

DOWNLOAD PDF INTRODUCTION: AN OVERVIEW OF PROTESTANT MIGRATIONS, 1630-1865

Chapter 1 : Protestant ethic and the Spirit of Capitalism : Summary

These internal migrations spanned three centuries and involved a fascinatingly large number of groups, but the striking thing was the continuities among the movements of Protestant pilgrims. Understanding such continuities takes us back to the core question raised in the introduction: what was it about Protestantism and America's dissenting.

Virginia Reviews Rohrer, S. Protestant Migrations in America, " The University of North Carolina Press, Protestant Migrations in America, ", independent scholar and social historian S. Scott Rohrer examines eight religious groups that migrated between and within America. His purpose is to illustrate that religious beliefs influenced the social and economic development of the United States, not just initial journeys to the New World. The second common pattern was a religious group being led by a minister to establish a religious utopia, to mitigate internal conflict, or to escape persecution by outsiders. Unfortunately, the author made a major error. One of the groups he chose to include is not Protestant. While some have debated the classification of Mormonism, the man who served as the fifteenth president of the church says that Mormons are neither Catholic nor Protestant. On page five of What of the Mormons? Actually, they are no closer to Protestantism than they are to Catholicism. Neither historically, nor on the basis of modern association, theology, or practice can they be grouped with either. This group illustrates traits of both migration prototypes. Other sources confirm that both Anne Hutchinson and Roger Williams are considered leading voices of religious dissent in early New England. Hutchinson espoused the belief that faith alone is the key to salvation and that God reveals Himself to individuals without the aid of clergy. This was in direct opposition to the Puritan emphasis on good works leading to salvation. Williams believed that an individual could know when he or she was saved, but could not know about the salvation of others. Williams and Hutchinson both ended up in Rhode Island, which became a haven for those suffering religious persecution in the New World, including Baptists, Jews, and Quakers. Rohrer does not mention any of this in his book, instead assuming by the mention of Anne Hutchinson and Roger Williams that readers will understand. The book would be improved by expanding the number of Protestant groups examined and including other religions such as Catholicism, Judaism, and Mormonism. At the least, Rohrer must eliminate his review of the Mormon Church if he retains his focus on Protestantism. He lives in Arlington, Virginia. Six Poets from the Mountain South. The earliest religions are concerned with the earth, fertility and the mysticism of the physical world. With the advent of the agricultural revolution and the domestication of fertility crops and livestock , religion turned itself skyward. Icons moved from feminine to masculine. Religion became focused on the immaterial and transcendence from the physical world. Scholars trace these religious motifs through the ages down to the present day. While these poets are distinctly regional, they are not mere local colorists. Lang examines them in a comparative light, showing inspirations and influences as varied as sixth-century China and ancient Rome. He demonstrates the universal themes and applications of their works in a deep, analytical study. They are, like the American Transcendentalists and English Romantics before them, concerned with finding beauty in this world, this life. Indeed, several of them specifically cite Emerson and Wordsworth, among others. And, in tandem, they have a virulent reaction against the fire and brimstone the Calvinist and Puritan traditions passed down to them. Lang does not group them together so easily, though. Each of these poets has his or her own distinct concern. He is concerned with the loss of and search for identity. Ironically, he almost wants to label Appalachia as isolated from the rest of the world. Fred Chappell has distaste for organized religion and concerns himself with theology. Robert Morgan speaks of the almost magical nature of the physical world. Jeff Daniel Marion speaks of the connection between Chinese philosophy and Appalachian life. Her poetry is feminist in concern, but it moves beyond gender into a sort of dichotomy between the tribulations of feminine and masculine, the physical and spiritual, and the relationship between heaven and earth. These are six distinct voices reacting against the religious tradition in which they were raised, discovering the vast world around them across oceans and through time, and rediscovering beauty and fear in the physical, natural world around

