

## The Puritan Way Of Death A Study In Religion Culture And Social Change Galaxy Book Gb 573 By David E Stannard 1979 02 01

One of the hallmarks of contemporary culture is its attitude toward aging and the elderly. Youth and productivity are celebrated in today's society, while the elderly are increasingly marginalized. This not only poses difficulties for old people but is also a loss for the young and middle-agers, who could learn much from the elderly, including what it means to grow old (and die) "in Christ." *Growing Old in Christ* presents the first serious theological reflection ever on what it means to grow old, particularly in our culture and particularly as a Christian. In a full-orbed discussion of the subject, eighteen first-rate Christian thinkers survey biblical and historical perspectives on aging, look at aging in the modern world, and describe the "Christian practice of growing old." Along the way they address many timely issues, including the medicalization of aging, the debate over physician-assisted suicide, and the importance of friendships both among the elderly and between the elderly and the young. Weighty enough to instruct theologians, ethicists, and professional caregivers yet accessible enough for pastors and general readers, this book will benefit anyone seeking faith-based insight into growing old. Contributors: David Aers David Cloutier Rowan A. Greer Stanley Hauerwas Judith C. Hays Richard B. Hays Shaun C. Henson L. Gregory Jones Susan Pendleton Jones Patricia Beattie Jung D. Stephen Long M. Therese Lysaught David Matzko McCarthy Keith G. Meador Charles Pinches Joel James Shuman Carole Bailey Stoneking Laura Yordy

In this exploration of how people lived and died in eighteenth- and nineteenth- century New Mexico, Martina Will de Chaparro 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.

*The Civil War Dead and American Modernity* offers a fundamental rethinking of the cultural importance of the American Civil War dead. Tracing their representational afterlife across a massive array of historical, visual, and literary documents from 1861 to 1914, Ian Finseth maintains that the war dead played a central, complex, and paradoxical role in how Americans experienced and understood the modernization of the United States. From eyewitness accounts of battle to photographs and paintings, and from full-dress histories of the war to fictional narratives, Finseth shows that the dead circulated through American cultural life in ways that we have not fully appreciated, and that require an expanded range of interpretive strategies to understand. While individuals grieved and relinquished their own loved ones, the collective Civil War dead, Finseth argues, came to form a kind of symbolic currency that informed Americans' melancholic relationship to their own past. Amid the turbulence of the postbellum era, as the United States embarked decisively upon its technological, geopolitical, and intellectual modernity, the dead provided an illusion of coherence, intelligibility, and continuity in the national self. At the same time, they seemed to represent a traumatic break in history and the loss of a simpler world, and their meanings could never be completely contained by the political discourse that surrounded them. Reconstructing the formal, rhetorical, and ideological strategies by which postwar American society reimagined, and continues to reimagine, the Civil War dead, Finseth also shows that a strain of critical thought was alert to this dynamic from the very years of the war itself. *The Civil War Dead and American Modernity* is at once a study of the politics of mortality, the disintegration of American Victorianism, and the role of visual and literary art in both forming and undermining social consensus.

This study traces the emergence of changing attitudes about the child, at once economically "useless" and emotionally "priceless", from the late 1800s to the 1930s. It describes how turn-of-the-century America discovered new, sentimental ways to determine a child's monetary worth.

Illness in childhood was common in early modern England. Hannah Newton asks how sick children were perceived and treated by doctors and laypeople, examines the family's experience, and takes the original perspective of sick children themselves. She provides rare and intimate insights into the experiences of sickness, pain, and death.

*The Puritan Way of Death* A Study in Religion, Culture, and Social Change Oxford University Press on Demand

While many evangelical congregations have moved away from hymns and hymnals, these were once central fixtures in the evangelical tradition. This book examines the role and importance of hymns in evangelicalism, not only as a part of worship but as tools for theological instruction, as a means to identity formation, and as records of past spiritual experiences of the believing community. Written by knowledgeable church historians, *Wonderful Words of Life* explores the significance of hymn-singing in many dimensions of American Protestant and evangelical life. The book focuses mainly on church life in the United States but also discusses the foundational contributions of Isaac Watts and other British hymn writers, the use of gospel songs in English Canada, and the powerful attraction of African-American gospel music for whites of several religious persuasions. Includes appendixes on the American Protestant Hymn Project and on hymns in Roman Catholic hymnals. Contributors: Susan Wise Bauer Thomas E. Bergler Virginia Lieson Brereton Esther Rothenbusch Crookshank Kevin Kee Richard J. Mouw Mark A. Noll Felicia Piscitelli Robert A. Schneider Rochelle A. Stackhouse Jeffrey VanderWilt

