. It celebrates and documents disability culture in the now. It looks to the future and past with hope and love.

Early Life -- "A Man of Strife & Contention"--Philadelphia's "Men of Renown"--How Slave-Keepers became Apostates -- Books and a New Life -- Death, Memory, Impact

In this collaborative memoir, a parent and a transgender son recount wrestling with their differences as Donald Collins undertook medical-treatment options to better align his body with his gender identity. As a parent, Mary Collins didn't agree with her trans son's decision to physically alter his body, although she supported his right to realize himself as a person. Raw and uncensored, each explains her or his emotional mindset at the time: Mary felt she had lost a daughter; Donald activated his "authentic self." Both battled to assert their rights. A powerful memoir and resource, *At the Broken Places* offers a road map for families in transition.

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Traces the arc of American religious discrimination, revealing a disturbing pattern of religious intolerance, from colonial anti-Quaker sentiment and Judaism to today's Muslims, Sikhs, and other religious groups under fire.

In England, November 5 is Guy Fawkes Day, when fireworks displays commemorate the shocking moment in 1605 when government authorities uncovered a secret plan to blow up the House of Parliament--and King James I along with it. A group of English Catholics, seeking to unseat the king and reintroduce Catholicism as the state religion, daringly placed thirty-six barrels of gunpowder in a cellar under the Palace of Westminster. Their aim was to ignite the gunpowder at the opening of the Parliamentary session. Though the charismatic Catholic, Robert Catesby, was the group's leader, it was the devout Guy Fawkes who emerged as its most famous member, as he was the one who was captured and who revealed under torture the names of his fellow plotters. In the aftermath of their arrests, conditions grew worse for English Catholics, as legal penalties against them were stiffened and public sentiment became rabidly intolerant. In a narrative that reads like a gripping detective story, Antonia Fraser has untangled the web of religion, politics, and personalities that surrounded that fateful night of November 5. And, in examining the lengths to which individuals will go for their faith, she finds in this long-

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ago event a reflection of the religion-inspired terrorism that has produced gunpowder plots of our own time.

The author uses archaeological and archival information to reveal the everyday life of this group of Quakers residing in the British Virgin Islands between 1741 and 1763. He traces this discreet group of mostly poor, white planters settled on Tortola in the community of Little Jost van Dyke from the earliest documented appearance in the 1740 records, through the final census--which showed only five enslaved inhabitants remaining in the community.

In 1730 a delegation of Illinois Indians arrived in the French colonial capital of New Orleans. An Illinois leader presented two ceremonial pipes, or calumets, to the governor. One calumet represented the diplomatic alliance between the two men and the other symbolized their shared attachment to Catholicism. The priest who documented this exchange also reported with excitement how the Illinois recited prayers and sang hymns in their Native language, a display that astonished the residents of New Orleans. The "Catholic" calumet and the Native-language prayers and hymns were the product of long encounters between the Illinois and Jesuit missionaries, men who were themselves transformed by these sometimes intense spiritual experiences. The conversions of people,

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communities, and cultural practices that led to this dramatic episode all occurred in a rapidly evolving and always contested colonial context. In *The Catholic Calumet*, historian Tracy Neal Leavelle examines interactions between Jesuits and Algonquian-speaking peoples of the upper Great Lakes and Illinois country, including the Illinois and Ottawas, in the seventeenth and eighteenth centuries. Leavelle abandons singular definitions of conversion that depend on the idealized elevation of colonial subjects from "savages" to "Christians" for more dynamic concepts that explain the changes that all participants experienced. A series of thematic chapters on topics such as myth and historical memory, understandings of human nature, the creation of colonial landscapes, translation of religious texts into Native languages, and the influence of gender and generational differences demonstrates that these encounters resulted in the emergence of complicated and unstable cross-cultural religious practices that opened new spaces for cultural creativity and mutual adaptation.

