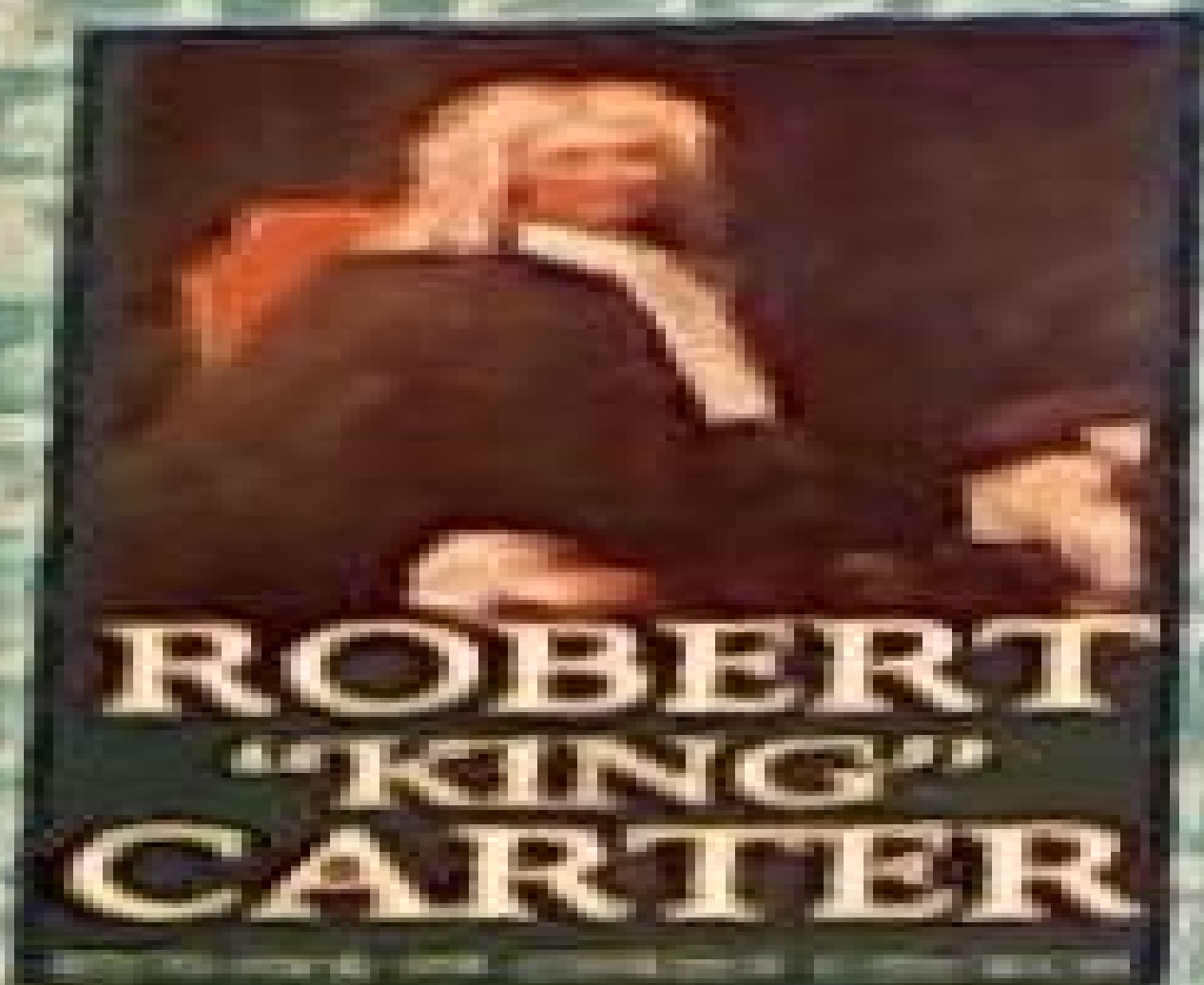




Robert King Carter Builder Of Christ Church

Harold Donaldson Eberlein



Robert King Carter Builder Of Christ Church:

Robert "King" Carter - Builder of Christ Church Christ Church (Lancaster County, Va.). Research Staff, Christ Church (Lancaster County, Va.). Foundation, 1986 **Robert "King" Carter** Katharine L. Brown, 2001 Robert Carter son of John Carter ca 1613 1669 and arah Ludlow was born in 1663 in Virginia He married Judith Armistead 1666 1699 daughter of John Armistead and Judith in 1688 They had five children He married Betty Landon 1683 4 1719 daughter of Thomas Landon and Mary in 1701 They had ten children He died in 1732 The Baylors of Newmarket Thomas Katheder, 2009 Scholars and arm chair historians of eighteenth century America will take great pleasure in reading this exceptionally well researched slice of colonial history In *The Baylors of Newmarket* author Thomas Katheder has meticulously researched one of the wealthiest and most socially prominent yet least known families in colonial Virginia Drawing on mostly unpublished sources including British and French archives and Virginia court documents *The Baylors of Newmarket* is the fascinating and tragic story of Col John Baylor III and his son John IV including Col Baylor s relentless pursuit of equine perfection and his son s delusional quest for the perfect Virginia mansion *The Baylors of Newmarket* places the family in the larger context of a pre Revolutionary Anglo Virginian elite that sought to emulate the British gentry in culture education books and reading dress furnishings and behavior After the Revolution the Baylors struggled to maintain what was becoming an increasingly outmoded lifestyle This extensively referenced history also describes in rich detail the library begun by Col Baylor III and expanded by his son John IV within the context of a strong book culture among the pre Revolutionary Virginia gentry that has been largely underappreciated by scholars **The First Emancipator** Andrew Levy, 2005-04-26 Robert Carter III the grandson of Tidewater legend Robert King Carter was born into the highest circles of Virginia s Colonial aristocracy He was neighbor and kin to the Washingtons and Lees and a friend and peer to Thomas Jefferson and George Mason But on September 5 1791 Carter severed his ties with this glamorous elite at the stroke of a pen In a document he called his Deed of Gift Carter declared his intent to set free nearly five hundred slaves in the largest single act of liberation in the history of American slavery before the Emancipation Proclamation How did Carter succeed in the very action that George Washington and Thomas Jefferson claimed they fervently desired but were powerless to effect And why has his name all but vanished from the annals of American history In this haunting brilliantly original work Andrew Levy traces the confluence of circumstance conviction war and passion that led to Carter s extraordinary act At the dawn of the Revolutionary War Carter was one of the wealthiest men in America the owner of tens of thousands of acres of land factories ironworks and hundreds of slaves But incrementally almost unconsciously Carter grew to feel that what he possessed was not truly his In an era of empty Anglican piety Carter experienced a feverish religious vision that impelled him to help build a church where blacks and whites were equals In an age of publicly sanctioned sadism against blacks he defied convention and extended new protections and privileges to his slaves As the war ended and his fortunes declined Carter dedicated himself even more fiercely to liberty

