



LAITY AND
CLERGY IN
EIGHTEENTH-
CENTURY
NEW ENGLAND



Pious Persuasions

ERIK R. SEEMAN

Pious Persuasions Laity And Clergy In Eighteenth Century New England

Joyce D. Goodfriend



Pious Persuasions Laity And Clergy In Eighteenth Century New England:

Pious Persuasions Erik R. Seeman, 1999 Seeman further examines how pastors and parishioners negotiated their increasingly contentious religious culture when participating in highly charged events deathbed scenes rituals of baptism and the Lord's Supper and religious revivals

Sex and the Eighteenth-Century Man Thomas Foster, 2007-09-01 With few exceptions sex is noticeably absent from popular histories chronicling colonial and Revolutionary America Moreover it is rarely associated specifically with early American men This is in part because sex and family have traditionally been associated with women while politics and business are the historic province of men But Thomas Foster turns this conventional view on its head Through the use of court records newspapers sermons and private papers from Massachusetts he vividly shows that sex the behaviors desires and identities associated with eroticism was a critical component of colonial understanding of the qualities considered befitting for a man Sex and the Eighteenth Century Man begins by examining how men as heads of households held ultimate responsibility for sex not only within their own marriages but also for the sexual behaviors of dependents and members of their households Foster then examines the ways sex solidified bonds in the community including commercial ties among men and how sex operated in courtship and social relations with women Starkly challenging current views about the development of sexuality in America the book details early understandings of sexual identity and locates a surprising number of stereotypes until now believed to have originated a century later among them the black rapist and the unmanly sodomite figures that serve to reinforce cultural norms of white male heterosexuality As this engrossing and surprising study shows we cannot understand manliness today or in our early American past without coming to terms with the oft hidden relationship between sex and masculinity

Rethinking American Disasters Cynthia A. Kierner, Matthew Mulcahy, Liz Skilton, 2023-04-05 Rethinking American Disasters is a pathbreaking collection of essays on hurricanes earthquakes fires and other calamities in the United States and British colonial America over four centuries Proceeding from the premise that there is no such thing as a natural disaster the collection invites readers to consider disasters and their aftermaths as artifacts of and vantage points onto their historical contexts

Doomsayers Susan Juster, 2010-08-03 The age of revolution in which kings were dethroned radical ideals of human equality embraced and new constitutions written was also the age of prophecy Neither an archaic remnant nor a novel practice prophecy in the eighteenth century was rooted both in the primitive worldview of the Old Testament and in the vibrant intellectual environment of the philosophers and their political allies the republicans In Doomsayers Anglo American Prophecy in the Age of Revolution Susan Juster examines the culture of prophecy in Great Britain and the United States from 1765 to 1815 side by side with the intellectual and political transformations that gave the period its historical distinction as the era of enlightened rationalism and democratic revolution Although sometimes viewed as madmen or fools prophets of the 1790s and early 1800s were very much products of a liberal commercial society even while they registered their disapproval of the

values and practices of that society and fought a determined campaign to return Protestant Anglo America to its biblical moorings. They enjoyed greater visibility than their counterparts of earlier eras thanks to the creation of a vigorous new public sphere of coffeehouses, newspapers, corresponding societies, voluntary associations, and penny pamphlets. Prophecy was no longer just the art of applying biblical passages to contemporary events; it was now the business of selling both terror and reassurance to eager buyers. Tracking the careers of several hundred men and women in Britain and North America, most of ordinary background, who preached a message of primitive justice that jarred against the cosmopolitan sensibilities of their audiences, *Doomsayers* explores how prophetic claims were formulated, challenged, tested, advanced, and abandoned. The stories of these doomsayers, whose colorful careers entertained and annoyed readers across the political spectrum, challenge the notion that religious faith and the Enlightenment represented fundamentally alien ways of living in and with the world. From the debates over religious enthusiasm staged by churchmen and the literati to the earnest offerings of ordinary men and women to speak to and for God, *Doomsayers* shows that the contest between prophets and their critics for the allegiance of the Anglo-American reading public was part of a broader recalibration of the norms and values of civic discourse in the age of revolution.