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them. Lang very methodically and clearly shows these relationships. Lang has a sophisticated command of the language and knows exactly what he wants to say. And his points are sound. The book itself is a slim volume of two hundred pages broken into six chapters, one for each author. Virginia native Gary Entsminger and Susan Elliott have joined forces to write a promising first novel set in the American Southwest in the s. From there the narrative takes readers into the rich family life of Joe Hill, a Hispanic tracker, horseman, and subsistence farmer who is steeped in the old ways passed down to him by the herbal healer Esperanza, his mother. Readers will easily identify with and develop concern for all the characters, particularly Joe and Nina Hill, but the novel has other aspects that will appeal to a variety of readers. The Southwestern setting, the focus on archaeology and Native American culture, the loving detail of life in the s with special attention to the popular music of the era, the Shakespearian theme, and even the quiet emphasis on vegetarianism reach out to different groups of readers. While the unconventional ending may puzzle readers who are most comfortable with the rhythm and flow of bestselling whodunits, this is a rewarding read and a good beginning to a writing partnership. *The Horse in Virginia*: University of Virginia Press, The volume is illustrated with a striking collection of maps, photographs, and reproduced artwork carefully selected to support the meticulously researched text. The reproduction of nineteenth-century photography is especially crisp and detailed, as are the reproduced paintings such as *The Surrender of Lord Cornwallis at Yorktown* by John Trumbull. The variety and quality of the illustrations are both remarkable. Beginning with the Jamestown colony, Campbell traces the development of breeds such as the thoroughbred and quarter horse and chronologically describes the role of horses in agriculture, commerce, sport, and war. The index is also detailed and inclusive. This is important because a writer researching a particular topic—“for example, the role of Arabian horses in the development of the American thoroughbred”—can easily find both what Campbell has to say and the sources on which her writing is based. The only quibble I have with the otherwise commendable documentation is that newspaper citations do not list the page on which articles cited appear. This is no problem for papers available in databases, but it can make for long stretches squinting at microfilm readers. This book will be quite popular in public libraries in a state so well stocked with citizens who ride, raise, and love horses. It also has value for academic libraries as well, and is reading I would recommend to anyone interested in the history of the Old Dominion. *San Francisco Bay Press*, This accomplished collection by a Hampton Roads poet touches both the horrors and wonders of human life, providing philosophical reflections about life and relationships and taking the time to understand and empathize with both strangers and family. We pass through the tunnel ourselves as its mythological overtones bring added significance—€. We pass through the tunnel ourselves as its mythological overtones bring added significance in the final section. Modern life, with all its rules, restrictions, and technology that hinders as much as it helps, also earns wry commentary from Glose, who examines the constraints and freedoms of the Internet and champions the ability of poets to find meaning in lives filled with distractions.

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Chapter 2 : Protestantism in the Republic of Ireland - Wikipedia

Part I: Migration in America -- Introduction: An overview of Protestant migrations, -- The first frontier: Thomas Hooker and the New England Puritans -- Part II: The Protestant sojourner -- Migration and the new birth: Devereux Jarratt and the Anglicans of Virginia -- Ethnicity and mobility: Scotch-Irish Presbyterians in eighteenth-century America -- Land and family: the pietist.

Other sects emerging from Baptist movement. The eternal truth is that only a part of humanity will be saved and rest all will be damned. One should have self-confidence, as it is also a duty to consider oneself as chosen and lack of self-confidence would ultimately mean lack of sufficient faith in God. In Pietism, there is a deep distrust of church and the members of pietism live a life which is free from temptations of the world and follow all the details which are dictated to them by god. They also believe that if one has a higher certainty of grace and perfection, this is regarded as a sign of grace, and god gives signs to those who wait patiently and continue with the state of perfection. Another doctrine under Pietism which was given by the opponents was Terminism, according to which it assumes that grace is given to everybody at some moment in a lifetime and anyone who let that moment pass, was neglected by God. It was used to bring an emotional act of conversion. They believed in the concept of rebirth or regeneration, an emotional certainty of attaining salvation with utmost faith in God. Methodism has nothing new in the concept of calling and was almost similar to pietism. Baptists believe in true faith in God, according to them, individual should have faith in God alone and should work in daily life, and the Holy Spirit speaks to the individual if one is willing to hear. They do not believe what is written as a document that is, a bible. One could attain salvation through the church. One should have an unconditional submission towards the lord and rejection towards the world and its interest, according to which will lead to the rebirth, and a good conduct is necessary to attain salvation. Waste of time by social activities, luxury, remaining idle all these are counted as sins. The concept of calling, thus, has the greatest value, that any man without a calling lacks systematic conduct. God demand in calling is rational labor, this provides with the justification of modern division of labor. Systematic working as labor in calling leads to the highest level of asceticism combined with true faith leads to the spirit of capitalism. Spirit of capitalism is seen as the labor or work as a duty which is assigned directly by God and one has to complete it with full honesty as to maintain grace of God. Working is regarded as a blessing of God, and one should save more money and also invest the earned capital and cut down on consumption. Protestant asceticism created a powerful and faithful workforce which is loyal and whose ultimate goal is to please God with its labor.