The little-known story of an eighteenth-century Quaker dwarf who fiercely attacked slavery and imagined a new, more humane way of life In *The Fearless Benjamin Lay*, renowned historian Marcus Rediker chronicles the transatlantic life and times of a singular man—a Quaker dwarf who demanded the total, unconditional emancipation of all enslaved

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Africans around the world. Mocked and scorned by his contemporaries, Lay was unflinching in his opposition to slavery, often performing colorful guerrilla theater to shame slave masters, insisting that human bondage violated the fundamental principles of Christianity. He drew on his ideals to create a revolutionary way of life, one that embodied the proclamation “no justice, no peace.” Lay was born in 1682 in Essex, England. His philosophies, employments, and places of residence—spanning England, Barbados, Philadelphia, and the open seas—were markedly diverse over the course of his life. He worked as a shepherd, glove maker, sailor, and bookseller. His worldview was an astonishing combination of Quakerism, vegetarianism, animal rights, opposition to the death penalty, and abolitionism. While in Abington, Philadelphia, Lay lived in a cave-like dwelling surrounded by a library of two hundred books, and it was in this unconventional abode where he penned a fiery and controversial book against bondage, which Benjamin Franklin published in 1738. Always in motion and ever confrontational, Lay maintained throughout his life a steadfast opposition to slavery and a fierce determination to make his fellow Quakers denounce it, which they finally began to do toward the end of his life. With passion and historical rigor, Rediker situates Lay as a man who fervently embodied the ideals of democracy and equality as he practiced a

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unique concoction of radicalism nearly three hundred years ago. Rediker resurrects this forceful and prescient visionary, who speaks to us across the ages and whose innovative approach to activism is a gift, transforming how we consider the past and how we might imagine the future.

The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press. In its determination to preserve the century of revolution, Gale initiated a revolution of its own: digitization of epic proportions to preserve these invaluable works in the largest archive of its kind. Now for the first time these high-quality digital copies of original 18th century manuscripts are available in print, making them highly accessible to libraries, undergraduate students, and independent scholars. Delve into what it was like to live during the eighteenth century by reading the first-hand accounts of everyday people, including city dwellers and farmers, businessmen and bankers, artisans and merchants, artists and their patrons, politicians and their constituents. Original texts make the American, French, and Industrial revolutions vividly contemporary. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to insure edition identification: ++++ Library of

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Congress W009836 Dated on p. 253: Abington, the 29th of the 3d mo. 1738. Ascribed to the press of Benjamin Franklin by Miller. Errata statement, p. [278]. "An address to the Elders of the Church" (on slave-keeping), by William Burling, p.[6]-10.

Philadelphia: Printed [by Benjamin Franklin] for the author, 1737 [i.e., 1738]. 271, [9] p.; 8°.

Kristen Block examines the entangled histories of Spain and England in the Caribbean during the long seventeenth century, focusing on colonialism's two main goals: the search for profit and the call to Christian dominance. Using the stories of ordinary people, Block illustrates how engaging with the powerful rhetoric and rituals of Christianity was central to survival. Isobel Criolla was a runaway slave in Cartagena who successfully lobbied the Spanish governor not to return her to an abusive mistress. Nicolas Burundel was a French Calvinist who served as henchman to the Spanish governor of Jamaica before his arrest by the Inquisition for heresy. Henry Whistler was an English sailor sent to the Caribbean under Oliver Cromwell's plan for holy war against Catholic Spain. Yaff and Nell were slaves who served a Quaker plantation owner, Lewis Morris, in Barbados. Seen from their on-the-ground perspective, the development of modern capitalism, race, and Christianity emerges as a story of negotiation, contingency, humanity, and the quest for community. *Ordinary Lives in the Early Caribbean*

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works in both a comparative and an integrative Atlantic world frame, drawing on archival sources from Spain, England, Barbados, Colombia, and the United States. It pushes the boundaries of how historians read silences in the archive, asking difficult questions about how self-censorship, anxiety, and shame have shaped the historical record. The book also encourages readers to expand their concept of religious history beyond a focus on theology, ideals, and pious exemplars to examine the communal efforts of pirates, smugglers, slaves, and adventurers who together shaped the Caribbean's emerging moral economy.

This volume explores mutiny and maritime radicalism in its full geographic extent during the Age of Revolution.