Rally the Scattered Believers Shelby M. Balik, 2014-05-30. An important new interpretation of how religious change shaped American cultural identity in the early republic. *Journal of American History*. Northern New England, a rugged landscape dotted with transient settlements, posed challenges to the traditional town church in the wake of the American Revolution. Using the methods of spatial geography, Shelby M. Balik examines how migrants adapted their understanding of religious community and spiritual space to survive in the harsh physical surroundings of the region. The notions of boundaries, place, and identity they developed became the basis for spreading New England's deeply rooted spiritual culture, even as it opened the way to a new evangelical age. I strongly recommend Balik's book for those studying colonial religious landscapes and heritages, not only in New England but in the nineteenth-century religious diasporas that swept the continent with varying mixes of European colonials and also African and Asian heritages. Stanley D. Brunn, University of Kentucky. In this beautifully written and richly researched work, Shelby Balik shows how the travels of early nineteenth-century Methodists, Universalists, and freewill Baptist itinerant missionaries and congregations recreated the geography of New England Protestantism, setting in motion, literally, a tension between religious rootedness and religious uprootedness, center and periphery that endures to today. Early American religious history in Balik's retelling of it is one of bodies in constant movement in and out and around the city on the hill. The delight Balik takes in maps and journeys is infectious. This is a wonderful addition to American religious historiography. Robert Orsi, Northwestern University.

America Bewitched: The Story of Witchcraft After Salem Owen Davies, 2013-02-21. *America Bewitched* is the first major history of witchcraft in America from the Salem witch trials of 1692 to the present day. The infamous Salem trials are etched into the consciousness of modern America, the human toll a reminder of the dangers of intolerance and persecution.

The refrain Remember Salem was invoked frequently over the ensuing centuries As time passed the trials became a milepost measuring the distance America had progressed from its colonial past its victims now the righteous and their persecutors the shamed Yet the story of witchcraft did not end as the American Enlightenment dawned a new long and chilling chapter was about to begin Witchcraft after Salem was not just a story of fire side tales legends and superstitions it continued to be a matter of life and death souring the American dream for many We know of more people killed as witches between 1692 and the 1950s than were executed before it Witches were part of the story of the decimation of the Native Americans the experience of slavery and emancipation and the immigrant experience they were embedded in the religious and social history of the country Yet the history of American witchcraft between the eighteenth and the twentieth century also tells a less traumatic story one that shows how different cultures interacted and shaped each others languages and beliefs This is therefore much more than the tale of one persecuted community it opens a fascinating window on the fears prejudices hopes and dreams of the American people as their country rose from colony to superpower *A Common Grave* Susan Juster, 2025-05-07 From Nevis to Newfoundland Catholics were everywhere in English America But often feared and distrusted they hid in plain sight deftly obscuring themselves from the Protestant authorities Their strategies of concealment deception and misdirection frustrated colonial census takers and their presence has likewise eluded historians of religion who have portrayed Catholics as isolated dots in an otherwise vast Protestant expanse Pushing against this long standing narrative Susan Juster provides the first comprehensive look at the lived experience of Catholics whether Irish African French or English in colonial America She reveals a vibrant community that although often forced to conceal itself maintained a rich sacramental life saturated with traditional devotional objects and structured by familiar rituals As Juster shows the unique pressures of colonial existence forced Catholics to adapt and transform these religious practices By following the faithful into their homes and private chapels as they married christened infants buried loved ones and prayed for their souls Juster uncovers a confluence of European African and Indigenous spiritual traditions produced by American colonialism **Bonds of Union** Bridget Ford, 2016-02-05 This vivid history of the Civil War era reveals how unexpected bonds of union forged among diverse peoples in the Ohio Kentucky borderlands furthered emancipation through a period of spiraling chaos between 1830 and 1865 Moving beyond familiar arguments about Lincoln s deft politics or regional commercial ties Bridget Ford recovers the potent religious racial and political attachments holding the country together at one of its most likely breaking points the Ohio River Living in a bitterly contested region the Americans examined here Protestant and Catholic black and white northerner and southerner made zealous efforts to understand the daily lives and struggles of those on the opposite side of vexing human and ideological divides In their common pursuits of religious devotionism universal public education regardless of race and relief from suffering during wartime Ford discovers a surprisingly capacious and inclusive sense of political union in the Civil War era While accounting for the era s many

disintegrative forces Ford reveals the imaginative work that went into bridging stark differences in lived experience and she posits that work as a precondition for slavery's end and the Union's persistence

The Public Universal Friend Paul B. Moyer, 2015-09-04 Amid political innovation and social transformation Revolutionary America was also fertile ground for religious upheaval as self-proclaimed visionaries and prophets established new religious sects throughout the emerging nation Among the most influential and controversial of these figures was Jemima Wilkinson Born in 1752 and raised in a Quaker household in Cumberland Rhode Island Wilkinson began her ministry dramatically in 1776 when in the midst of an illness she announced her own death and reincarnation as the Public Universal Friend a heaven-sent prophet who was neither female nor male In *The Public Universal Friend* Paul B. Moyer tells the story of Wilkinson and her remarkable church the Society of Universal Friends Wilkinson's message was a simple one humankind stood on the brink of the Apocalypse but salvation was available to all who accepted God's grace and the authority of his prophet the Public Universal Friend Wilkinson preached widely in southern New England and Pennsylvania attracted hundreds of devoted followers formed them into a religious sect and by the late 1780s had led her converts to the backcountry of the newly formed United States where they established a religious community near present-day Penn Yan New York Even this remote spot did not provide a safe haven for Wilkinson and her followers as they awaited the Millennium Disputes from within and without dogged the sect and many disciples drifted away or turned against the Friend After Wilkinson's second and final death in 1819 the Society rapidly fell into decline and by the mid-nineteenth century ceased to exist The prophet's ministry spanned the American Revolution and shaped the nation's religious landscape during the unquiet interlude between the first and second Great Awakenings The life of the Public Universal Friend and the Friend's church offer important insights about changes to religious life gender and society during this formative period *The Public Universal Friend* is an elegantly written and comprehensive history of an important and too little-known figure in the spiritual landscape of early America