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Chapter 3 : Virginia Reviews | | Virginia Libraries

Introduction - An Overview of Protestant Migrations, 3 Chapter One- The First Frontier - Thomas Hooker and the New England Puritans

Horticulturalist[edit] Horticulturalist societies are societies in which the primary means of subsistence is the cultivation of crops using hand tools. Like pastoral societies, the cultivation of crops increases population densities and, as a result of food surpluses, allows for a division of labor in society. Horticulture differs from agriculture in that agriculture employs animals, machinery, or some other non-human means to facilitate the cultivation of crops while horticulture relies solely on humans for crop cultivation. A pineapple farmer in Ghana. Agrarian societies are societies in which the primary means of subsistence is the cultivation of crops using a mixture of human and non-human means i. Agriculture is the process of producing food, feed, fiber, and other desired products by the cultivation of plants and the raising of domesticated animals livestock. Agriculture can refer to subsistence agriculture or industrial agriculture. Subsistence agriculture is a simple, often organic, system using saved seed native to the ecoregion combined with crop rotation or other relatively simple techniques to maximize yield. Historically most farmers were engaged in subsistence agriculture and this is still the case in many developing nations. In developed nations a person using such simple techniques on small patches of land would generally be referred to as a gardener; activity of this type would be seen more as a hobby than a profession. Some people in developed nations are driven into such primitive methods by poverty. It is also worth noting that large scale organic farming is on the rise as a result of a renewed interest in non-genetically modified and pesticide free foods. In developed nations, a farmer or industrial agriculturalist is usually defined as someone with an ownership interest in crops or livestock, and who provides labor or management in their production. Farmers obtain their financial income from the cultivation of land to yield crops or the commercial raising of animals animal husbandry , or both. Those who provide only labor but not management and do not have ownership are often called farmhands, or, if they supervise a leased strip of land growing only one crop, as sharecroppers. Agriculture allows a much greater density of population than can be supported by hunting and gathering and allows for the accumulation of excess product to keep for winter use or to sell for profit. The ability of farmers to feed large numbers of people whose activities have nothing to do with material production was the crucial factor in the rise of surplus, specialization, advanced technology, hierarchical social structures, inequality, and standing armies. Most certainly there was a gradual transition from hunter-gatherer to agricultural economies after a lengthy period when some crops were deliberately planted and other foods were gathered from the wild. In addition to the emergence of farming in the Fertile Crescent, agriculture appeared by at least 6, B. Small scale agriculture also likely arose independently in early Neolithic contexts in India rice and Southeast Asia taro. If the operative definition of agriculture includes large scale intensive cultivation of land, i. By the early s agricultural practices, particularly careful selection of hardy strains and cultivars, had so improved that yield per land unit was many times that seen in the Middle Ages and before, especially in the largely virgin lands of North and South America. Agriculture Today[edit] In the world, the use of crop breeding, better management of soil nutrients, and improved weed control have greatly increased yields per unit area. At the same time, the use of mechanization has decreased labor input. The developing world generally produces lower yields, having less of the latest science, capital, and technology base. The rapid rise of mechanization in the 20th century, especially in the form of the tractor, reduced the necessity of humans performing the demanding tasks of sowing, harvesting, and threshing. With mechanization, these tasks could be performed with a speed and on a scale barely imaginable before. These advances have resulted in a substantial increase in the yield of agricultural techniques that have also translated into a decline in the percentage of populations in developed countries that are required to work in agriculture to feed the rest of the population. Percent of the U. Industrial[edit] A brick factory in the Netherlands is an example of industry. An industrial society is a society in which

