

SCOTTISH-AMERICAN
GRAVESTONES
1700-1900



by
David Dobson

Scottish American Gravestones 1700 19

L Darling-Hammond



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Scottish-American Gravestones, 1700-1900 David Dobson, 1998 An alphabetical list of gravestone inscriptions of Scots dying overseas before 1855 *The New York Genealogical and Biographical Record* Richard Henry Greene, Henry Reed Stiles, Melatiah Everett Dwight, George Austin Morrison, Hopper Striker Mott, John Reynolds Totten, Harold Minot Pitman, Charles Andrew Ditmas, Louis Effingham De Forest, Conklin Mann, Arthur S. Maynard, 1999 **Everton's Genealogical Helper** , 2000-07 *Book Review Index* Dana Ferguson, 2001 *Dictionary Catalog of the Edward E. Ayer Collection of Americana and American Indians in the Newberry Library* Newberry Library, 1961 John Smibert Richard H. Saunders, Saunders, John Smibert, 1995-01-01 Saunderson explores Smibert's early Scottish and London training as well as his travels in Italy his portrait practice in London his arrival in America and his stylistic development the creation of The Bermuda Group and the business of portrait painting in Boston *America, History and Life* , 2005 Article abstracts and citations of reviews and dissertations covering the United States and Canada **Bulletin of the Library Company of Philadelphia** Library Company of Philadelphia, 1892 **Bulletin of the Library Company of Philadelphia** , 1901

Archibald Simpson's Unpeaceable Kingdom Peter N. Moore, 2018-04-05 This book draws on the life of Presbyterian minister and diarist Archibald Simpson 1734 1795 to examine the history of evangelical Protestantism in South Carolina and the British Atlantic during the last half of the eighteenth century Although he grew up in the evangelical heartland of Scotland in the wake of the great mid century revivals Simpson spurned revivalism and devoted himself instead to the grinding work of the parish ministry At age nineteen he immigrated to South Carolina where he spent the next eighteen years serving slaveholding Reformed congregations in the lowcountry plantation district Here powerful planters held sway over slaves families churches and communities and Simpson was constantly embattled as he sought to impose an evangelical order on his parishes In refusing to put the gospel in the pockets of planters who scorned it and who were accustomed to controlling their parish churches he earned their enmity As a result every relationship was freighted with deceit and danger and every practice sermons funerals baptisms pastoral visits death narratives sickness courtship friendship domestic concerns was contested and politicized In this context the cause of the gospel made little headway in Simpson's corner of the world Despite the great midcentury revivals the steady stream of religious dissenters who poured into the province and all the noise they made about slave conversions Simpson's story suggests that there was no evangelical movement in colonial South Carolina just a tired and frustrating evangelical slog

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