
Religious Philanthropy and Colonial Slavery

The
American Correspondence
of the
Associates of Dr. Bray,
1717-1777

Edited with an Introduction by
John C. Van Horne

Religious Philanthropy And Colonial Slavery

Associates of Dr. Bray (Organization)

Religious Philanthropy And Colonial Slavery:

Religious Philanthropy and Colonial Slavery Associates of Dr. Bray (Organization), 1985 *Slavery in North Carolina, 1748-1775* Marvin L. Michael Kay, Lorin Lee Cary, 2000-11-09 Michael Kay and Lorin Cary illuminate new aspects of slavery in colonial America by focusing on North Carolina which has largely been ignored by scholars in favor of the more mature slave systems in the Chesapeake and South Carolina Kay and Cary demonstrate that North Carolina's fast growing slave population increasingly bound on large plantations included many slaves born in Africa who continued to stress their African pasts to make sense of their new world The authors illustrate this process by analyzing slave languages naming practices family structures religion and patterns of resistance Kay and Cary clearly demonstrate that slaveowners erected a Draconian code of criminal justice for slaves This system played a central role in the masters attempt to achieve legal political and physical hegemony over their slaves but it impeded a coherent attempt at acculturation In fact say Kay and Cary slaveowners often withheld white culture from slaves rather than work to convert them to it As a result slaves retained significant elements of their African heritage and therefore enjoyed a degree of cultural autonomy that freed them from reliance on a worldview and value system determined by whites James Oglethorpe, Father of Georgia Michael L. Thurmond, 2024-02-15 Founded by James Oglethorpe on February 12 1733 the Georgia colony was envisioned as a unique social welfare experiment Administered by twenty one original trustees the Georgia Plan offered England's worthy poor and persecuted Christians an opportunity to achieve financial security in the New World by exporting goods produced on small farms Most significantly Oglethorpe and his fellow Trustees were convinced that economic vitality could not be achieved through the exploitation of enslaved Black laborers Due primarily to Oglethorpe's strident advocacy Georgia was the only British American colony to prohibit chattel slavery prior to the American Revolutionary War His outspoken opposition to the transatlantic slave trade distinguished Oglethorpe from British colonial America's more celebrated founding fathers James Oglethorpe Father of Georgia uncovers how Oglethorpe's philosophical and moral evolution from slave trader to abolitionist was propelled by his intellectual relationships with two formerly enslaved Black men Oglethorpe's unique friendships with Ayuba Suleiman Diallo and Olaudah Equiano two of eighteenth century England's most influential Black men are little known examples of interracial antislavery activism that breathed life into the formal abolitionist movement Utilizing more than two decades of meticulous research fresh historical analysis and compelling storytelling Michael L Thurmond rewrites the prehistory of abolitionism and adds an important new chapter to Georgia's origin story *Christian Slavery* Katharine Gerbner, 2018-02-07 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 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

Slave Missions and the Black Church in the Antebellum South Janet Duitsman Cornelius,1999 How slaves created the organized black church while still under the oppression of bondage

Remembering Jamestown Amos Yong,Barbara Brown Zikmund,2010-05-01 For many Americans Christian missionary efforts have usually involved distant and exotic places Sometimes however we can learn more about missions and interreligious engagement by looking in our own backyard This collection of essays deriving from a consultation on missionary history and attitudes in colonial Jamestown Virginia explores long standing assumptions related to Christian mission by listening to Native American voices What were the ideologies and theologies that motivated early Virginia colonists How did certain understandings of mission and church provide support and legitimacy for invasion and exploitation What were and are the responses of indigenous populations and how should Christian mission to Native Americans continue in light of this history This book addresses these still very relevant questions and explores ways in which new understandings of Christian mission are needed in the expanding religious and cultural diversity of the twenty first century

Slavery and Freedom Among Early American Workers

Graham Russell Hodges,2016-07-01 Covering a chronological span from the seventeenth century to the Civil War the book reunites black and labor history including such major topics as the formation of slavery in the North the American Revolution blacks and the Workingmen s Movement and interracial marriage before the Civil War This book provides fascinating reading for students of American history labor history urban history and black history

Evangelicalism and the Politics of Reform in Northern Black Thought, 1776-1863 Rita Roberts,2011-01-01 During the revolutionary age and in the early republic when racial ideologies were evolving and slavery expanding some northern blacks surprisingly came to identify very strongly with the American cause and to take pride in calling themselves American In this intriguing study Rita Roberts explores this phenomenon and offers an in depth examination of the intellectual underpinnings of antebellum black activists

