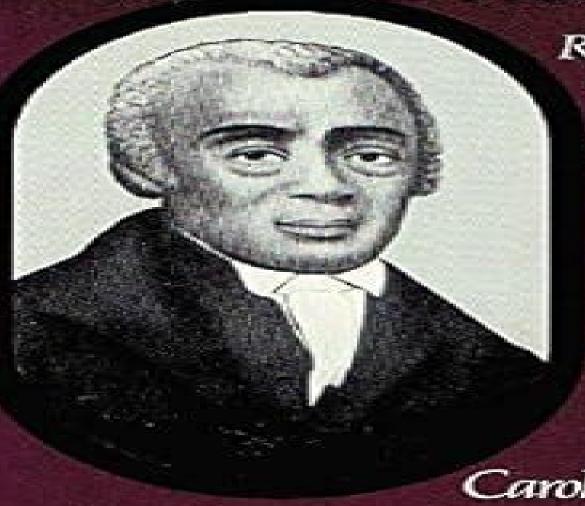
Seg regated Sabbaths



RICHARD ALLEN

and the Rise of Independent Black Churches, 1760-1₈40

Carol V. R. George

BM King

Segregated Sabbaths George V.R. George, 1973 Segregated Sabbaths; Richard Allen and the Emergence of Independent Black Churches 1760-1840 Carol V. R. George, 1973 Philadelphia Stories C. Dallett Hemphill, 2021-05-07 For the average tourist the history of Philadelphia can be like a leisurely carriage ride through Old City The Liberty Bell Independence Hall Benjamin Franklin The grooves in the cobblestone are so familiar one barely notices the ride Yet there are other paths to travel and the ride can be bumpy Beyond the famed founders other Americans walked the streets of Philadelphia whose lives were in their own ways just as emblematic of the promises and perils of the new nation Philadelphia Stories chronicles twelve of these lives to explore the city's people and places from the colonial era to the years before the Civil War This collective portrait includes men and women Black and white Americans immigrants and native born If mostly forgotten today banker Stephen Girard was one of the wealthiest men ever to have lived and his material legacy can be seen by visiting sites such as Girard College In a different register but equally impressive were the accomplishments of Sarah Thorn Tyndale In a few short years as a widow she made enough money on her porcelain business to retire to a life as a reformer Others faced frustration Take for example Grace Growden Galloway Born to an important family she saw her home invaded and her property confiscated by patriot forces Or consider the life of Francis Johnson a Black bandleader and composer who often performed at the Musical Fund Hall which still stands today And yet he was barred from joining its Society Philadelphia Stories examines their rich lives as well as those of others who shaped the city's past Many of the places inhabited by these people survive to this day In the pages of this book and on the streets of the city one can visit both the people and places of Philadelphia s rich history **Bodies of Belief** Janet Moore Lindman, 2011-09-16 The American Baptist church originated in British North America as little tabernacles in the wilderness isolated seventeenth century congregations that had grown into a mainstream denomination by the early nineteenth century. The common view of this transition casts these evangelicals as radicals who were on society s fringe during the colonial period only to become conservative by the nineteenth century after they had achieved social acceptance In Bodies of Belief Janet Moore Lindman challenges this accepted if oversimplified characterization of early American Baptists by arguing that they struggled with issues of equity and power within the church during the colonial period and that evangelical religion was both radical and conservative from its beginning Bodies of Belief traces the paradoxical evolution of the Baptist religion including the struggles of early settlement and church building the varieties of theology and worship and the multivalent meaning of conversation ritual and godly community Lindman demonstrates how the body both individual bodies and the collective body of believers was central to the Baptist definition and maintenance of faith The Baptist religion galvanized believers through a visceral transformation of religious conversion which was then maintained through ritual Yet the Baptist body was differentiated by race and gender Although all believers were spiritual equals white men remained at the top of a rigid church hierarchy Drawing on church

books associational records diaries letters sermon notes ministerial accounts and early histories from the mid Atlantic and the Chesapeake as well as New England this innovative study of early American religion asserts that the Baptist religion was predicated simultaneously on a radical spiritual ethos and a conservative social outlook

Free Blacks in a Slave Society Paul Finkelman, 1989 A collection of scholarly articles published by historians in academic journals between 1911 and 1987 on the subject of legally free African Americans and their experience chiefly in the South in the years before the Civil War

Piety and Dissent Eileen Razzari Elrod,2008 For pious converts to Christianity in late eighteenth and early nineteenth century New England all reality was shaped by religious devotion and biblical text It is therefore not surprising that earnest believers who found themselves marginalized by their race or sex relied on their faith to reconcile the tension between the spiritual experience of rebirth and the social ordeal of exclusion and injustice In Piety and dissent Eileen Razzari Elrod examines the religious autobiographies of six early Americans who represented various sorts of marginality John Marrant Olaudah Equiano and Jarena Lee all of African or African American heritage Samson Occom Mohegan and William Apess Pequot and Abigail Abbott Bailey a white woman who was subjected to extreme domestic violence Through close readings of these personal narratives Elrod uncovers the complex rhetorical strategies employed by pious outsiders to challenge the particular kinds of oppression each experienced She identifies recurrent ideals and images drawn from Scripture and Protestant tradition parables of liberation rage justice and opposition to authority that allowed them to see resistance as a religious act and more than that imbued them with a sense of agency What the life stories of these six individuals reveal according to Elrod is that conventional Christianity in early America was not the hegemonic force that church leaders at the time imagined and that many people since have believed it to be Nor was there a clear distinction between personal piety and religious social and political resistance To understand fully the role of religion in the early period of American letters we must rethink some of our most fundamental assumptions about the function of Christian faith in the context of individual lives

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