Draws on three decades of research to chart the history of slave ships, their crews, and their enslaved passengers, documenting such stories as those of a young kidnapped African whose slavery is witnessed firsthand by a horrified priest from a neighboring tribe responsible for the slave's capture. 30,000 first printing.

In *Fire under the Ashes*, John Donoghue recovers the lasting significance of the radical ideas of the English Revolution, exploring their wider Atlantic history through a case study of Coleman Street Ward, London. Located in the crowded center of seventeenth-century London, Coleman Street Ward

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was a hotbed of political, social, and religious unrest. There among diverse and contentious groups of puritans a tumultuous republican underground evolved as the political means to a more perfect Protestant Reformation. But while Coleman Street has long been recognized as a crucial location of the English Revolution, its importance to events across the Atlantic has yet to be explored. Prominent merchant revolutionaries from Coleman Street led England's imperial expansion by investing deeply in the slave trade and projects of colonial conquest. Opposing them were other Coleman Street puritans, who having crossed and re-crossed the ocean as colonists and revolutionaries, circulated new ideas about the liberty of body and soul that they defined against England's emergent, political economy of empire. These transatlantic radicals promoted social justice as the cornerstone of a republican liberty opposed to both political tyranny and economic slavery—and their efforts, Donoghue argues, provided the ideological foundations for the abolitionist movement that swept the Atlantic more than a century later.

In this bold interpretation of U.S. history, Lisa Levenstein reframes highly charged debates over the origins of chronic African American poverty and the social policies and political struggles that led to the postwar urban crisis. *A Movement Without* Warner Mifflin—energetic, uncompromising, and

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reviled—was the key figure connecting the abolitionist movements before and after the American Revolution. A descendant of one of the pioneering families of William Penn's "Holy Experiment," Mifflin upheld the Quaker pacifist doctrine, carrying the peace testimony to Generals Howe and Washington across the blood-soaked Germantown battlefield and traveling several thousand miles by horse up and down the Atlantic seaboard to stiffen the spines of the beleaguered Quakers, harried and exiled for their neutrality during the war for independence. Mifflin was also a pioneer of slave reparations, championing the radical idea that after their liberation, Africans in America were entitled to cash payments and land or shared crop arrangements. Preaching "restitution," Mifflin led the way in making Kent County, Delaware, a center of reparationist doctrine. After the war, Mifflin became the premier legislative lobbyist of his generation, introducing methods of reaching state and national legislators to promote antislavery action. Detesting his repeated exercise of the right of petition and hating his argument that an all-seeing and affronted God would punish Americans for "national sins," many Southerners believed Mifflin was the most dangerous man in America—"a meddling fanatic" who stirred the embers of sectionalism after the ratification of the Constitution of 1787. Yet he inspired those who believed that the United States

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had betrayed its founding principles of natural and inalienable rights by allowing the cancer of slavery and the dispossession of Indian lands to continue in the 1790s. Writing in beautiful prose and marshaling fascinating evidence, Gary B. Nash constructs a convincing case that Mifflin belongs in the Quaker antislavery pantheon with William Southeby, Benjamin Lay, John Woolman, and Anthony Benezet.

This maritime history "from below" exposes the history-making power of common sailors, slaves, pirates, and other outlaws at sea in the era of the tall ship. In *Outlaws of the Atlantic*, award-winning historian Marcus Rediker turns maritime history upside down. He explores the dramatic world of maritime adventure, not from the perspective of admirals, merchants, and nation-states but from the viewpoint of commoners—sailors, slaves, indentured servants, pirates, and other outlaws from the late seventeenth to the early nineteenth century. Bringing together their seafaring experiences for the first time, *Outlaws of the Atlantic* is an unexpected and compelling peoples' history of the "age of sail." With his signature bottom-up approach and insight, Rediker reveals how the "motley"—that is, multiethnic—crews were a driving force behind the American Revolution; that pirates, enslaved Africans, and other outlaws worked together to subvert capitalism; and that, in the era of the tall ship,

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outlaws challenged authority from below deck. By bringing these marginal seafaring characters into the limelight, Rediker shows how maritime actors have shaped history that many have long regarded as national and landed. And by casting these rebels by sea as cosmopolitan workers of the world, he reminds us that to understand the rise of capitalism, globalization, and the formation of race and class, we must look to the sea.

