

METHODISM

*and the*

SOUTHERN

MIND

1770 – 1810

*Cynthia Lynn Lyerly*

# Methodism And The Southern Mind 1770 181

**Richard Godbeer**



## **Methodism And The Southern Mind 1770 181:**

**Methodism and the Southern Mind, 1770-1810** Cynthia Lynn Lyerly, 1998 Early Methodism was a despised and outcast movement that attracted the least powerful members of Southern society: slaves, white women, poor and struggling white men, and it invested them with a sense of worth and agency. Methodists created a public sphere where secular rankings, patriarchal order, and racial hierarchies were temporarily suspended. Because its members challenged Southern secular mores on so many levels, Methodism evoked intense opposition, especially from elite white men. Methodism and the Southern Mind analyzes the public denunciations, domestic assaults on Methodist women and children, and mob violence against black Methodists.

**Sexual Revolution in Early America** Richard Godbeer, 2003-05-01 An Alternate Selection of the History Book Club In 1695 John Miller, a clergyman traveling through New York, found it appalling that so many couples lived together without ever being married, and that no one viewed ante-nuptial fornication as anything scandalous or sinful. Charles Woodmason, an Anglican minister in South Carolina in 1766, described the region as a stage of debauchery in which polygamy was very common, concubinage general, and bastardy no disrepute. These depictions of colonial North America's sexual culture sharply contradict the stereotype of Puritanical abstinence that persists in the popular imagination. In *Sexual Revolution in Early America*, Richard Godbeer boldly overturns conventional wisdom about the sexual values and customs of colonial Americans. His eye-opening historical account spans two centuries and most of British North America, from New England to the Caribbean, exploring the social, political, and legal dynamics that shaped a diverse sexual culture. Drawing on exhaustive research into diaries, letters, and other private papers, as well as legal records and official documents, Godbeer's absorbing narrative uncovers a persistent struggle between the moral authorities and the widespread expression of popular customs. Individual urges, Godbeer begins with a discussion of the complex attitude that the Puritans had toward sexuality. For example, although believing that sex could be morally corrupting, they also considered it to be such an essential element of a healthy marriage that they excommunicated those who denied conjugal fellowship to their spouses. He next examines the ways in which race and class affected the debate about sexual mores, from anxieties about Anglo-Indian sexual relations to the sense of sexual entitlement that planters held over their African slaves. He concludes by detailing the fundamental shift in sexual culture during the eighteenth century towards the acceptance of a more individualistic concept of sexual desire and fulfillment. Today's moral critics, in their attempts to convince Americans of the social and spiritual consequences of unregulated sexual behavior, often harken back to a more innocent age, as this groundbreaking work makes clear. America's sexual culture has always been rich, vibrant, and contentious.

**The Overflowing of Friendship** Richard Godbeer, 2009-03-15 When eighteenth-century American men described with a swelling of the heart their friendships with other men, addressing them as lovely boy and dearly beloved, celebrating the ardent affection that knit their hearts in indissoluble bonds of fraternal love, their families, neighbors, and acquaintances would have been neither surprised nor

disturbed Richard Godbeer's groundbreaking new book examines loving and sentimental friendships among men in the colonial and revolutionary periods. Inspired in part by the eighteenth century culture of sensibility and in part by religious models, these relationships were not only important to the personal happiness of those involved but also had broader social, religious, and political significance. Godbeer shows that in the aftermath of Independence, patriots drafted a central place for male friendship in their social and political blueprint for the new republic. American revolutionaries stressed the importance of the family in the era of self-government, reimagining it in ways appropriate to a new and democratized era. They thus shifted attention away from patriarchal authority to a more egalitarian model of brotherly collaboration. In striving to explore the inner emotional lives of early Americans, Godbeer succeeds in presenting an entirely fresh perspective on the personal relationships and political structures of the period. Scholars have long recognized the importance of same-sex friendships among women, but this is the first book to examine the broad significance ascribed to loving friendships among men during this formative period of American history. Using an array of personal and public writings, *The Overflowing of Friendship* will transform our understanding of early American manhood as well as challenge us to reconsider the ways we think about gender in this period.