Grimoires, 2010-09-23 What is a grimoire The word has a familiar ring to many people particularly as a consequence of such popular television dramas as *Buffy the Vampire Slayer* and *Charmed* But few people are sure exactly what it means Put simply grimoires are books of spells that were first recorded in the Ancient Middle East and which have developed and spread across much of the Western Hemisphere and beyond over the ensuing millennia At their most benign they contain charms and remedies for natural and supernatural ailments and advice on contacting spirits to help find treasures and protect from evil But at their most sinister they provide instructions on how to manipulate people for corrupt purposes and worst of all to call up and make a pact with the Devil Both types have proven remarkably resilient and adaptable and retain much of their relevance and fascination to this day But the grimoire represents much more than just magic To understand the history of grimoires is to understand the spread of Christianity the development of early science the cultural influence of the print revolution the growth of literacy the impact of colonialism and the expansion of western cultures across the oceans As this book richly demonstrates the

history of grimoires illuminates many of the most important developments in European history over the last two thousand years Dry Bones and Indian Sermons Kristina Bross,2004 Native converts to Christianity dubbed praying Indians by seventeenth century English missionaries have long been imagined as benign cultural intermediaries between English settlers and savages More recently praying Indians have been dismissed as virtual inventions of the colonists good Indians used to justify mistreatment of bad ones In a new consideration of this religious encounter Kristina Bross argues that colonists used depictions of praying Indians to create a vitally important role for themselves as messengers on an evangelical errand into the wilderness that promised divine significance not only for the colonists who had embarked on the errand but also for their metropolitan sponsors in London In Dry Bones and Indian Sermons Bross traces the response to events such as the English civil wars and Restoration New England s Antinomian Controversy and King Philip s war Whatever the figure s significance to English settlers praying Indians such as Waban and Samuel Ponampam used their Christian identity to push for status and meaning in the colonial order Through her focused attention to early evangelical literature and to that literature s historical and cultural contexts Bross demonstrates how the people who inhabited manipulated and consumed the praying Indian identity found ways to use it for their own disparate purposes **Empowering Words** Karen A.

Weyler,2013-04-01 Standing outside elite or even middling circles outsiders who were marginalized by limitations on their freedom and their need to labor for a living had a unique grasp on the profoundly social nature of print and its power to influence public opinion In Empowering Words Karen A Weyler explores how outsiders used ephemeral formats such as broadsides pamphlets and newspapers to publish poetry captivity narratives formal addresses and other genres with wide appeal in early America To gain access to print outsiders collaborated with amanuenses and editors inserted their stories into popular genres and cheap media tapped into existing social and religious networks and sought sponsors and patrons They wrote individually collaboratively and even corporately but writing for them was almost always an act of connection Disparate levels of literacy did not necessarily entail subordination on the part of the lessliterate collaborator Even the minimally literate and the illiterate understood the potential for print to be life changing and outsiders shrewdly employed strategies to assert themselves within collaborative dynamics Empowering Words covers an array of outsiders including artisans the minimally literate the poor indentured or enslaved and racial minorities By focusing not only on New England the traditional stronghold of early American literacy but also on southern towns such as Williamsburg and Charleston Weyler limns a more expansive map of early American authorship *A People So Favored of God, Second Edition* George W.

Harper,2007-12-01 This book is intended for all those with an interest in New England Puritanism American evangelicalism the history of revivalism or the history of pastoral ministry **A Cheerful and Comfortable Faith** Lauren F.

