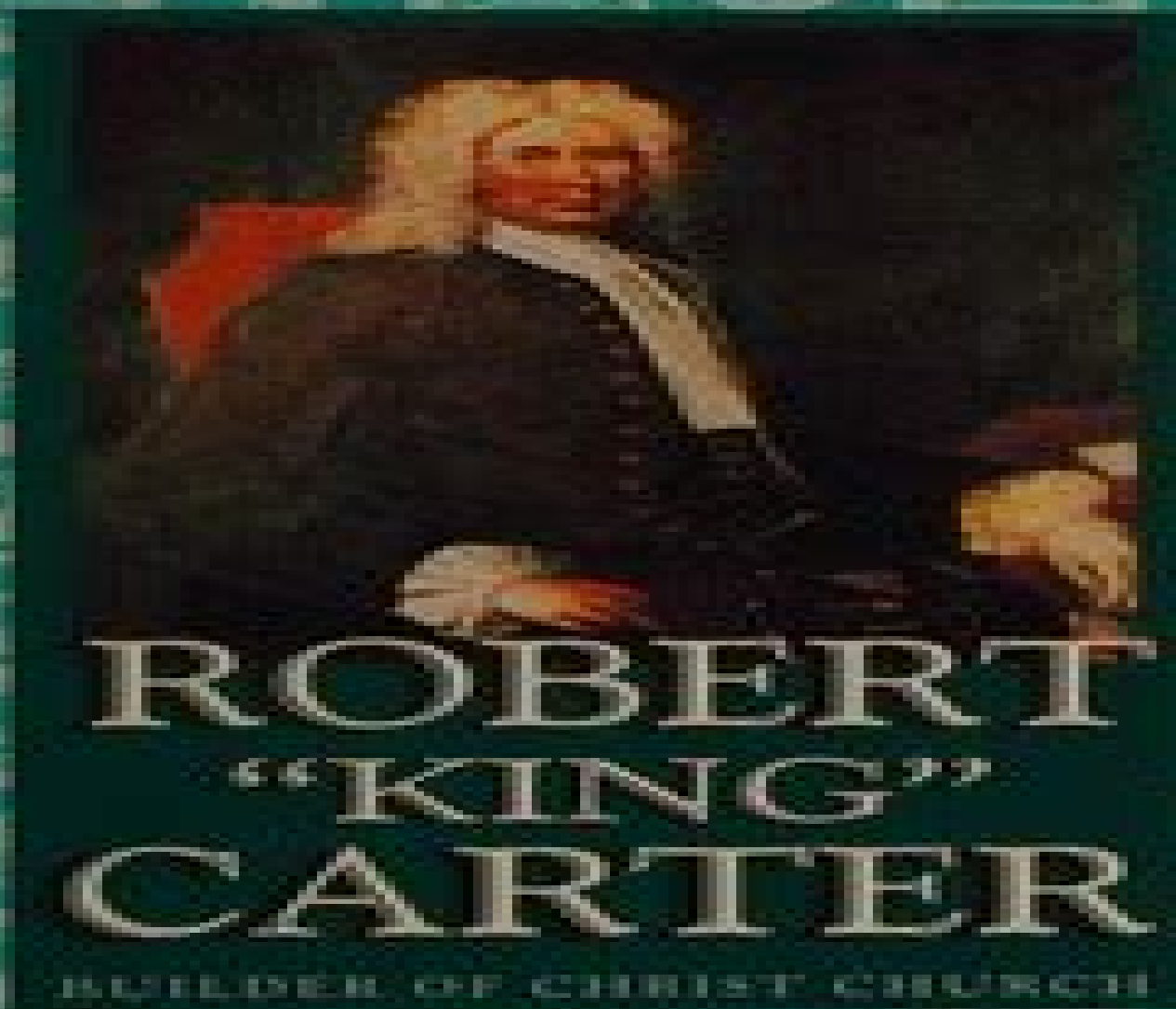




Robert King Carter Builder Of Christ Church

Alan Gowans



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 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 **King Carter's Church** Alan Gowans, 1969 **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. *Christ Church, Lancaster County* Louise Belote Dawe, 19??