*The Supernatural and the Circuit Riders* Rimi Xhemajli, 2021-06-22. In *The Supernatural and the Circuit Riders*, Rimi Xhemajli shows how a small but passionate movement grew and shook the religious world through astonishing signs and wonders. Beginning in the late eighteenth century, early American Methodist preachers known as circuit riders were appointed to evangelize the American frontier by presenting an experiential gospel, one that featured extraordinary phenomena that originated from God's Spirit. In employing this evangelistic strategy of the gospel message, fueled by supernatural displays, Methodism rapidly expanded. Despite beginning with only ten official circuit riders in the early 1770s, by the early 1830s, circuit riders had multiplied and caused Methodism to become the largest American denomination of its day. In investigating the significance of the supernatural in the circuit rider ministry, Xhemajli provides a new historical perspective through his eye-opening demonstration of the correlation between the supernatural and the explosive membership growth of early American Methodism, which fueled the Second Great Awakening. In doing so, he also prompts the consideration of the relevance and reproduction of such acts in the American church today.

**Wandering Souls** S. Scott Rohrer, 2010-03-01. Popular literature and frontier studies stress that Americans moved west to farm or to seek a new beginning. Scott Rohrer argues that Protestant migrants in early America relocated in search of salvation, Christian community, reform, or all three. In *Wandering Souls*, Rohrer examines the migration patterns of eight religious groups and finds that Protestant migrations consisted of two basic types. The most common type involved migrations motivated by religion, economics, and family, in which Puritans, Methodists, Moravians, and others headed to the frontier as individuals in search of religious and social fulfillment. The other type involved groups wanting to escape persecution, such as the Mormons, or to establish communities where they could practice their faith in peace, such as the Inspirationists. Rohrer concludes that

the two migration types shared certain traits despite the great variety of religious beliefs and experiences and that secular values infused the behavior of nearly all Protestant migrants Religion's role in transatlantic migrations is well known but its importance to the famed mobility of Americans is far less understood Wandering Souls demonstrates that Protestantism greatly influenced internal migration and the social and economic development of early America Ministers and Masters Charity R. Carney, 2011-11-21 In *Ministers and Masters* Charity R. Carney presents a thorough account of the way in which Methodist preachers constructed their own concept of masculinity within and at times in defiance of the constraints of southern honor culture of the early nineteenth century By focusing on this unique subgroup of southern men the book explores often debated concepts like southern honor and patriarchy in a new way Carney analyzes Methodist preachers both involved with and separate from mainstream southern society and notes whether they served as itinerants venturing into rural towns or remained in city churches to witness to an urban population Either way they looked spoke and acted like outsiders refusing to drink swear dance duel or even dress like other white southern men Creating a separate space in which to minister to southern men women and children oftentimes converting a dancehall floor into a pulpit they raised the ire of non Methodists around them Carney shows how understanding these distinct and often defiant stances provides an invaluable window into antebellum society and also the variety of masculinity standards within that culture In *Ministers and Masters* Carney uses ministers' stories to elucidate notions of secular sinfulness and heroic Methodist leadership explores contradictory ideas of spiritual equality and racial hierarchy and builds a complex narrative that shows how numerous ministers both rejected and adopted concepts of southern mastery Torn between convention and conviction Methodist preachers created one of the many Souths that existed in the nineteenth century and added another dimension to the well documented culture of antebellum society **The North Carolina Historical Review**, 2006 *Caste, Gender, and Christianity in Colonial India* J. Taneti, 2013-12-18 Beginning in the nineteenth century native women preachers served and led nascent Protestant churches in much of Southern India evolving their own mission theology and practices This volume examines the impact of Telugu socio political dynamics such as caste gender and empire on the theology and practices of the Telugu Biblewomen Religion in Mississippi Randy J. Sparks, 2011-09-23 In the 1600s Colonial French settlers brought Christianity into the lands that are now the state of Mississippi Throughout the period of French rule and the period of Spanish dominion that followed Roman Catholicism remained the principal religion By the time that statehood was achieved in 1817 Mississippi was attracting Methodists Baptists Presbyterians and other Protestant evangelical faiths at a remarkable pace and by the twentieth century religion in Mississippi was dominantly Protestant and evangelical In this book Randy J. Sparks traces the roots of evangelical Christianity in the state and shows how the evangelicals became a force of cultural revolution They embraced the poorer segments of society welcomed high populations of both women and African Americans and deeply influenced ritual and belief in the state's vision of Christianity In the 1830s as the Mississippi economy boomed so