Winner,2010-01-01 A very satisfying book persuasive in showing how material culture and household devotion are central to the workings of lived Anglicanism in eighteenth century Virginia David D Hall Harvard Divinity School **Jonathan**

Edwards George M. Marsden, 2004-07-01 Superb and engrossing The Washington Post Book World the definitive biography of Jonathan Edwards America's most important religious figure draws on newly available sources to reveal how he was shaped by the cultural and religious battles of his time 30 illustrations Speaking with the Dead in Early America Erik R. Seeman, 2019-11-01 In late medieval Catholicism mourners employed an array of practices to maintain connection with the deceased most crucially the belief in purgatory a middle place between heaven and hell where souls could be helped by the actions of the living In the early sixteenth century the Reformation abolished purgatory as its leaders did not want attention to the dead diminishing people's devotion to God But while the Reformation was supposed to end communication between the living and dead it turns out the result was in fact more complicated than historians have realized In the three centuries after the Reformation Protestants imagined continuing relationships with the dead and the desire for these relations came to form an important and since neglected aspect of Protestant belief and practice In Speaking with the Dead in Early America historian Erik R. Seeman undertakes a 300 year history of Protestant communication with the dead Seeman chronicles the story of Protestants' relationships with the deceased from Elizabethan England to puritan New England and then on through the American Enlightenment into the middle of the nineteenth century with the explosion of interest in Spiritualism He brings together a wide range of sources to uncover the beliefs and practices of both ordinary people especially women and religious leaders This prodigious research reveals how sermons elegies and epitaphs portrayed the dead as speaking or being spoken to how ghost stories and Gothic fiction depicted a permeable boundary between this world and the next and how parlor songs and funeral hymns encouraged singers to imagine communication with the dead Speaking with the Dead in Early America thus boldly reinterprets Protestantism as a religion in which the dead played a central role **The Advent of Evangelicalism** Michael A. G. Haykin, Kenneth J. Stewart, 2008 Various scholars discuss the thesis put forth in David Bebbington's increasingly popular 1989 book *Evangelicalism in Modern Britain A History from the 1730s to the 1980s*

Andrew Fuller's Theology of Revival Ryan Rindels, 2021-01-21 Revival is the arguable heartbeat of evangelical Christianity Though a theologically diverse and globally diffused phenomenon evangelicalism originated in a distinctly Calvinistic milieu Many Puritans in the seventeenth century evangelicals before the revivals emphasized the work of the Holy Spirit including the importance of personal conversion Unlike theologically Arminian proponents of revival such as Charles G. Finney many Puritans and early evangelicals believed and taught that the absolute sovereignty of God was compatible with human responsibility Calvinistic Baptists in the early eighteenth century who rejected this tension declined numerically yet a new generation of pastors led their denomination through this impasse Andrew Fuller 1754-1815 defended Reformed doctrine in the Particular Baptist tradition while emphasizing the importance of human response in his preaching writing and fundraising for the Baptist Missionary Society The fruit of Fuller's ministry included growth of churches in England conversions among people groups in the Global South and the preservation of Reformed theology in a challenging

Enlightenment context *Death and Dying in New Mexico* Martina Will, 2022-06-30 In this exploration of how people lived and died in eighteenth and nineteenth century New Mexico Martina Will weaves together the stories of individuals and communities in this cultural crossroads of the American Southwest The wills and burial registers at the heart of this study provide insights into the variety of ways in which death was understood by New Mexicans living in a period of profound social and political transitions This volume addresses the model of the good death that settlers and friars brought with them to New Mexico challenges to the model s application and the eventual erosion of the ideal The text also considers the effects of public health legislation that sought to protect the public welfare as well as responses to these controversial and unpopular reforms Will discusses both cultural continuity and regional adaptation examining Spanish American deathways in New Mexico during the colonial approximately 1700 1821 Mexican 1821 1848 and early Territorial 1848 1880 periods

Who Should Rule at Home? Joyce D. Goodfriend, 2017-03-07 In *Who Should Rule at Home* Joyce D Goodfriend argues that the high ranking gentlemen who figure so prominently in most accounts of New York City s evolution from 1664 when the English captured the small Dutch outpost of New Amsterdam to the eve of American independence in 1776 were far from invincible and that the degree of cultural power they held has been exaggerated The urban elite experienced challenges to its cultural authority at different times from different groups and in a variety of settings Goodfriend illuminates the conflicts that pitted the privileged few against the socially anonymous many who mobilized their modest resources to creatively resist domination Critics of orthodox religious practice took to heart the message of spiritual rebirth brought to New York City by the famed evangelist George Whitefield and were empowered to make independent religious choices Wives deserted husbands and took charge of their own futures Indentured servants complained or simply ran away Enslaved women and men carved out spaces where they could control their own lives and salvage their dignity Impoverished individuals including prostitutes chose not to bow to the dictates of the elite even though it meant being cut off from the sources of charity Among those who confronted the elite were descendants of the early Dutch settlers by clinging to their native language and traditional faith they preserved a crucial sense of autonomy

Decoding **Pious Persuasions Laity And Clergy In Eighteenth Century New England**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its ability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Pious Persuasions Laity And Clergy In Eighteenth Century New England**," a mesmerizing literary creation penned by a celebrated wordsmith, readers set about an enlightening odyssey, unraveling the intricate significance of language and its enduring impact on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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