A Quest for Godliness
The Culture of English Puritanism 1560-1700
Dying Thoughts
A Celebration of Death
Death, Dissection and the Destitute
American Holocaust
The New-England Primer
New England Nation
The Puritan Way of Death
The Puritans
The Puritan Way of Death
Inventing the American Way of Death, 1830-1920
Dying, Death, and Bereavement
AGS Quarterly
Facing Grief
Death and Dying
Sleeping Beauty
Articles on Witchcraft, Magic, and Demonology: Witchcraft in colonial America
Historical New Hampshire
All Manner of Error and Delusion
Belle Au Bois Dormant II
The Puritan Way of Death
Historical Journal of Massachusetts
Turn and Live
Southwest Review
The Doctrine of Repentance
The Journal of Ecclesiastical History
A Quest for Security
THE DEATH OF DEATH IN THE DEATH OF CHRIST
American Studies International
Clinical Sociological Perspectives on Illness and Loss
Handbook of American Popular Culture
The Skull Exchanged
Historical Magazine of the Protestant Episcopal Church
American Experiences
Token for Children
The Modern Art of Dying
Visible Saints
Hospice Alternative
The Practice of Piety

It is important to recognize and accept the uniqueness of each individual's response to loss, dying and death. This excellent second edition conveys the message that understanding and care should be valued as highly as efficiency and cost-effectiveness in today's high-tech medical system. Death and Dying: Understanding and Care identifies patterns of response to dying and death in American society, it discusses problems associated with the cessation of life, and it examines the structure and process of interaction among the terminally ill, their families and helping professionals. THIS TITLE IS DESIGNATED AS A KIP (KEEP IN PRINT) EDITION AS OF 1/6/00 AND WILL BE REPRINTED BASED ON CUSTOMER NEED/Demand.

An early American textbook for beginning readers, that includes a rhyming alphabet, Bible questions, and Shorter Catechism, with original woodcut illustrations.

In the early nineteenth century, body snatchers were alive because the only corpses available for medical study were those of hanged murderers. With the Anatomy Act of 1832, however, the bodies of those who died destitute in workhouses were appropriated for dissection. At a time when such a procedure was regarded with fear and revulsion, the Anatomy Act effectively rendered dissection a punishment for poverty. Providing both historical and contemporary insights, Death, Dissection, and the Destitute opens rich new prospects in history and history of science. The new afterword draws important parallels between social and medical history and contemporary concerns regarding organs for transplant and human tissue for research.

A scholarly study which focuses on a single aspect of Puritan culture.

A best seller for more than 150 years in both Britain and America, this little book gave much comfort to generations of Christian parents who suffered the heart-breaking experience of the loss of children. This is a small book, just the right size for carrying, and reading slowly, with meditation, reflection and prayer.

Out of European revolutions and social upheaval, an extraordinary society of literate, pious, and prosperous English Puritans flowered in seventeenth-century New England. This wonderfully readable history recreates the world of Puritan New England and places it in the broad sweep of history. The book provides a fascinating look into Puritan society, with sailors, sinners, women, children, and Native Americans joining the usual Puritan ministers of the seventeenth century. Combining remarkable primary sources with an enjoyable narrative, this book reveals the New England Nation in its fullness and complexity, and reveals striking parallels with the America of today.

Describes funerary architecture, monuments, memorials, and mausolea, together with the landscapes of cemeteries, from classical antiquity to the present. The book covers a wide range of chronology and geographical area, including the elaborate cemeteries created during the 18th century.
A panoramic history of Puritanism in England, Scotland, and New England. This book is a sweeping transatlantic history of Puritanism from its emergence out of the religious tumult of Elizabethan England to its founding role in the story of America. Shedding critical light on the diverse forms of Puritan belief and practice in England, Scotland, and New England, David Hall describes the movement's deeply ambiguous triumph under Oliver Cromwell, its political demise with the Restoration of the English monarchy in 1660, and its perilous migration across the Atlantic to establish a "perfect reformation" in the New World. This monumental book traces how Puritanism was a catalyst for profound cultural changes in the early modern Atlantic world, opening the door for other dissenter groups such as the Baptists and the Quakers, and leaving its enduring mark on religion in America.

Surveys the teachings and beliefs of the Puritans, and calls today's Christians to follow their example of spiritual maturity.

While Morgan's literary portfolio shows remarkable diversity, it is studded with works on Puritanism. "Visible Saints" further solidifies his reputation as a leading authority on this subject. An expanded version of his Anson G. Phelps Lectures of 1962 (presented at New York University), this slender volume, first published in 1963, focuses on the central issue of church membership. Morgan posits and develops a revisionary main thesis: the practice of basing membership upon a declaration of experiencing saving grace, or "conversion," was first put into effect not in England, Holland, or Plymouth, as is commonly related, but in Massachusetts Bay Colony by non-separating Puritans. Characterized by stylistic grace and exegetic finesse, "Visible Saints" is another scholarly milestone in the "Millerian Age" of Puritan historiography. Although he does not pretend to deal "exhaustively" with the subject, Professor Morgan leaves few aspects untouched. Throughout, we are presented with thoughtful, original scholarship and with a skilful reinterpretation of a Puritan idea.