did evangelicalism As Protestant faiths became wedded to patriarchal standards slaveholding and southern political tradition seeds were sown for the war that would erupt three decades later Until Reconstruction many Mississippi churches comprised biracial congregations and featured women in prominent roles but as the Civil War and the racial split cooled the evangelicals liberal fervor and drastically changed the democratic character of their religion into arch conservatism a strong but separate black church emerged As dominance by Protestant conservatives solidified Jews Catholics and Mormons struggled to retain their religious identities while conforming to standards set by white Protestant society As Sparks explores the dissonance between the state s powerful evangelical voice and Mississippi s social and cultural mores he reveals the striking irony of faith and society in conflict By the time of the civil rights movement of the 1960s religion formerly a liberal force had become one of the leading proponents of segregation gender inequality and ethnic animosity among whites in the Magnolia State Among blacks however the churches were bastions of racial pride and resistance to the forces of oppression

Early Methodist Life and Spirituality Lester Ruth, 2005 Representative writings of early American Methodists illustrating their spirituality and lives This book presents primary source material from the writings of early American Methodists ca 1770 1820 Ruth topically organizes and sets each reading in context Materials from Francis Asbury Thomas Coke Peter Cartwright as well as rank and file Methodists are included Ruth s book demonstrates that early Methodism was made up of both men and women and both Black and White persons The primary material includes sermon outlines journal and diary entries excerpts from correspondence hymnody and poetry theological reflections and contemporaneous historical descriptions

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## **Table of Contents Methodism And The Southern Mind 1770 181**

1. Understanding the eBook Methodism And The Southern Mind 1770 181
  - The Rise of Digital Reading Methodism And The Southern Mind 1770 181
  - Advantages of eBooks Over Traditional Books
2. Identifying Methodism And The Southern Mind 1770 181
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Methodism And The Southern Mind 1770 181
  - User-Friendly Interface
4. Exploring eBook Recommendations from Methodism And The Southern Mind 1770 181
  - Personalized Recommendations
  - Methodism And The Southern Mind 1770 181 User Reviews and Ratings
  - Methodism And The Southern Mind 1770 181 and Bestseller Lists
5. Accessing Methodism And The Southern Mind 1770 181 Free and Paid eBooks

- 
- Methodism And The Southern Mind 1770 181 Public Domain eBooks
  - Methodism And The Southern Mind 1770 181 eBook Subscription Services
  - Methodism And The Southern Mind 1770 181 Budget-Friendly Options
6. Navigating Methodism And The Southern Mind 1770 181 eBook Formats
    - ePub, PDF, MOBI, and More
    - Methodism And The Southern Mind 1770 181 Compatibility with Devices
    - Methodism And The Southern Mind 1770 181 Enhanced eBook Features
  7. Enhancing Your Reading Experience
    - Adjustable Fonts and Text Sizes of Methodism And The Southern Mind 1770 181
    - Highlighting and Note-Taking Methodism And The Southern Mind 1770 181
    - Interactive Elements Methodism And The Southern Mind 1770 181
  8. Staying Engaged with Methodism And The Southern Mind 1770 181
    - Joining Online Reading Communities
    - Participating in Virtual Book Clubs
    - Following Authors and Publishers Methodism And The Southern Mind 1770 181
  9. Balancing eBooks and Physical Books Methodism And The Southern Mind 1770 181
    - Benefits of a Digital Library
    - Creating a Diverse Reading Collection Methodism And The Southern Mind 1770 181
  10. Overcoming Reading Challenges
    - Dealing with Digital Eye Strain
    - Minimizing Distractions
    - Managing Screen Time
  11. Cultivating a Reading Routine Methodism And The Southern Mind 1770 181
    - Setting Reading Goals Methodism And The Southern Mind 1770 181
    - Carving Out Dedicated Reading Time
  12. Sourcing Reliable Information of Methodism And The Southern Mind 1770 181
    - Fact-Checking eBook Content of Methodism And The Southern Mind 1770 181
    - Distinguishing Credible Sources
  13. Promoting Lifelong Learning
    - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

#### 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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