How do Americans cope with death? Do our feelings about dying influence the way we live? How are our ideas of death different from those of our ancestors? These questions and others are addressed in this innovative new book -- a comprehensive, interdisciplinary approach to the processes, practices, and experiences concerning death and dying in the United States. Drawing on sociology and psychology as well as history and literature, John S. Stephenson surveys the range of individual and social responses to death -- from our very conception of its meaning to the complex ethical dilemmas surrounding suicide and euthanasia. Stephenson synthesizes a theoretical perspective of death from the contributions of such important thinkers as Freud, Jung, Ernest Becker, and Robert Jay Lifton. He reviews the evolution of American attitudes and behaviors toward death -- from the Puritan era to the present, and charts the significance of such organizations for the dying as hospitals, hospices, and nursing homes. Bereavement as both personal reaction (grief) and social convention (mourning) is also discussed, as is the denial of death as a coping mechanism for individuals and institutions alike. In his final chapters, Stephenson analyzes the ceremonies of death (including gravestones as social indicators) and provides a psychosocial overview of suicide as a final, desperate attempt to assert control. He concludes by exploring the implications of euthanasia at a time when technology can extend life dramatically but is not always capable of assuring its quality. Throughout, authentic case examples -- many drawn from Stephenson's own clinical work -- illustrate the multi-faceted imagery and experiences that comprise the American way of death. Stephenson's book will be welcomed by sociologists, psychologists, social workers, religious leaders, nurses, and others concerned with caring for the dying and the bereaved. It is a brilliant and elegantly written work that crosses disciplinary boundaries to provide a valuable synthesis of existing knowledge and offer educators and professionals a firm foundation for teaching, practice, and research.

Find solace and wise counsel in these classics of spiritual gerontology! In these days, when so many people live beyond the Biblical threescore and ten, the spiritual questing and questioning of the aged demands a meaningful response from clergy, family members, and nursing home staff. The essays and research studies reprinted in *Religion and Aging: An Anthology of the Poppele*

Papers investigate the role of faith in older people's lives. Many of these classic studies have been updated with new information. These essays were originally published in the Quarterly Papers on Religion and Aging. This renowned journal was issued from 1984 to 1994 by the Poppele Center for Health and Welfare Studies at the Saint Paul School of Theology in Kansas City, Missouri. The issues of spiritual gerontology discussed in that journal are still powerfully relevant today. Because back issues of the journal are not widely available, the cream of its ten-year history is being reissued in permanent form. Religion and Aging offers unfailing wisdom and insight in a broad range of issues, including: training clergy to be more responsive to the needs of older people a historical perspective on the meaning of "honoring thy father and mother" in first-century Judaism and Christianity the Psalms as a way to help nursing home residents deal with pain, loneliness, anger, and other difficult emotions original research into belief patterns of older Americans ways to give meaning to suffering suggested by the lives and works of Viktor Frankl, Martin Gray, and Rabbi Harold Kushner techniques of communicating with older people Religion and Aging is an invaluable resource to anyone who works with old people, whether in adult day-care programs, nursing homes, hospitals, or other senior citizens' groups. It will help chaplains, pastors, rabbis, and other clergy minister more effectively to the older members of their flock.

This fascinating book is the first volume in a projected cultural history of the United States, from the earliest English settlements to our own time. It is a history of American folkways as they have changed through time, and it argues a thesis about the importance for the United States of having been British in its cultural origins. While most people in the United States today have no British ancestors, they have assimilated regional cultures which were created by British colonists, even while preserving ethnic identities at the same time. In this sense, nearly all Americans are "Albion's Seed," no matter what their ethnicity may be. The concluding section of this remarkable book explores the ways that regional cultures have continued to dominate national politics from 1789 to 1988, and still help to shape attitudes toward education, government, gender, and violence, on which differences between American regions are greater than between European nations.

