

For D'Antonio, all the voices in these discussions have value and give meaning to the efficacy and quality of treatment and care.

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*Slavery and the Meetinghouse: The Quakers and the Abolitionist Dilemma, 1820–1865.* By RYAN P. JORDAN. (Bloomington: Indiana University Press, 2007. xiv, 175 pp. Illustrations, notes, bibliography, index. \$29.95.)

The role of members of the Religious Society of Friends—commonly known as Quakers—in opposition to the institution of slavery in the new American nation is well known. Friends were the first in the colonies to record their opposition to slavery—as Germantown Friends did in 1688—and the first to prohibit their members from owning slaves. In 1775, a group comprised primarily of Friends organized the first abolition society in the world. In 1784, the Society for the Relief of Free Negroes Unlawfully Held in Bondage expanded and became a larger organization, the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Negroes Unlawfully Held in Bondage and for Improving the African Race, more often referred to as the Pennsylvania Abolition Society. In 1787, Benjamin Franklin became its president. This organization helped similar groups organize in the several states, held frequent conferences, petitioned the Constitutional Convention to outlaw slavery in the new nation, and, through its “Acting Committee,” rescued many blacks who were captured by unscrupulous slave catchers who intended to sell them in the South. The Pennsylvania Abolition Society also persuaded the Constitutional Convention to end the slave trade in 1808.

Yet, as the abolition movement gained momentum, principally with the organization of the American Anti-Slavery Society by William Lloyd Garrison in 1833, antislavery Friends faced a dilemma. To join with sectarian antislavery groups was to violate the Quaker prohibition of mixing with “the world’s people,” while adopting aggressive methods was at odds with the Quaker reliance on non-violent means to change hearts and minds.

The Quaker solution was to create antislavery societies within the meeting community, but these were small and ineffective. Some prominent Quaker abolitionists maintained their meeting membership precariously, often warned by the elders of the dangers of their actions. Of these, the best known was Lucretia Mott, who remained a member of Cherry Street—later Race Street—Meeting on the basis of her popularity and her ability to defend herself. Others were disowned, or withdrew before they could be disowned (as did Abby Kelley). Some Quakers created their own religious societies, but these largely failed in the long run. For example, many North Carolinian Quakers migrated to Indiana in order

to escape the state's proslavery government. There they created the Indiana Yearly Meeting of Anti-Slavery Friends, which lasted about ten years.

Ryan P. Jordan is the first scholar to tackle this important, but complicated, chapter in the history of Quakerism. Unfortunately, he is handicapped by the fact that he is not a Quaker and is unfamiliar with many aspects of Quakerism. He suggests that abolition played a larger role than it did in the Hicksite-Orthodox separation of 1827 and that the same factors were at work in the Gurneyite-Wilburite separation of 1845; in reality, the 1845 event had nothing to do with abolition. He also erroneously equates some of the meetings created by the "come-outer" Quakers with the communitarian experiments of the day.

In addition, Jordan appears to have relied largely on the *Friend*, the newspaper of the Orthodox Quakers, but not on the *Friends Intelligencer*, published by the Hicksites. He states that Isaac Hopper was disowned for publishing articles in the *National Anti-Slavery Standard* that were critical of the Society of Friends, whereas his disownment was based on his being connected with the NASS, which published an article critical of George White, a Hicksite minister and abolitionist who opposed working with non-Quaker abolitionists. In identifying the women who organized the Seneca Falls Convention of 1848, Jordan neglects to mention Jane Hunt, the hostess of the tea party.

There are numerous other small errors. Nevertheless, the author is to be commended for investigating this important, but neglected, phase of Quaker history. It is to be hoped that others will be encouraged to take up the challenge.

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*Rush's Lancers: The Sixth Pennsylvania Cavalry in the Civil War.* By ERIC J. WITTENBERG. (Yardley, PA: Westholme Publishing, 2007. xi, 316 pp. Illustrations, appendix, notes, bibliography, index. \$29.95.)

Although equipped with outdated, antiquated weapons for nearly half of its term of service, the Sixth Pennsylvania Cavalry repeatedly proved itself on the battlefield and garnered the respect and admiration of its commanders and fellow horse soldiers by the close of the Civil War. In *Rush's Lancers: The Sixth Pennsylvania Cavalry in the Civil War*, Eric J. Wittenberg presents an impressive retelling of the unit's unique history and crafts a vivid image of its experiences within the army.

Employing a familiar pattern for regimental histories, *Rush's Lancers* follows the regiment from its inception and organization in Philadelphia in the summer of 1861 to its disbanding in August 1865. Wittenberg unsurprisingly pays close attention to the unit's field deployments and major engagements, especially at Brandy Station in 1863, where the unit finally came of age—ironically only after