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the primary means of subsistence is industry. Industry is a system of production focused on mechanized manufacturing of goods. Like agrarian societies, industrial societies increase food surpluses, resulting in more developed hierarchies and significantly more division of labor. The division of labor in industrial societies is often one of the most notable elements of the society and can even function to re-organize the development of relationships. What is some times referred to as The Second Industrial Revolution describes later, somewhat less dramatic changes resulting from the widespread availability of electric power and the internal-combustion engine. The use of machines and robots to facilitate manufacturing reduces the number of people required to work in industry by increasing their efficiency. As a result, a single worker can produce substantially more goods in the same amount of time today than they used to be able to produce. This has also resulted in a transition in most highly developed countries into a post-industrial or service-oriented economy.

Post-Industrial[edit] A post-industrial society is a society in which the primary means of subsistence is derived from service-oriented work, as opposed to agriculture or industry. Post-industrial societies are often marked by: This is the case in the U. Post-industrial society is occasionally used critically by individuals seeking to restore or return to industrial development. Increasingly, however, individuals and communities are viewing abandoned factories as sites for new housing and shopping. Capitalists are also realizing the recreational and commercial development opportunities such locations offer. The Implications of Societal Development[edit] The stages of societal development. As noted throughout the above discussion of societal development, changes in the social structure of a society - in this case the primary means of subsistence - also affect other aspects of society. For instance, as hunters and gatherers make the transition into pastoralism and horticulture, they also develop a surplus in food stuffs. While it is common for people in the developed world today to have lots of surplus food, we rarely consider just how important that extra food is. To begin with, once a society has surplus food, that means more of their children will survive into adulthood. Additionally, as food yields increase in agricultural societies, smaller percentages of the population are required to produce the food for the rest of the population. This frees up those people not engaged in food production to specialize in other areas, like clothing or housing production. This results in specialists: That specialization leads to rapid increases in technology as people are freed from having to spend the majority of their time finding or growing their food and can then spend their time improving at their speciality. The relationship between surplus and technology may not seem obvious, initially, but surplus is clearly the forerunner of technological development. This is illustrated in the diagram to the right. The diagram shows societal development along the top and the implications of societal development along the bottom. The arrows running between the two rows illustrate the fact that these relationships are very complex. For instance, specialization not only results from agriculture but also from denser populations and surplus and helps spur industry. The point being, these are interdependent aspects of societal development that co-evolve. One additional outcome of surplus that is included in the diagram is inequality. Inequality will be discussed in much greater detail later in this book, but it is important to note that as soon as there is surplus, there will be greater surplus for some people, and some people - as evidenced in most developed societies today - may not have access to enough resources despite the exist of a surplus within the larger society. Classical Views on Social Change[edit] As Western societies transitioned from pre-industrial economies based primarily on agriculture to industrialized societies in the 19th century, some people worried about the impacts such changes would have on society and individuals. Three early sociologists, Weber, Marx, and Durkheim, perceived different impacts of the Industrial Revolution on the individual and society and described those impacts in their work. Bureaucracy is a type of organizational or institutional management that is, as Weber understood it, rooted in legal-rational authority. Bureaucracy is a complex means of managing life in social institutions that includes rules and regulations, patterns and procedures that both are designed to simplify the functioning of complex organizations. Weber did believe bureaucracy was the most rational form of institutional governance, but because Weber viewed rationalization as the driving force of society, he believed bureaucracy would increase until it ruled society. Society, for Weber, would become almost synonymous with bureaucracy. As Weber did not see any alternative to