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 convergence of 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.

Neither traditional religion nor modern medical procedures make sense of the personal experience of many who are dying or bereaved. In response, there has been a massive revival of interest in developing new ways of talking about death. This revival, while reinstating some traditional practices and retaining medical expertise, seeks ultimate authority elsewhere: in the individual self. The new death is personal, facilitated by palliative care, the life-centred funeral, and bereavement counselling. How, though, are people to know how to die and to grieve? Is the modern self able to make free choices here? What role do professional carers and their theories play in shaping the experiences of people who are dying or bereaved? How do such people learn from each other? To what extent are they influenced by stereotypical ideas of the good death? Is it possible for the self to be in control when the body has lost control? Can the unique personality of the deceased be incorporated into traditional funeral ritual? This is the first book comprehensively to examine the revival of death as a subject and relate it to theories of modernity and postmodernity. The book will interest not only social scientists but anyone learning to care for the dying, the dead or the bereaved.

"More than 100 scholars contributed to this carefully researched, well-organized, informative, and multi-disciplinary source on death studies. Volume 1, "The Presence of Death," examines the cultural, historical, and societal frameworks of death, such as the universal fear of death, spirituality and various religions, the legal definition of death, suicide, and capital punishment. Volume 2, "The Response to Death," covers such topics as rites and ceremonies, grief and bereavement, and legal matters after death."--"The Top 20 Reference Titles of the Year," American Libraries, May 2004.

Explores a new way of understanding the final transition from life to death, drawing on observations from psychology, religion, biology, anthropology, and personal experience and explaining how studying this forward looking process enriches an understanding of life.

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.

Although the focus centers on Puritan beliefs about the place of children and the parenting practices provided for these disenfranchised children, the basic concepts and motivations of Puritanism are explained and examined with insight and detail. J2009HB - \$29.84

This practical volume focuses on the study of historic burial ground monuments but also covers some below ground archaeology, as some projects will involve the study of both. It will be an incomparable source for academic archaeologists, cultural resource and heritage

management archaeologists, government heritage agencies, and upper-level undergraduate and graduate students of archaeology focused on the historic or post-medieval period, as well as forensic researchers and anthropologists.

Among the most commonly argued legal questions are those involving "victimless" crimes--consensual adult sexual relations (including homosexuality and prostitution), the use of drugs, and the right to die. How can they be distinguished from proper crimes, and how can we, as citizens, judge the complex moral and legal issues that such questions entail? David Richards, a teacher of law in the areas of constitutional and criminal law, and a moral and legal philosopher concerned with the investigation of legal concepts, applies an interdisciplinary approach to the question of overcriminalization, he draws on legal and philosophical arguments and links the subject to history, psychology, social science, and literature. To demonstrate how gross and unjust overcriminalization has developed, Professor Richards explores basic assumptions that often underlie the common American sense of proper criminalization.

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 literature & is written with grace & style. Illustrations. A richly diverse & highly readable book that skillfully combines historical research with important hypothesis concerning social change. Ó

A renowned literary coterie in eighteenth-century Philadelphia—Elizabeth Fergusson, Hannah Griffitts, Deborah Logan, Annis Stockton, and Susanna Wright—wrote and exchanged thousands of poems and maintained elaborate handwritten commonplace books of memorabilia. Through their creativity and celebrated hospitality, they initiated a salon culture in their great country houses in the Delaware Valley. In this stunningly original and heavily illustrated book, Susan M. Stabile shows that these female writers sought to memorialize their lives and aesthetic experience—a purpose that stands in marked contrast to the civic concerns of male authors in the republican era. Drawing equally on material culture and literary history, Stabile discusses how the group used their writings to explore and at times replicate the arrangement of their material possessions, including desks, writing paraphernalia, mirrors, miniatures, beds, and coffins. As she reconstructs the poetics of memory that informed the women's lives and structured their manuscripts, Stabile focuses on vernacular architecture, penmanship, souvenir collecting, and mourning. Empirically rich and nuanced in its readings of different kinds of artifacts, this engaging work tells of the erasure of the women's lives from the national memory as the feminine aesthetic of scribal publication was overshadowed by the proliferating print culture of late eighteenth-century America.

