

PROTESTANT PLURALISM AND THE NEW YORK EXPERIENCE

A Study of Eighteenth-Century Religious Diversity

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Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity

Thelma Wills Foote



Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity:

Protestant Pluralism and the New York Experience Richard W. Pointer, 1988-03-22 This study will mark a turning point in the historiography of religion in colonial New York a book that every student of that subject must reckon with Patricia Bonomi New York University excellent and significantly revisionist examination American Studies International concise insightful and provocative an important contribution that warrants the attention of all students of American religion Journal of the Early Republic an important accomplishment Journal of American History Pointer has written a fine piece of church history that explores the interactions of denominations and politics in eighteenth century New York He has filled an important gap in the religious history of colonial America American Historical Review Pointer's study will be valuable to those curious about the wonderful religious tapestry of colonial New York Journal of Church and State Richard Pointer should be commended for both his scholarship and his courage Pointer has written the most complete analysis we have of the impact and development of evangelical Protestantism in the province and state before 1800 New York History this is really an engaging piece of scholarship intended for the student of early America but certainly useful to anyone having an interest in the origins of American pluralism and its impact on religious equality and toleration History A major new study in colonial American religious history Journal of the Evangelical Theological Society

Protestant Pluralism and the New York Experience Richard W. Pointer, 1988 **Theodorus Frelinghuysen's Evangelism** Scott Maze, 2020-01-01 This book presents a thorough investigation of the evangelistic contributions of Theodorus Jacobus Frelinghuysen 1692-1747 within the context of the First Great Awakening In it Scott Maze identifies the theological foundations of Frelinghuysen's ministry surveys his key evangelistic endeavors and evaluates the effects these things had on the Great Awakening This book sheds light on a lesser known figure of the Great Awakening reveals the influence of the Dutch Further Reformation Nadere Reformatie in colonial North America and provides significant insights in terms of ministry contextualization for the contemporary student of evangelism Table of Contents 1 A Brief Biography 2 Theological Bases 3 Evangelistic Contributions 4 Catalyst to the First Great Awakening **Evangelical Gotham** Kyle B. Roberts, 2016-11-07 Kyle Roberts explores the role of evangelical religion in the making of antebellum New York City and its spiritual marketplace Between the American Revolution and the War of 1812 a period of rebuilding after seven years of British occupation evangelicals emphasized individual conversion and rapidly expanded the number of their congregations Then up to the Panic of 1837 evangelicals shifted their focus from their own salvation to that of their neighbors through the use of domestic missions Seamen's Bethels tract publishing free churches and abolitionism Finally in the decades before the Civil War the city's dramatic expansion overwhelmed evangelicals whose target audiences shifted building priorities changed and approaches to neighborhood and ethnicity evolved By that time though evangelicals and the city had already shaped each other in profound ways with New York becoming a national center of evangelicalism British North America in the Seventeenth and Eighteenth Centuries

Stephen Foster, 2016-11-10 Until relatively recently the connection between British imperial history and the history of early America was taken for granted. In recent times however early American historiography has begun to suffer from a loss of coherent definition as competing manifestos demand various reorderings of the subject in order to combine time periods and geographical areas in ways that would have previously seemed anomalous. It has also become common place to announce that the history of America is best accounted for in America itself in a three way melee between settlers, the indigenous populations and the forcibly transported African slaves and their creole descendants. The contributions to *British North America in the Seventeenth and Eighteenth Centuries* acknowledge the value of the historiographic work done under this new dispensation in the last two decades and incorporate its insights. However the volume advocates a pluralistic approach to the subject generally and attempts to demonstrate that the metropolitan power was of more than secondary importance to America in the seventeenth and eighteenth centuries. The central theme of this volume is the question to what extent did it make a difference to those living in the colonies that made up British North America in the seventeenth and eighteenth centuries that they were part of an empire and that the empire in question was British. The contributors, some of the leading scholars in their respective fields, strive to answer this question in various social, political, religious and historical contexts.

The Evangelical Counter-Enlightenment William R. Everdell, 2021-05-21 This contribution to the global history of ideas uses biographical profiles of 18th century contemporaries to find what Salafist and Sufi Islam, Evangelical Protestant and Jansenist Catholic Christianity and Hasidic Judaism have in common. Such figures include Muhammad Ibn Abd al Wahab, Count Nikolaus Zinzendorf, Jonathan Edwards, John Wesley, Jean Jacques Rousseau and Israel Ba'al Shem Tov. The book is a unique and comprehensive study of the conflicted relationship between the evangelical movements in all three Abrahamic religions and the ideas of the Enlightenment and Counter Enlightenment. Centered on the 18th century, the book reaches back to the third century for precedents and context and forward to the 21st for the legacy of these movements. This text appeals to students and researchers in many fields including Philosophy and Religion, their histories and World History, while also appealing to the interested lay reader.