clashing repeatedly with his neighbors his friends government officials and most poignantly his own family But Carter was not the only humane master nor the sole partisan of freedom in that freedom loving age Why did this troubled spiritually torn man dare to do what far more visionary slave owners only dreamed of In answering this question Andrew Levy teases out the very texture of Carter s life and soul the unspoken passions that divided him from others of his class and the religious conversion that enabled him to see his black slaves in a new light Drawing on years of painstaking research written with grace and fire *The First Emancipator* is a portrait of an unsung hero who has finally won his place in American history It is an astonishing challenging and ultimately inspiring book *The Huguenot-Anglican Refuge in Virginia* , Lonnie H.

Lee,2023-06-21 *The Huguenot Anglican Refuge in Virginia* is the history of a Huguenot emigrant community established in eight counties along the Rappahannock River of Virginia in 1687 with the arrival of an Anglican ordained Huguenot minister from Cozes France named John Bertrand This Huguenot community effectively hidden to researchers for more than 300 years comes to life through the examination of county court records cross referenced with French Protestant records in England and France The 261 households and fifty three indentured servants documented in this study including a significant group from Bertrand s hometown of Cozes comprise a large Huguenot migration to English America and the only one to fully embrace Anglicanism from its inception In July 1687 a French exile named Durand de Dauphin published a tract at The Hague outlining the pattern and geography of this migration The tract included a short list of inducements Virginia officials were offering to attract Huguenot settlers to Rappahannock County These included access to French preaching by a Huguenot minister who would also serve an established Anglican parish and the availability of inexpensive land John Bertrand was the first of five French exile ministers performing this dual track ministry in the Rappahannock region between 1687 and 1767 **Christ Church** Nathaniel Palmer Neblett,1994 **A "Topping People"** Emory G. Evans,2009-04-14 A

Topping People is the first comprehensive study of the political economic and social elite of colonial Virginia Evans studies twenty one leading families from their rise to power in the late 1600s to their downfall over one hundred years later These families represented the upper echelons of power serving in the upper and lower houses of the General Assembly often as speaker of the House of Burgesses Their names Randolph Robinson Byrd Carter Corbin Custis Nelson and Page to note but a few are still familiar in the Old Dominion some three hundred years later Their decline was due to a variety of factors economic social and demographic The third generations showed an inability to adapt their business philosophies to the changing economic climate Their inclination was to mirror the English landed gentry living off the income of their landed estates Economic diversification was the norm early on but it became less effective after 1730 Scots traders for example introduced chain stores making it more difficult to continue family run stores And land speculation was no substitute for diversification An increase in population resulted in the creation of new counties which weakened the influence of the Tidewater region These leading families began to spend more than they earned and became heavily indebted to British

mercantile firms The Revolution only served to make matters worse and by 1790 these families had lost their political and economic status although their social status remained A Topping People is a thorough and engrossing study of the way families came to gain and eventually lose great power in this turbulent and progressive period in American history

Houses of God Peter W. Williams, 2024-04-22 Houses of God is the first broad survey of American religious architecture a cultural cross country expedition that will benefit travelers as much as scholars Beautifully illustrated with over 100 photographs some by well known photographers such as Walker Evans and Dorothea Lange this handsome book provides a highly accessible look at how Americans shape their places of worship into multifaceted reflections of their culture beliefs and times The Architecture of Colonial America Harold Donaldson Eberlein, 1915 **A Blessed Company** John K.

Nelson, 2003-01-14 In this book John Nelson reconstructs everyday Anglican religious practice and experience in Virginia from the end of the seventeenth century to the start of the American Revolution Challenging previous characterizations of the colonial Anglican establishment as weak he reveals the fundamental role the church played in the political social and economic as well as the spiritual lives of its parishioners Drawing on extensive research in parish and county records and other primary sources Nelson describes Anglican Virginia's parish system its parsons its rituals of worship and rites of passage and its parishioners varied relationships to the church All colonial Virginians men and women rich and poor young and old planters and merchants servants and slaves dissenters and freethinkers belonged to a parish As such they were subject to its levies its authority over marriage and other social and economic dictates In addition to its religious functions the parish provided essential care for the poor collaborated with the courts to handle civil disputes and exerted its influence over many other aspects of community life A Blessed Company demonstrates that by creatively adapting Anglican parish organization and the language forms and modes of Anglican spirituality to the Chesapeake's distinctive environmental and human conditions colonial Virginians sustained a remarkably effective and faithful Anglican church in the Old Dominion

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