For at least the first two centuries following its publication, John Bunyan's *Pilgrim's Progress* was among the most formative and beloved books England contributed to the Western tradition, second only to the English Bible in popularity and influence. In this important new study, Kathleen Swaim recognizes Bunyan as a major Puritan cultural figure and *Pilgrim's Progress* as a multilayered locus of cultural, historical, and theological, as well as literary, systems. Her work maps shifts of cultural and theological emphasis as Christian's focus on the Word and Protestant martyrdom in Part I (1678) gives way to Christiana's characteristic emphasis on good works and the material reality of the Church in the world in Part II (1684). Swaim's study locates Part I of *Pilgrim's Progress* within the discourses of allegory, myth, the biblical and sermon word, and the conversion narrative tradition. It locates Part II within modern social constructions, particularly those of gender, and within contemporary church practices and emerging new modes of representation. It draws upon Bunyan's numerous other works to explicate *Pilgrim's Progress* as a mirror of evolving late seventeenth-century Puritan culture.

Breitwieser's close readings reveal that the thwarting of mourning, partly linked to nationalist feeling, was a central issue for many American authors, but that those who successfully reclaimed mourning came to strange and fresh understandings of the actual world.

This comprehensive study of the intersection of death and religion offers a unique look at how religious people approach death in the twenty-first century. Previous scholarship has largely focused on traditional beliefs and paid little attention to how religious traditions evolve in relation to their changing social context. Employing a sociological approach, "Death and Religion in a Changing World" describes how people from a wide variety of faiths draw on and adapt traditional beliefs and practices as they deal with death in modern societies. The book includes coverage of newly emerging social and religious phenomena that are only just beginning to be analyzed by religion scholars, such as public shrines, the role of the media, spiritual bereavement groups, and the use of the Internet in death practices.

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

Throughout the centuries, different cultures have established a variety of procedures for handling and disposing of corpses. Often the methods are directly associated with the deceased's position in life, such as a pharaoh's mummification in Egypt or the cremation of a Buddhist. Treatment by the living of the dead over time and across cultures is the focus of study. Burial arrangements and preparations are detailed, including embalming, the funeral service, storage and transport of the body, and forms of burial. Autopsies and the investigative process of causes of deliberate death are fully covered. Preservation techniques such as cryonic suspension and mummification are discussed, as well as a look at the recycling of the corpse through organ donation, donation to medicine, animal scavengers, cannibalism, and, of course, natural decay and decomposition. Mistreatments of a corpse are also covered.

Practical and inspiring, this field-leading book helps students learn how to navigate encounters with death, dying, and bereavement. The authors integrate classical and contemporary material, present task-based approaches for individual and family coping, and include four substantial chapters devoted to death-related issues faced by children, adolescents, young and middle-aged adults, and older adults. The book discusses a variety of cultural and religious perspectives that affect people's understanding and practices associated with such encounters. Practical guidelines for constructive communication are designed to encourage productive living in the face of death. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

"... best-of-all-biographies of Abigail Adams..." -- American Historical Review "Portia, a new study of Abigail Adams -- modern feminism's favorite Founding Mother -- is a refreshing change of pace." -- San Francisco Chronicle "... very well done, highly perceptive, and full of fresh ideas." -- Wilson Library Bulletin "... Adams's strength, courage, and wit (as well as her bouts of depression and gender conservatism) emerge more fully than they have in any previous work.... a well-rounded portrait of a remarkable figure." -- Choice "In this important and fascinating biography, Edith Gelles not only restores Abigail Adams to her rightful place at the center of her own story, she challenges the creaky conventions of 'traditional' male-defined biography." -- Susan Faludi, author of *Backlash* *Portia*, the first woman-centered biography of Abigail Adams, details the issues, events, and relationships of Adams's life. It is as much a social and cultural history of Adams's time as it is her life story.

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.