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bureaucracy, he believed it would ultimately lead to an iron cage: Because Weber could not envision other forces influencing the ultimate direction of society - the exception being temporary lapses into non-bureaucracy spurred by charismatic leaders - he saw no cure for the iron cage of rationality. Weber was unable to envision a solution to his iron cage of bureaucracy dilemma. Since a completely rational society was inevitable and bureaucracy was the most rational form of societal management, the iron cage, according to Weber, does not have a solution. Marx and Alienation[edit] Karl Marx took a different perspective on the impact of the Industrial Revolution on society and the individual. According to Marx, species being or happiness is the pinnacle of human nature. Species being is understood to be a type of self-realization or self-actualization brought about by meaningful work. But in addition to engaging in meaningful work, self-actualized individuals must also own the products of their labors and have the option of doing what they will with those products. In a capitalist society which was co-evolved with the Industrial Revolution, rather than owning the fruits of their labors, the proletariat or working class owns only their labor power, not the fruits of their labors. The capitalists or bourgeoisie employ the proletariat for a living wage, but then keep the products of the labor. As a result, the proletariat is alienated from the fruits of its labor - they do not own the products they produce, only their labor power. Because Marx believed species being to be the goal and ideal of human nature and that species being could only be realized when individuals owned the results of their labors, Marx saw capitalism as leading toward increasingly unhappy individuals; they would be alienated from the results of their production and therefore would not be self-realized. But the alienation from the results of their production is just one component of the alienation Marx proposed. In addition to the alienation from the results of production, the proletariat is also alienated from each other under capitalism. Capitalists alienate the proletariat from each other by forcing them to compete for limited job opportunities. Job opportunities are limited under capitalism in order for capitalists to keep wages down; without a pool of extraneous workers, capitalists would have to meet the wage demands of their workers. Because they are forced to compete with other members of the proletariat, workers are alienated from each other, compounding the unhappiness of the proletariat. While Marx did have a solution to the problem of alienation, he seldom discussed it in detail. This form of government would be based on communally owned and highly developed means of production and self-governance. By re-connecting the individual with the fruits of their labor and empowering them toward true self-governance, species being would be realized and happiness would be returned. Two additional comments are in order here. First, the economic systems that developed in The Soviet Union and China - as well as other parts of the world - was not the communism envisioned by Marx. Rather, they had achieved a form of socialism, what Marx called the stage between capitalism and communism. Second, Marx believed capitalism, while harmful to species being, was necessary to advance the means of production to a stage where communism as he envisioned it could be realized. Thus, while Marx was highly critical of capitalism, he also recognized its utility in developing the means of production. Durkheim believed that an important component of social life was social solidarity, which is understood as a sense of community. In his classic study, *Suicide*, [11] Durkheim argued that one of the root causes of suicide was a decrease in social solidarity - termed *anomie* French for chaos by Durkheim. Durkheim also argued that the increasing emphasis on individualism found in Protestant religions - in contrast to Catholicism - contributed to an increase in *anomie*, which resulted in higher suicide rates among Protestants. In another work, *The Division of Labor in Society*, [7] Durkheim proposed that pre-industrial societies maintained their social solidarity through a mechanistic sense of community and through their religious affiliations. Most people were generalists in their work - they farmed and created their own tools and clothing. Because they were alike in their generality, they were also more likely to share a sense of community, which Durkheim saw as an important component of happiness. In addition to their similarity in occupations, many individuals belonged to the same religious groups, which also fostered a sense of solidarity.

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Chapter 4 : The Story of Latino Protestants in the United States - Juan Francisco Martinez : Eerdmans

Part I. Migration in America --Introduction: An overview of Protestant migrations, --The first frontier: Thomas Hooker and the New England Puritans --Part II.