She shows how conversion to Christianity led a significant and influential population of northern blacks to view the developing American republic and their place in the new nation through the lens of evangelicalism American identity

therefore even the formation of an African ethnic community and later an African American identity developed within the evangelical and republican ideals of the revolutionary age. Evangelical values Roberts contends exerted a strong influence on the strategies of northern black reformist activities specifically abolition, anti-racism, and black community development. The activists and reformers' commitment to the United States and firm determination to make the country live up to its national principles hinged on their continued faith in the possibility of the collective transformation of all Americans. The people of the United States, both black and white, they believed would become a new citizenry distinct from any population in the world because of their commitment to the tenets of the Christian republican faith. Roberts explores the process by which a collective identity formed among northern free blacks and notes the ways in which ministers and other leaders established their African identity through an emphasis on shared oppression. She shows why, in spite of slavery's expansion in the 1820s and 1830s, northern blacks demonstrated more, not less, commitment to the nation. Roberts then examines the Christian influence on racial theories of some of the major abolitionist figures of the antebellum era, including Frederick Douglass, Martin Delany, and especially James McCune Smith, and reveals how activists' sense of their American identity waned with the intensity of American racism and the passage of laws that further protected slavery in the 1850s. But the Civil War and Emancipation Proclamation, she explains, renewed hope that America would soon become a free and equal nation.

Impeccably researched: Evangelicalism and the Politics of Reform in Northern Black Thought, 1776-1863 offers an innovative look at slavery, abolition, and African American history. *Slavery and Slaving in World History: A Bibliography, 1900-91: v. 1* David Y. Miller, 2019-07-23. This bibliography of 20th-century literature focuses on slavery and slave trading from ancient times through the 19th century. It contains over 10,000 entries with the principal sections organizing works by the political, geographical, and frameworks of the enslavers.

Christ Church, Philadelphia Deborah Mathias Gough, 1995. From its panoramic perspective, Christ Church Philadelphia unfolds events as both religious and local history. Established as the church of the English crown in a decidedly Quaker colony, Christ Church dealt from its inception with issues of religious freedom. Demonstrating as much political as religious daring, Philadelphia Anglicans emerged from the Revolution with positions of power and influence that earned them the leading role in forming the nation's Protestant Episcopal Church.

The Christian Monitors Brent Sirota, 2014-01-28. This original and persuasive book examines the moral and religious revival led by the Church of England before and after the Glorious Revolution and shows how that revival laid the groundwork for a burgeoning civil society in Britain. After outlining the Church of England's key role in the increase of voluntary charitable and religious societies, Brent Sirota examines how these groups drove the modernization of Britain through such activities as settling immigrants throughout the empire, founding charity schools, distributing devotional literature, and evangelizing and educating merchants, seamen, and slaves throughout the British empire, all leading to what has been termed the age of benevolence.

DIV Institutional Slavery Jennifer Oast, 2016-01-05. This book focuses on slave ownership in Virginia as it was

practiced by a variety of institutions **From Empire to Humanity** Amanda B. Moniz, 2016 *From Empire to Humanity* explores the shift from an imperial to a universal approach to humanitarianism as American and British compatriots adjusted to becoming foreigners to each other after the American Revolution **Amelioration and Empire** Christa Dierksheide, 2014-10-14 Christa Dierksheide argues that enlightened slaveowners in the British Caribbean and the American South neither backward reactionaries nor freedom loving hypocrites thought of themselves as modern cosmopolitan men with a powerful alternative vision of progress in the Atlantic world Instead of radical revolution and liberty they believed that amelioration defined by them as gradual progress through the mitigation of social or political evils such as slavery was the best means of driving the development and expansion of New World societies Interrogating amelioration as an intellectual concept among slaveowners Dierksheide uses a transnational approach that focuses on provincial planters rather than metropolitan abolitionists shedding new light on the practice of slavery in the Anglophone Atlantic world She argues that amelioration of slavery and provincial society more generally was a dominant concept shared by enlightened planters who sought to improve slavery toward its abolition as well as by those who sought to ameliorate the institution in order to expand the system By illuminating the common ground shared between supposedly anti and pro slavery provincials she provides a powerful alternative to the usual story of liberal progress in the plantation Americas Amelioration she demonstrates went well beyond the master slave relationship underpinning Anglo American imperial expansion throughout the Atlantic world

Black Magic Yvonne P. Chireau, 2006-11-20 *Black Magic* looks at the origins meaning and uses of Conjure the African American tradition of healing and harming that evolved from African European and American elements from the slavery period to well into the twentieth century Illuminating a world that is dimly understood by both scholars and the general public Yvonne P Chireau describes Conjure and other related traditions such as Hoodoo and Rootworking in a beautifully written richly detailed history that presents the voices and experiences of African Americans and shows how magic has informed their culture Focusing on the relationship between Conjure and Christianity Chireau shows how these seemingly contradictory traditions have worked together in a complex and complementary fashion to provide spiritual empowerment for African Americans both slave and free living in white America As she explores the role of Conjure for African Americans and looks at the transformations of Conjure over time Chireau also rewrites the dichotomy between magic and religion With its groundbreaking analysis of an often misunderstood tradition this book adds an important perspective to our understanding of the myriad dimensions of human spirituality *Pious Traders in Medicine* Renate Wilson, 2010-11 This book tells the story of two generations of Pietist ministers sent from Halle in Brandenburg Prussia during the eighteenth century to the German communities of North America In conjunction with their clerical office these ministers provided medical services using pharmaceuticals and medical texts brought with them from Europe Their practice is an example of how different medical markets and medical cultures evolved in North America At the heart of the story is the Francke Orphanage a famous

