

Complete Works Including The Perfect Life And Containing A Copious Index And A Table Of Scripture References

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Complete Works

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Complete Works, Including the Perfect Life and Containing a Copious Index and a Table of Scripture References

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New England Christianity in the nineteenth century produced an almost unending stream of new and old denominations that speckled the landscape. Baptists, Congregationalists, Methodists, Universalists, Spiritualists, Unitarians, Restorationists, and Calvinists—to name a few—beckoned each individual to

join their growing movements. Each professed its truths and some proclaimed theirs was the only path leading to salvation. Amidst this Christian angst, Adin Ballou began his spiritual quest to obtain truth. Through Ballou's lengthy spiritual quest, from 1820 to 1880, this book examines how denominational histories, however important, do not explain what a nineteenth-century New England Christian became. Ballou exemplifies this paradox. Always fixed, but never settled. Once a believer chose a path, new phenomena and teachings immediately appeared leaving one's truth claims transient. Through the Christian maze of nineteenth-century New England, Ballou's Christian faith was simply his own.

Class List of the Books in the Reference Library

Growing urban populations prompted major changes in graveyard location, design, and use. During the Industrial Revolution people flocked to American cities. Overcrowding in these areas led to packed urban graveyards that were not only unsightly, but were also a source of public health fears. The solution was a revolutionary new type of American burial ground located in the countryside just beyond the city. This rural cemetery movement, which featured beautifully landscaped grounds and sculptural monuments, is documented by James R. Cothran and Erica Danylchak in *Grave Landscapes: The Nineteenth-Century Rural Cemetery Movement*. The movement began in Boston, where a group of reformers that included members of the Massachusetts Horticultural Society were grappling with the city's mounting burial crisis. Inspired by the naturalistic garden style and melancholy-infused commemorative landscapes that had emerged in Europe, the group established a burial ground outside of Boston on an expansive tract of undulating, wooded land and added meandering roadways, picturesque ponds, ornamental trees and shrubs, and consoling memorials. They named it Mount Auburn and officially dedicated it as a rural cemetery. This groundbreaking endeavor set a powerful precedent that prompted the creation of similarly landscaped rural cemeteries outside of growing cities first in the Northeast, then in the Midwest and South, and later in the West. These burial landscapes became a cultural phenomenon attracting not only mourners seeking solace, but also urbanites seeking relief from the frenetic confines of the city. Rural cemeteries predated America's public parks, and their popularity as picturesque retreats helped propel America's public parks movement. This beautifully illustrated volume features more than 150 historic photographs, stereographs, postcards, engravings, maps, and contemporary images that illuminate the inspiration for rural cemeteries, their physical evolution, and the nature of the landscapes they inspired. Extended profiles of twenty-four rural cemeteries reveal the curvilinear design features of this distinctive landscape type prior to the American Civil War and its evolution afterward. *Grave Landscapes* details rural cemetery design characteristics to facilitate their identification and preservation and places rural cemeteries into the broader context of American landscape design to encourage appreciation of their broader influence on the design of public spaces.

The complete works of W.E. Channing

Official organ of the book trade of the United Kingdom.

Joseph Priestley and English Unitarianism in America

Vols. for 1871-76, 1913-14 include an extra number, The Christmas bookseller, separately paged and not included in the consecutive numbering of the regular series.

Adin Ballou's Spiritual Journey through Nineteenth-Century New England

This book examines American Unitarianism and its struggle to define religious authority during its nascence in the nineteenth century. This story is situated in the context of Protestant history, revealing how American Unitarianism is representative of the broader Protestant dilemma of establishing the Bible as the primary religious authority.

Catalogue of the Library of the City Liberal Club

Vol. 1 includes "Organization number," published Nov. 1917.

The Complete Works of William Ellery Channing, D. D.

This Is A New Release Of The Original 1884 Edition. Including The Perfect Life And Containing A Copious General Index And A Table Of Scripture References.

Grave Landscapes

A history of religion's role in the American liberal tradition through the eyes of seven transformative thinkers Today we associate liberal thought and politics with secularism. When we argue over whether the nation's founders meant to keep religion out of politics, the godless side is said to be liberal. But the role of religion in American politics has always been far more nuanced and complex than today's debates would suggest and closer to the heart of American intellectual life than is commonly understood. American democracy was intended by its creators to be more than just a political system, and in *The Religion of Democracy*, historian Amy Kittelstrom shows how religion and democracy have worked together as universal ideals in American culture—and as guides to moral action and the social practice of treating one another as equals who deserve to be free. The first people in the world to call themselves “liberals” were New England Christians in the early republic, for whom being liberal meant being receptive to a range of beliefs and values. The story begins in the mid-eighteenth century, when the first Boston liberals brought the Enlightenment into Reformation Christianity, tying equality and liberty to the human soul at the same moment these root concepts were being tied to democracy. The nineteenth century saw the development of a robust liberal intellectual culture in America, built on open-minded pursuit of truth and acceptance of human diversity. By the twentieth century, what had begun in Boston as a narrow, patrician democracy transformed into a religion of democracy in which the new liberals of modern America believed that where different viewpoints overlap, common truth is revealed. The core American principles of liberty and equality were never free from religion but full of religion. *The Religion of Democracy* re-creates the liberal conversation from the eighteenth century to the twentieth by tracing the lived connections among seven thinkers through whom they knew, what they read and wrote, where they went, and how they expressed their opinions—from John Adams to William James to Jane Addams; from Boston to Chicago to Berkeley. Sweeping and ambitious, *The Religion of Democracy* is a lively narrative of quintessentially American ideas as they were forged, debated, and remade across our history.

The Bookseller

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