God's call to the sinner to turn and live is serious and demands a response. In a clear, compelling, and passionate way, Nathaniel Vincent explains the foolishness of continuing in the pathway of evil, the stubborn disposition of natural man to continue in this way, the gracious and repeated call of God to turn, and the wonderful remedy found in Christ. In typical Puritan fashion, Vincent also draws out the several applications, or uses, of this doctrine. Table of Contents: 1. God's Call to Turn 2. The Way of Evil is the Way of Death 3. Death as a Result of One's Choice 4. God's Repeated Call to Turn from Death to Life 5. Concluding Applications Series Description Interest in the Puritans continues to grow, but many people find reading these giants of the faith a bit unnerving. This series seeks to overcome that barrier by presenting Puritan books that are convenient in size and unintimidating in length. Each book is carefully edited with modern readers in mind, smoothing out difficult language of a bygone era while retaining the meaning of the original authors. Books for the series are thoughtfully selected to provide some of the best counsel on important subjects that people continue to wrestle with today.

A volume of mostly vintage postmortem photographs, expanding on the 1991 volume, Sleeping Beauty: Memorial Photography in America. Photographs from 15 countries, ranging from the earliest daguerreotypes to present-day color snapshots, show that since the invention of photography survivors have sought to fix their memory of deceased loved ones. These disturbing and strangely beautiful images depict children and adults, famous people and those buried en masse, as well as advertising photographs for a mortuary, a World War I German grave marker, and an Afghan hound in its satin-lined casket.

This book is a study in religion, culture, and social change. Taking the position that death is a cultural event, James J. Farrell examines the historical roots of contemporary American attitudes toward and practices concerning death. Middle-class Victorians tried to assuage their fear by making death appear natural, painless, predictable, beautiful, and ultimately inconspicuous. Scientific naturalism was a crucial catalyst of this transformation. Naturalists redefined death, the medical profession called for the establishment of rural cemeteries, and the sanitary science movement influenced embalming methods and funeral practices. The main part of this work describes and analyzes the changes in the intellectual and social trends that changed American beliefs and behavior concerning death. The penultimate chapter focuses on Vermilion County, and the development of funeral practices in that specific place. The author uses local sources to add an empirical dimension to the intellectual history that characterizes the rest of the book. -- From publisher's description.

The Culture of English Puritanism is a major contribution to the debate on the nature and extent of early modern Puritanism. In their introduction the editors provide an up-to-date survey of the long-standing debate on Puritanism, before proceeding to outline their own definition of the movement. They argue that Puritanism should be defined as a unique and vibrant religious culture, which was grounded in a distinctive psychological outlook and which manifested itself in a set of highly characteristic religious practices. It is a panoramic history of Puritanism and an authority on the subject. An expanded version of his Anson G. Phelps Lectures of 1962 (presented at New York University), this slender volume, first published in 1963, focuses on the central issue of church membership. Morgan posits and develops a revisionary main thesis: the practice of basing membership upon a declaration of experiencing saving grace, or "conversion," was first put into effect not in England, Holland, or Plymouth, as is commonly related, but in Massachusetts Bay Colony by non-separating Puritans. Characterized by stylistic grace and exegetic finesse, "Visible Saints" is another scholarly milestone in the "Millerian Age" of Puritan historiography. Although he does not pretend to deal "exhaustively" with the subject, Professor Morgan leaves few aspects untouched. Throughout, we are presented with thoughtful, original scholarship and with a skilful reinterpretation of a Puritan idea.
doctrine of universal redemption is unscriptural and destructive of the gospel. It was called forth by the progress in England of Arminianism and the half-way house of Amyraclidianism adopted by Baxter, Davenant and Usher.

A Quest for Security is the first book-length biography of Samuel Parris, the man who led the 1692 struggle against the scourge of witchcraft. While an examination of Samuel Parris's actions reveals his crucial part in the witchcraft crisis, this biography also serves as a reminder of the concern of early Americans to sustain economic independence for their families. Fully documented with endnotes and featuring a complete bibliography of primary and secondary works, this volume fills a noticeable gap in the literature on Salem witchcraft. The first chapter looks at Samuel Parris's early years. Born in London in 1653, Parris moved with his family to Barbados in the 1660s where both his uncle and father had prospered as sugar planters. Next, the book examines his stay in Boston where he met with modest success as a merchant and started a family. The book then recounts the eight years Parris spent in Salem Village as that divided community's pastor. Beginning with his call to the clergy, the book examines his life as a Puritan pastor, and then covers the conflict in his congregation. In the first year of his ministry, a faction had developed that sought to oust Parris by refusing to pay him. Next the book covers Parris's actions in the spring of 1692 which changed a seemingly ordinary case of a handful of accusations into a full-scale witchhunt. Convinced that an organized witch cult threatened his congregation, Parris sought to root out all conspirators. His leadership in the effort led to an ever increasing escalation of accusations. When the episode finally ended, family members of some of the twenty executed witches conducted a campaign that ultimately resulted in Parris's removal from the pulpit. The final chapter looks at Parris's last years, in which he moved from one small Massachusetts community to another. Parris died in obscurity in 1720. But he achieved his most important goal—that of providing material security for his children.

Library has Volumes 1 and 2.

This is more than a book about Puritans or about death. It is also about family, community, & identity in the modern world. The book is an intelligent & highly original study of 17th-century attitudes toward death, which were profoundly different from those in our own time. Prof. Stannard's object is not merely to understand that period but to provide a perspective on the present. He skillfully combines historical research with important hypotheses concerning social change. The book rests upon a strong command of social science & is written with grace & style. Illustrations. A richly diverse & highly readable book that skillfully combines historical research with important hypotheses concerning social change.