God and Mammon Mark A. Noll, 2001-11-29 This collection of all new essays by leading historians offers a close look at the connections between American Protestants and money in the Antebellum period. During the first decades of the new American nation, money was everywhere on the minds of church leaders and many of their followers. Economic questions figured regularly in preaching and pamphleteering and they contributed greatly to perceptions of morality, both public and private. In fact, money was always a religious question. For this reason, argue the authors of these essays, it is impossible to understand broader cultural developments of the period, including political developments, without considering religion and economics together. In *God and Mammon*, several essays examine the ways in which the churches raised money after the end of establishment put a stop to state funding, such as the collection of pew rents, lotteries and free will offerings, which only came later and at first were used only for benevolent purposes. Other essays

look at the role of money and markets in the rise of Christian voluntary societies Still others examine the inter denominational strife documenting frequent accusations that theological error led to the misuse of money and the arrogance of wealth Taken together the essays provide essential background to an issue that continues to loom large and generate controversy in the Protestant community in America *Daily Life in the Colonial City* Keith T. Krawczynski,2013-02-20 An exploration of day to day urban life in colonial America The American city was an integral part of the colonial experience Although the five largest cities in colonial America Philadelphia New York Boston Charles Town and Newport held less than ten percent of the American population on the eve of the American Revolution they were particularly significant for a people who resided mostly in rural areas and wilderness These cities and other urban hubs contained and preserved the European traditions habits customs and institutions from which their residents had emerged They were also centers of commerce transportation and communication held seats of colonial government and were conduits for the transfer of Old World cultures With a focus on the five largest cities but also including life in smaller urban centers Krawczynski s nuanced treatment will fill a significant gap on the reference shelves and serve as an essential source for students of American history sociology and culture In depth thematic chapters explore many aspects of urban life in colonial America including working conditions for men women children free blacks and slaves as well as strikes and labor issues the class hierarchy and its purpose in urban society childbirth courtship family and death housing styles and urban diet and the threat of disease and the growth of poverty *In The Company Of Black Men* Craig Steven Wilder,2002-02-01 Traces the development of African American community traditions over three centuries From the subaltern assemblies of the enslaved in colonial New York City to the benevolent New York African Society of the early national era to the formation of the African Blood Brotherhood in twentieth century Harlem voluntary associations have been a fixture of African American communities In the Company of Black Men examines New York City over three centuries to show that enslaved Africans provided the institutional foundation upon which African American religious political and social culture could flourish Arguing that the universality of the voluntary tradition in African American communities has its basis in collectivism a behavioral and rhetorical tendency to privilege the group over the individual it explores the institutions that arose as enslaved Africans exploited the potential for group action and mass resistance Craig Steven Wilder s research is particularly exciting in its assertion that Africans entered the Americas equipped with intellectual traditions and sociological models that facilitated a communitarian response to oppression Presenting a dramatic shift from previous work which has viewed African American male associations as derivative and imitative of white male counterparts In the Company of Black Men provides a ground breaking template for investigating antebellum black institutions **No Establishment of Religion** T. Jeremy Gunn,John Witte Jr.,2012-11-02 The First Amendment guarantee that Congress shall make no law respecting an establishment of religion rejected the millennium old Western policy of supporting one form of Christianity in each nation and subjugating all other faiths The exact

meaning and application of this American innovation however has always proved elusive Individual states found it difficult to remove traditional laws that controlled religious doctrine liturgy and church life and that discriminated against unpopular religions They found it even harder to decide more subtle legal questions that continue to divide Americans today Did the constitution prohibit governmental support for religion altogether or just preferential support for some religions over others Did it require that government remove Sabbath blasphemy and oath taking laws or could they now be justified on other grounds Did it mean the removal of religious texts symbols and ceremonies from public documents and government lands or could a democratic government represent these in ever more inclusive ways These twelve essays stake out strong and sometimes competing positions on what no establishment of religion meant to the American founders and to subsequent generations of Americans and what it might mean today

The Practice of Pluralism Mark Häberlein, 2009 Studies the development of religious congregations in Lancaster Pennsylvania from 1730 to 1820 Focuses on German Reformed Lutherans Moravians Anglicans and Presbyterians Also examines how Roman Catholics Jews and African Americans were absorbed into this predominantly white Protestant society Provided by publisher