Pulitzer Prize Finalist and Anisfield-Wolf Award Winner In *New York Burning*, Bancroft Prize-winning historian Jill Lepore recounts these dramatic events of 1741, when ten fires blazed across Manhattan and panicked whites suspecting it to be the work a slave uprising went on a rampage. In the end, thirteen black men were burned at the stake, seventeen were hanged and more than one hundred black men and women were thrown into a dungeon beneath City Hall. Even back in the seventeenth century, the city was a rich mosaic of cultures, communities and colors, with slaves making up a full one-fifth of the population. Exploring the political and social climate of the times, Lepore dramatically shows how, in a city rife with state intrigue and terror, the threat of black rebellion united the white political pluralities in a frenzy of racial fear and violence.

Winner of the International Labor History Award  
Long before the American Revolution and the

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Declaration of the Rights of Man, a motley crew of sailors, slaves, pirates, laborers, market women, and indentured servants had ideas about freedom and equality that would forever change history. The Many Headed-Hydra recounts their stories in a sweeping history of the role of the dispossessed in the making of the modern world. When an unprecedented expansion of trade and colonization in the early seventeenth century launched the first global economy, a vast, diverse, and landless workforce was born. These workers crossed national, ethnic, and racial boundaries, as they circulated around the Atlantic world on trade ships and slave ships, from England to Virginia, from Africa to Barbados, and from the Americas back to Europe. Marshaling an impressive range of original research from archives in the Americas and Europe, the authors show how ordinary working people led dozens of rebellions on both sides of the North Atlantic. The rulers of the day called the multiethnic rebels a 'hydra' and brutally suppressed their risings, yet some of their ideas fueled the age of revolution. Others, hidden from history and recovered here, have much to teach us about our common humanity.

The true story of America's first great explorer and adventurer—an African slave named Esteban Dorantes Crossing the Continent takes us on an epic journey from Africa to Europe and America as Dr. Robert Goodwin chronicles the incredible adventures

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of the African slave Esteban Dorantes (1500-1539), the first pioneer from the Old World to explore the entirety of the American south and the first African-born man to die in North America about whom anything is known. Goodwin's groundbreaking research in Spanish archives has led to a radical new interpretation of American history—one in which an African slave emerges as the nation's first great explorer and adventurer. Nearly three centuries before Lewis and Clark's epic trek to the Pacific coast, Esteban and three Spanish noblemen survived shipwreck, famine, disease, and Native American hostility to make the first crossing of North America in recorded history. Drawing on contemporary accounts and long-lost records, Goodwin recounts the extraordinary story of Esteban's sixteenth-century odyssey, which began in Florida and wound through what is now Alabama, Mississippi, Louisiana, Texas, New Mexico, and Arizona, as far as the Gulf of California. Born in Africa and captured at a young age by slave traders, Esteban was serving his owner, a Spanish captain, when their disastrous sea voyage to the New World nearly claimed his life. Eventually he emerged as the leader of the few survivors of this expedition, guiding them on an extraordinary eight-year march westward to safety. On the group's return to the Spanish imperial capital at Mexico City, the viceroy appointed Esteban as the military commander of a religious

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expedition sent to establish a permanent Spanish route into Arizona and New Mexico. But during this new adventure, as Esteban pushed deeper and deeper into the unknown north, Spaniards far to the south began to hear strange rumors of his death at Zuni Pueblo in New Mexico. Filled with tales of physical endurance, natural calamities, geographical wonders, strange discoveries, and Esteban's almost mystical dealings with Native Americans, *Crossing the Continent* challenges the traditional telling of our nation's early history, placing an African and his relationship with the Indians he encountered at the heart of a new historical record.