religious and philanthropic foundation started in Halle in 1696 Pharmaceuticals from Halle were manufactured and sold throughout Europe as part of a commercial enterprise designed to support Francke's charitable goals Halle's reputation for consistent product quality and safety soon spread to North America where men and women became actively engaged in providing medical care to Lutheran and Reformed congregations along the east coast mainly the backcountry of Pennsylvania New Jersey Maryland and Virginia The story continues to about 1810 when Halle's North American clergy had become independent from the motherhouse and American medical practice and education began to follow its own course Wilson draws upon a large array of correspondence trading ledgers and daybooks in European and American archives Through these records she enables us to see firsthand the experience of men and women as both patients and practitioners The result is a rare glimpse into the world of German medicine and the pharmaceutical trade in eighteenth century North America

Moral Capital Christopher Leslie Brown, 2012-12-01 Revisiting the origins of the British antislavery movement of the late eighteenth century Christopher Leslie Brown challenges prevailing scholarly arguments that locate the roots of abolitionism in economic determinism or bourgeois humanitarianism Brown instead connects the shift from sentiment to action to changing views of empire and nation in Britain at the time particularly the anxieties and dislocations spurred by the American Revolution The debate over the political rights of the North American colonies pushed slavery to the fore Brown argues giving antislavery organizing the moral legitimacy in Britain it had never had before The first emancipation schemes were dependent on efforts to strengthen the role of the imperial state in an era of weakening overseas authority By looking at the initial public contest over slavery Brown connects disparate strands of the British Atlantic world and brings into focus shifting developments in British identity attitudes toward Africa definitions of imperial mission the rise of Anglican evangelicalism and Quaker activism Demonstrating how challenges to the slave system could serve as a mark of virtue rather than evidence of eccentricity Brown shows that the abolitionist movement derived its power from a profound yearning for moral worth in the aftermath of defeat and American independence Thus abolitionism proved to be a cause for the abolitionists themselves as much as for enslaved Africans **World of a Slave** Kym S. Rice, Martha B.

Katz-Hyman, 2010-12-13 This two volume encyclopedia is the first to focus on the material life of slaves Although many encyclopedias discuss slavery enslaved blacks and African American life and culture none focus on the material world of slaves such as what they saw touched heard ate drank and smoked wore worked with and in used cultivated crafted played and played with and slept on The two volume *World of a Slave Encyclopedia of the Material Life of Slaves in the United States* is a landmark work in this important new field of study Recognizing that a full understanding of the complexity of American slavery and its legacy requires an understanding of the material culture of slavery the encyclopedia includes entries on almost every aspect of that material culture beginning in the 17th century and extending through the Civil War Readers will find information on animals documents economy education and literacy food and drink home music personal

items places religion rites of passage slavery structures and work There are also introductory essays on literacy and oral culture and on music and dance

Generations of Captivity Ira Berlin, 2004-09-30 Berlin traces the history of African American slavery in the U S from its beginnings in the 17th century to its fiery demise nearly 300 years later He offers a major reinterpretation in which slavery was made and remade by successive generations of Africans and African Americans

Patriarchy in Peril Dennis Todd, 2023-07-07 William Byrd II was a prominent eighteenth century Virginian who at the time of his death owned over 180 000 acres and employed laborers and enslaved Africans to work his land His letters diaries and surveying documents have become key texts in the study of American history and he is one of the most quoted and discussed figures of his era Byrd himself was perhaps the early colonial epitome of a patriarch and typically when historians examine Byrd and the prominence of patriarchal thought in colonial Virginia they examine his relationships with his immediate family In this book however Dennis Todd examines the patriarchal relations between Byrd and the workers on his plantations his apprentices his wageworkers his overseers his white servants and especially his slaves In doing so this book illuminates a neglected stage in the formation of slavery in Virginia Todd argues that patriarchal principles which are often assumed to have justified slavery and to have offered a template for slave management in fact did neither Byrd was not the only Virginian to wrestle with the contradictions between patriarchal values and the realities of slavery but few were as articulate In examining Byrd through the twin lens of slavery and patriarchy Patriarchy in Peril makes an important contribution to our understanding of the man and his place in Virginia society as well as the contentious formation of early America

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