The "true Professional Ideal" in America Bruce A. Kimball, 1996 Bruce A Kimball attacks the widely held assumption that the idea of American professionalism arose from the proliferation of urban professional positions during the late nineteenth century This first paperback edition of *The True Professional Ideal in America* argues that the professional ideal can be traced back to the colonial period This comprehensive intellectual history illuminates the profound relationships between the idea of a professional and broader changes in American social cultural and political history

Black and White Manhattan Thelma Wills Foote, 2004-10-28 Race first emerged as an important ingredient of New York City's melting pot when it was known as New Amsterdam and was a fledgling colonial outpost on the North American frontier Thelma Wills Foote details the arrival of the first immigrants including African slaves and traces encounters between the town's inhabitants of African European and Native American descent showing how racial domination became key to the building of the settler colony at the tip of Manhattan Island During the colonial era the art of governing the city's diverse and factious population Foote reveals involved the subordination of confessional linguistic and social antagonisms to binary racial difference Foote investigates everyday formations of race in slaveowning households on the colonial city's streets at its docks taverns and marketplaces and in the adjacent farming districts Even though the northern colonial port town afforded a space for black resistance that setting did not Foote argues effectively undermine the city's institution of black slavery This history of New York City demonstrates that the process of racial formation and the mechanisms of racial domination were central to the northern colonial experience and to the founding of the United States

Four Steeples Over the City Streets Kyle T. Bulthuis, 2017-04 In the fifty years after the Constitution was signed in 1787 New York City grew from a port town of 30 000 to a metropolis of over half a million residents This rapid development transformed a once tightknit community and its religious experience These effects were felt

by Trinity Episcopal Church which had presented itself as a uniting influence in New York that connected all believers in social unity in the late colonial era As the city grew larger more impersonal and socially divided churches reformed around race and class based neighborhoods Trinity's original vision of uniting the community was no longer possible In *Four Steeples over the City Streets* Kyle T Bulthuis examines the histories of four famous church congregations in early Republic New York City Trinity Episcopal John Street Methodist Mother Zion African Methodist and St Philip's African Episcopal to uncover the lived experience of these historical subjects and just how religious experience and social change connected in the dynamic setting of early Republic New York Drawing on a range of primary sources *Four Steeples over the City Streets* reveals how these city churches responded to these transformations from colonial times to the mid nineteenth century Bulthuis also adds new dynamics to the stories of well known New Yorkers such as John Jay James Harper and Sojourner Truth More importantly *Four Steeples over the City Streets* connects issues of race class and gender urban studies and religious experience revealing how the city shaped these churches and how their respective religious traditions shaped the way they reacted to the city Publisher *Set in Stone* Kenneth Shefsiek, 2017-02-23 Challenges the belief that the Walloons and the Dutch of the Hudson Valley were cultural preservationists who resisted English culture In 1678 seven French speaking Protestant families established the village of New Paltz in the Hudson River Valley of New York Life on the edge of European settlement presented many challenges but a particular challenge for these ethnic Walloon families originally from the southern Spanish Netherlands was that they lived in a Dutch cultural region in an English colony In *Set in Stone* Kenneth Shefsiek explores how the founders and their descendants reacted to and perpetuated this multiethnic cultural environment for generations As the founding families controlled their town economically and politically they creatively and selectively blended the cultures available to them They allowed their Walloon culture to slip away early in the village's history but they continued to combine Dutch and English cultures for more than 150 years When they finally abandoned the last vestiges of Dutch culture in the early nineteenth century they did so just as descendants of English colonists began to claim that the national commitment to liberty and freedom was grounded in the nation's English heritage Not willing to be marginalized descendants of the New Paltz Walloons constructed an alternative national narrative placing their ancestors at the very center of the American story Kenneth Shefsiek demonstrates that he has a keen eye for detail and this careful attention to the small things helps bring New Paltz's past to life The book paints a surprising picture of one of the most intriguing communities in early America Andrew Lipman author of *The Saltwater Frontier* Indians and the Contest for the American Coast *Papist Devils* Robert Emmett Curran, 2014-05-15 This is a brief highly readable history of the Catholic experience in British America which shaped the development of the colonies and the nascent republic in the seventeenth and eighteenth centuries Historian Robert Emmett Curran begins his account with the English reformation which helps us to understand the Catholic exodus from England Ireland and Scotland that took place over the nearly two centuries that constitute the colonial

period The deeply rooted English understanding of Catholics as enemies of the political and religious values at the heart of British tradition ironically acted as a catalyst for the emergence of a Catholic republican movement that was a critical factor in the decision of a strong majority of American Catholics in 1775 to support the cause for independence