In the tradition of bestselling legal memoirs from Johnnie Cochran, F. Lee Bailey, Gerry Spence, and Alan Dershowitz, John Henry Browne's memoir, *The Devil's Defender*, recounts his tortuous education in what it means to be an advocate—and a human being. For the last four decades, Browne has defended the indefensible. From Facebook folk hero "the Barefoot Bandit" Colton Moore, to Benjamin Ng of the Wah Mee massacre, to Kandahar massacre culprit Sgt. Robert Bales, Browne's unceasing advocacy and the daring to take on some of the most unwinnable cases—and nearly win them all—has led 48 Hours' Peter Van Sant to call him "the most famous lawyer in America." But although the Browne that America has come to know cuts a dashing and confident figure, he has forever been haunted by his

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job as counsel to Ted Bundy, the most famous serial killer in American history. A drug- and alcohol-addicted (yet wildly successful) defense attorney who could never let go of the case that started it all, Browne here asks of himself the question others have asked him all along: does defending evil make you evil, too?

The extraordinary story of one of slavery's earliest and most redoubtable opponents *The Fearless Benjamin Lay* chronicles the transatlantic life and times of a singular and astonishing man—a Quaker dwarf originally from Essex who became one of the first people ever to demand the total, unconditional emancipation of all enslaved Africans around the world. He performed public guerrilla theatre to shame slave masters, insisting that human bondage violated the fundamental principles of Christianity. He wrote a fiery, controversial book against slavery that Benjamin Franklin published in 1738. He lived in a cave, made his own clothes, refused to consume anything produced by slave labour, championed animal rights, and embraced vegetarianism. He acted on his ideals to create a new, practical, revolutionary way of life.

DIV In the first book to investigate in detail the origins of antislavery thought and rhetoric within the Society of Friends, Brycchan Carey shows how the Quakers turned against slavery in the first half of the eighteenth century and became the first organization to take a stand against the slave trade. Through meticulous examination of the earliest writings of the Friends, including journals and letters, Carey reveals the society's gradual transition from expressing doubt about slavery to adamant opposition. He shows that while progression toward this stance was ongoing, it was slow and

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uneven and that it was vigorous internal debate and discussion that ultimately led to a call for abolition. His book will be a major contribution to the history of the rhetoric of antislavery and the development of antislavery thought as explicated in early Quaker writing. /div

The campaign to abolish slavery in the United States was the most powerful and effective social movement of the nineteenth century and has served as a recurring source of inspiration for every subsequent struggle against injustice.

But the abolitionist story has traditionally focused on the evangelical impulses of white, male, middle-class reformers, obscuring the contributions of many African Americans, women, and others. *Prophets of Protest*, the first collection of writings on abolitionism in more than a generation, draws on an immense new body of research in African American studies, literature, art history, film, law, women's studies, and other disciplines. The book incorporates new thinking on such topics as the role of early black newspapers, antislavery poetry, and abolitionists in film and provides new perspectives on familiar figures such as Sojourner Truth, Louisa May Alcott, Frederick Douglass, and John Brown. With contributions from the leading scholars in the field, *Prophets of Protest* is a long overdue update of one of the central reform movements in America's history.

NEW YORK TIMES BESTSELLER "Travels with George . . . is quintessential Philbrick—a lively, courageous, and masterful achievement." —The Boston Globe Does George Washington still matter? Bestselling author Nathaniel Philbrick argues for Washington's unique contribution to the forging of America by retracing his journey as a new president through all thirteen former colonies, which were now an unsure nation. *Travels with George* marks a new first-person voice for Philbrick, weaving history and personal reflection into a single narrative. When George Washington became president in