World History Protestant Reformation The Protestant Reformation was a 16th century movement that altered the course of European and world history in a number of different ways. This movement led to the eventual influence and demise of the previously powerful Catholic Church. People were now able to worship God as they believed and they no longer relied on the Catholic Church for guidance with religious matters. Most importantly, people began to leave the religious strife that was taking place in their European homelands and they headed west to America to worship God as they pleased. Once this happened many people all throughout Germany began to react to his convictions. Though Martin Luther was not the only voice of the Reformation, he was certainly one of the top figures that influenced the vast changes which resulted. Luther expressed the ideas that people could not buy themselves into heaven by purchasing forgiveness for their sins from the Catholic Church. He exposed the church for what he believed to be corrupt. This document threatened their finances and their lives. Many different groups of people began to disregard the Catholic Church and decided to worship as they pleased. Many Catholic priests and rulers became alarmed. Religious Differences Even though people were worshiping as they believed, the Protestant Reformation brought about a new set of problems. Catholicism refused to let go of its power and they fought hard to keep their dominance over the people. Different protestant denominations began to spring up and they were in conflict with other Christian sects about the matter of how best to worship God. People all throughout Europe began to engage in bloody conflicts over their religious disagreements. Catholics fought against the Protestants and rulers fought against various Christian sects that did not affiliate with their particular beliefs. Religion in the New World? In the midst of all of this religious strife, the kingdoms of Spain and Portugal were sending explorers out into the world to establish trade routes to India. Eventually, Spanish explorers discovered the Americas and some people began to migrate to the new world to find fame and fortune. When other European nations learned about these new discoveries they began to colonize various areas of the world as well. Exploration expeditions began to spring up in England and other European countries and the age of exploration was established. This development was important because it allowed many early settlers to leave Europe and travel to the Americas. Many religious groups had then become targets for the ruling powers. An example of one such group was the Puritans. This particular denomination wanted secular rulers to only govern things secular matters only, and not the church. Many rulers of the day did not agree with this belief because they had a lot of power over the church or through the church. Ultimately, this particular stance caused many Puritans to flee their homes. Many Puritans and other persecuted groups such as the Anabaptists and the Ranters went to a region called the Dutch Netherlands. They believed that this particular kingdom was a place where religious tolerance was accepted but they were wrong. Many Puritans realized that religious persecution was occurring everywhere and that their unique beliefs were not compatible with the monarchies and empires of Europe. They decided to travel to the New World to avoid this problem. Once the pilgrims traveled to America, they established a colony in Plymouth, Massachusetts. After the colony was established the Puritans initially became a dominant group in the region. As more settlers arrived in America they had to adjust to the ruling religious group in the area. Despite the fact that they had left their homelands because of persecution; stronger religious groups imposed their way of life and views on other dissenters once they arrived. Many dissenters began to slowly spread out across America to establish their own colonies. Religion and the Constitution The Reformation not only drove people to found America, but it also helped to establish the Constitution which is the living document that governs the United States. After the religious dissenters from Europe arrived in America, society was dominated by a clash of various religious beliefs. Those beliefs continued to dominate America for hundreds of years, up until the latter half of the 20th century. Religion was so strong in America that it

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dictated the lives of millions of settlers that lived in the colonies. By the 18th century many people began to realize that religion is an important part of their lives, but it cannot be used to govern people. Founding fathers who created the Constitution did not want the document to endorse one particular religion over another. They did not want religious conflict to become a part of the new American society. For this reason, they created a distinction between church and state in the constitution. People in America can now worship as they believe but no state religion is to be endorsed. Many different Christian denominations are being worshipped in America today. American citizens also worship other religions, such as Hinduism, Islam, and Judaism. Even though Protestant Christianity is the dominant religion in the country, many citizens do not necessarily live their lives according to these religious ideas and truths. Freedom of Religion in America The Protestant Reformation helped to increase colonization in America and to develop religious tolerance and freedom in the new colonies. It also helped establish America as the economic powerhouse in the world. The early colonists eventually figured out how to utilize their land in order to earn huge profits by trading. Eventually, they were able to generate enough economic activity that caused trade to flourish and businesses to grow. This development happened over time, and by the middle part of the 20th century, the U.

Chapter 5 : Protestant Reformation Summary - The Fight for Religious Freedom

An Overview of Protestant Migrations, A hitchhiker, a farmer. Consider these two tales from across the centuries: after the breakup of his marriage, an unemployed college teacher embarks on a restless journey in the s.

Chapter 6 : JMH-content « Moravian Archives

Wandering Souls: Protestant Migrations in America, and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

Chapter 7 : Project MUSE - Wandering Souls

In ###Wandering Souls#, Rohrer examines the migration patterns of eight religious groups and finds that Protestant migrations consisted of two basic types. The most common type involved migrations motivated by religion, economics, and family, in which Puritans, Methodists, Moravians, and others headed to the frontier as individuals in search of.

Chapter 8 : AP World History Class Presentations

Part I. Migration in America Introduction An Overview of Protestant Migrations, 3 1. The First Frontier Thomas Hooker and the New England Puritans 15 Part II.

Chapter 9 : Juvenile Instructor » Is Mormonism Protestant?: Some Reflections on Rohrer's Wandering

Get this from a library! Wandering souls: Protestant migrations in America, [S Scott Rohrer] -- Popular literature and frontier studies stress that Americans moved west to farm or to seek a new beginning.