The Methodists and Revolutionary America, 1760-1800 Dee Andrews, 2002-03-31 The Methodists and Revolutionary America is the first in depth narrative of the origins of American Methodism one of the most significant popular movements in American history Placing Methodism's rise in the ideological context of the American Revolution and the complex social setting of the greater Middle Atlantic where it was first introduced Dee Andrews argues that this new religion provided an alternative to the exclusionary politics of Revolutionary America With its call to missionary preaching its enthusiastic revivals and its prolific religious societies Methodism competed with republicanism for a place at the center of American culture Based on rare archival sources and a wealth of Wesleyan literature this book examines all aspects of the early movement From Methodism's Wesleyan beginnings to the prominence of women in local societies the construction of African Methodism the diverse social profile of Methodist men and contests over the movement's future Andrews charts Methodism's metamorphosis from a British missionary organization to a fully Americanized church Weaving together narrative and analysis Andrews explains Methodism's extraordinary popular appeal in rich and compelling new detail

Two Troubled Souls Aaron Spencer Fogleman, 2013 Two Troubled Souls An Eighteenth Century Couple's Spiritual Journey in the Atlantic World

Rebels Rising Benjamin L. Carp, 2007-08-22 The cities of eighteenth century America packed together tens of thousands of colonists who met each other in back rooms and plotted political tactics debated the issues of the day in taverns and mingled together on the wharves or in the streets In this fascinating work historian Benjamin L Carp shows how these various urban meeting places provided the tinder and spark for the American Revolution Carp focuses closely on political activity in colonial America's five most populous cities in particular he examines Boston's waterfront community New York's tavern goers Newport congregations Charleston's elite patriarchy and the common people who gathered outside Philadelphia's State House He shows how because of their tight concentrations of people and diverse mixture of inhabitants the largest cities offered fertile ground for political consciousness political persuasion and political action The book traces how everyday interactions in taverns wharves and elsewhere slowly developed into more serious political activity Ultimately the residents of cities became the first to voice their discontent Merchants began meeting to discuss the repercussions of new laws printers fired up provocative pamphlets and protesters took to the streets Indeed the cities became the flashpoints for legislative protests committee meetings massive outdoor gatherings newspaper harangues boycotts customs evasion violence and riots all of which laid the groundwork for war Ranging from 1740 to 1780 this groundbreaking work contributes significantly to our understanding of the American Revolution By focusing on some of the most pivotal events of the eighteenth century as they unfolded in the most dynamic places in America this book illuminates how city dwellers joined in

various forms of political activity that helped make the Revolution possible **A Speaking Aristocracy** Christopher Grasso, 2012-12-01 As cultural authority was reconstituted in the Revolutionary era knowledge reconceived in the age of Enlightenment and the means of communication radically altered by the proliferation of print speakers and writers in eighteenth century America began to describe themselves and their world in new ways Drawing on hundreds of sermons essays speeches letters journals plays poems and newspaper articles Christopher Grasso explores how intellectuals preachers and polemicists transformed both the forms and the substance of public discussion in eighteenth century Connecticut In New England through the first half of the century only learned clergymen regularly addressed the public After midcentury however newspapers essays and eventually lay orations introduced new rhetorical strategies to persuade or instruct an audience With the rise of a print culture in the early Republic the intellectual elite had to compete with other voices and address multiple audiences By the end of the century concludes Grasso public discourse came to be understood not as the words of an authoritative few to the people but rather as a civic conversation of the people

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Table of Contents Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity

1. Understanding the eBook Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - The Rise of Digital Reading Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Advantages of eBooks Over Traditional Books
2. Identifying Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - 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 Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - User-Friendly Interface
4. Exploring eBook Recommendations from Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Personalized Recommendations

Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity

- Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity User Reviews and Ratings
- Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity and Bestseller Lists
- 5. Accessing Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity Free and Paid eBooks
 - Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity Public Domain eBooks
 - Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity eBook Subscription Services
 - Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity Budget-Friendly Options
- 6. Navigating Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity eBook Formats
 - ePub, PDF, MOBI, and More
 - Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity Compatibility with Devices
 - Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Highlighting and Note-Taking Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Interactive Elements Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
- 8. Staying Engaged with Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs

- Following Authors and Publishers Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
- 9. Balancing eBooks and Physical Books Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Setting Reading Goals Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - Fact-Checking eBook Content of Protestant Pluralism And The New York Experience A Study Of Eighteenth Century Religious Diversity
 - 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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