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1789, the United States of America was still a loose and quarrelsome confederation and a tentative political experiment. Washington undertook a tour of the ex-colonies to talk to ordinary citizens about his new government, and to imbue in them the idea of being one thing—Americans. In the fall of 2018, Nathaniel Philbrick embarked on his own journey into what Washington called “the infant woody country” to see for himself what America had become in the 229 years since. Writing in a thoughtful first person about his own adventures with his wife, Melissa, and their dog, Dora, Philbrick follows Washington’s presidential excursions: from Mount Vernon to the new capital in New York; a monthlong tour of Connecticut, Massachusetts, New Hampshire, and Rhode Island; a venture onto Long Island and eventually across Georgia, South Carolina, and North Carolina. The narrative moves smoothly between the eighteenth and twenty-first centuries as we see the country through both Washington’s and Philbrick’s eyes. Written at a moment when America’s founding figures are under increasing scrutiny, *Travels with George* grapples bluntly and honestly with Washington’s legacy as a man of the people, a reluctant president, and a plantation owner who held people in slavery. At historic houses and landmarks, Philbrick reports on the reinterpretations at work as he meets reenactors, tour guides, and other keepers of history’s flame. He paints a picture of eighteenth-century America as divided and fraught as it is today, and he comes to understand how Washington compelled, enticed, stood up to, and listened to the many different people he met along the way—and how his all-consuming belief in the union helped to forge a nation. “If *Catcher in the Rye* has lost its raw clout for recent generations of Internet-suckled American youth, here is a coming-of-age novel to replace it.” —Publishers Weekly (starred review) *The first days of summer: Jim Praley is home*

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from college, ready to unlock Tulsa's secrets. He drives the highways. He forces himself to get out of his car and walk into a bar. He's invited to a party. And there he meets Adrienne Booker; Adrienne rules Tulsa, in her way. A high-school dropout with a penthouse apartment, she takes a curious interest in Jim. Through her eyes, he will rediscover his hometown: its wasted sprawl, the beauty of its late nights, and, at the city's center, the unsleeping light of its skyscrapers. In the tradition of Michael Chabon's *The Mysteries of Pittsburgh*, *A Map of Tulsa* is elegiac, graceful, and as much a story about young love as it is a love letter to a classic American city.

*Villains of All Nations* explores the 'Golden Age' of Atlantic piracy (1716-1726) and the infamous generation whose images underlie our modern, romanticized view of pirates. Rediker introduces us to the dreaded black flag, the Jolly Roger; swashbuckling figures such as Edward Teach, better known as Blackbeard; and the unnamed, unlimbed pirate who was likely Robert Louis Stevenson's model for Long John Silver in *Treasure Island*. This history shows from the bottom up how sailors emerged from deadly working conditions on merchant and naval ships, turned pirate, and created a starkly different reality aboard their own ships, electing their officers, dividing their booty equitably, and maintaining a multinational social order. The real lives of this motley crew—which included cross-dressing women, people of color, and the 'outcasts of all nations'—are far more compelling than contemporary myth.

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“Sublime short stories of race, grief, and belonging . . . an extraordinary new collection . . .” —The New Yorker “Evans’s new stories present rich plots reflecting on race relations, grief, and love . . .” —The New York Times Book Review, Editor’s Choice “Danielle Evans demonstrates, once again, that she is the finest short story writer working today.”

—Roxane Gay, The New York Times—bestselling author of *Difficult Women* and *Bad Feminist* The award-winning author of *Before You Suffocate Your Own Fool Self* brings her signature voice and insight to the subjects of race, grief, apology, and American history. Danielle Evans is widely acclaimed for her blisteringly smart voice and X-ray insights into complex human relationships. With *The Office of Historical Corrections*, Evans zooms in on particular moments and relationships in her characters’ lives in a way that allows them to speak to larger issues of race, culture, and history. She introduces us to Black and multiracial characters who are experiencing the universal confusions of lust and love, and getting walloped by grief—all while exploring how history haunts us, personally and collectively. Ultimately, she provokes us to think about the truths of American history—about who gets to tell them, and the cost of setting the record straight. In “Boys Go to Jupiter,” a white college student tries to reinvent herself after a photo of her in a Confederate-flag bikini goes viral. In “Richard of York Gave Battle in Vain,” a photojournalist is forced to confront her own losses while attending an old friend’s unexpectedly dramatic wedding. And in the eye-opening title novella, a black scholar from Washington, DC, is drawn into a complex historical mystery that spans generations and puts her job, her love life, and her oldest friendship at risk.

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