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. *King Carter's Church* Alan Gowans, 1969

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 **Christ Church** Nathaniel Palmer Neblett,1994 **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 **The Architecture of Colonial America** Harold Donaldson Eberlein,2019-12-09 In The Architecture of Colonial America Harold Donaldson Eberlein offers a comprehensive exploration of the architectural styles that emerged during the colonial period in America The book is meticulously structured blending historical accounts with detailed illustrations to provide a vivid depiction of colonial structures Eberlein adopts a scholarly yet accessible literary style employing a rich vocabulary that brings to life the diverse influences European indigenous and vernacular that shaped early American architecture By situating these buildings within their historical context Eberlein highlights their significance not just as physical structures but as reflections of cultural identity and societal values during a transformative era Harold Donaldson Eberlein was an esteemed architectural historian and preservation advocate whose passions were evident throughout his career His extensive background in architecture and history particularly his studies at the Massachusetts

Institute of Technology enabled him to examine the evolution of buildings as integral components of national identity Eberlein's work emerged during a period when there was a burgeoning interest in American heritage and the preservation of historical sites making his insights particularly resonant for contemporary audiences This book is indispensable for anyone interested in American history architecture or cultural studies Eberlein's adept synthesis of aesthetic detail and historical narrative provides readers with a nuanced understanding of colonial America's built environment making it a valuable resource for scholars students and enthusiasts alike A careful reading of this work will open doors to the past and enrich one's appreciation of America's architectural legacy

American Wall Stenciling, 1790-1840 Ann Eckert Brown, 2003 A generously illustrated survey of an important post revolutionary American decorative art form

The Old Parish Churches of Virginia Francis Marion Wigmore, 1929

Some Prominent Virginia Families Louise Pecquet du Bellet, 1907

Foul Means Anthony S. Parent Jr., 2012-12-01 Challenging the generally accepted belief that the introduction of racial slavery to America was an unplanned consequence of a scarce labor market Anthony Parent Jr contends that during a brief period spanning the late seventeenth and early eighteenth centuries a small but powerful planter class acting to further its emerging economic interests intentionally brought racial slavery to Virginia Parent bases his argument on three historical developments the expropriation of Powhatan lands the switch from indentured to slave labor and the burgeoning tobacco trade He argues that these were the result of calculated moves on the part of an emerging great planter class seeking to consolidate power through large landholdings and the labor to make them productive To preserve their economic and social gains this planter class inscribed racial slavery into law The ensuing racial and class tensions led elite planters to mythologize their position as gentlemen of pastoral virtue immune to competition and corruption To further this benevolent image they implemented a plan to Christianize slaves and thereby render them submissive According to Parent by the 1720s the Virginia gentry projected a distinctive cultural ethos that buffered them from their uncertain hold on authority threatened both by rising imperial control and by black resistance which exploded in the Chesapeake Rebellion of 1730

Marihuana E.L. Abel, 2013-06-29 Of all the plants men have ever grown none has been praised and denounced as often as marihuana Cannabis sativa Throughout the ages marihuana has been extolled as one of man's greatest benefactors and cursed as one of his greatest scourges Marihuana is undoubtedly a herb that has been many things to many people Armies and navies have used it to make war men and women to make love Hunters and fishermen have snared the most ferocious creatures from the tiger to the shark in its herculean weave Fashion designers have dressed the most elegant women in its supple knit Hangmen have snapped the necks of thieves and murderers with its fiber Obstetricians have eased the pain of childbirth with its leaves Farmers have crushed its seeds and used the oil within to light their lamps Mourners have thrown its seeds into blazing fires and have had their sorrow transformed into blissful ecstasy by the fumes that filled the air Marihuana has been known by many names hemp hashish dagga bhang loco weed grass the list is endless Formally

christened Cannabis sativa in 1753 by Carl Linnaeus marihuana is one of nature's hardiest specimens. It needs little care to thrive. One need not talk to it, sing to it, or play soothing tranquil Brahms lullabies to coax it to grow. It is as vigorous as a weed. It is ubiquitous. It flourishes under nearly every possible climatic condition. British Atlantic, American Frontier Stephen John Hornsby, 2005. A pioneering work in Atlantic studies that emphasizes a transnational approach to the past.

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