An award-winning writer explores the patchwork American cultural history of grieving the departed. One family inters their matriarch's ashes on the floor of the ocean. Another holds a memorial weenie roast each year at a green-burial cemetery. An 1898 ad for embalming fluid promises, "You can make mummies with it!" while a leading contemporary burial vault is touted as impervious to the elements. A grieving mother, 150 years ago, might spend her days tending a garden at her daughter's grave. Today, she might tend the roadside memorial she erected where her daughter was killed. One mother wears a locket containing her daughter's hair; the other, a necklace containing her ashes. What happens after someone dies depends on our personal stories and on where those stories fall in a larger tale—that of death in America. It's a powerful tale that we usually keep hidden from our everyday lives until we have to face it. *American Afterlife* by Kate Sweeney reveals this world through a collective portrait of Americans past and present who are personally involved with death: obit writers in the desert, an Atlantic funeral voyage, a fourth-generation funeral director—even a midwestern museum that shows us our death-obsessed Victorian progenitors. Each story illuminates details in another, revealing a landscape that feels at once strange and familiar, one that's by turns odd, tragic, poignant, and sometimes even funny. "Sweeney's quest for the 'why' behind mourning rituals has given us a book in the best tradition of narrative journalism."—Jessica Handler, author of *Braving the Fire: A Guide to Writing about Grief and Loss*

This textbook uses concepts and methods of the humanities to enhance understanding of medicine and health care.

The graveyards of old New England hold an incredible range of poetic messages in the epitaphs etched into the gravestones, each a profound expression of emotion, culture, religion, and literature. These epitaphs are old, but their themes are timeless: mourning and faith, grief and hope, loss, and memory. This book tells the story of a years-long walk among gravestones and shares insights gained along the way. It identifies the source texts and authors chosen for these stones; interprets something of the tastes and beliefs of the people who did the choosing; offers some hypotheses on the various ways these texts were accessible to readers in remote towns and villages; gives a brief summary of the religious context of the times; and reflects on how the language and literature chosen for these epitaphs express these peoples' conflicted and evolving attitudes towards life, death, and eternity.

A classic documentary collection on New England's Puritan roots is once again available, with new material.

In the early nineteenth century, body snatching was rife 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.

*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. In the subsequent essays, a distinguished group of contributors consider in detail some of the most important aspects of this culture, in particular sermon-gadding, collective fasting, strict observance of Sunday, iconoclasm, and puritan attempts to reform alternative popular culture of their ungodly neighbours. Other contributions chart the channels through which puritan culture was sustained in the 80-year period preceding the English Civil War, the failure of attempts by the puritan government of Interregnum England to impose this puritan culture on the English people, the subsequent emergence of Dissent after 1600.

This dissertation is about death and its relationship to religion in late seventeenth-century England. The primary argument is that while beliefs about death stemmed from the Reformation tradition, divergent religious reforms of Puritanism and Arminianism did not lead to differing approaches to death. People adapted religious ideas on general terms of Protestant Christianity and not specifically aligned with varying reform movements. This study links apologetics and sermons concerning spiritual death, physical death, and remedies for each to cultural practice through the lens of wills and graves to gauge religious influence. Readers are reminded of the origins of reformed thought, which is what seventeenth-century English theologians built their ideas upon. Religious debates of the day centered on the Puritan and Arminian divide, which contained significantly different ideas of soteriology, a key aspect of a good death in the English *ars moriendi*. Puritans and Arminians regarded each other as political and religious enemies, yet their theology and teachings reveal the same understanding to the end of life and afterlife. Interestingly, people approached death identifying their common faith as Christians, not divided into different religious groups. Individuals heeded preachers' advice to recognize mortality and prepare for death in advance of the deathbed. Guidance from theologians emphasized hope and expectation of a blessed death through reliance on God and His promises. This dissertation contributes to narrowing a gap in the scholarship on late seventeenth-century English history and is also a work in thanatology that assesses how humanity has dealt with death. This research especially considers wills as a primary source to evaluate how society faced mortality and Christian teachings shaped conventional thought. The evidence also reveals an increasing value placed on family. Finally, this dissertation is a reminder that assessing the personal topic of death and dying is a unique way to increase understanding of human nature as death is approached. This is a study of the humanities that deals with life's meaning, mortality, identity and cultural change at one of the most crucial of the life cycles - death.

For four hundred years - from the first Spanish assaults against the Arawak people of Hispaniola in the 1490s to the U.S. Army's massacre of Sioux Indians at Wounded Knee in the 1890s - the indigenous inhabitants of North and South America endured an unending firestorm of violence. During that time the native population of the Western Hemisphere declined by as many as one hundred million people. Indeed, as historian David E. Stannard argues in this stunning new book, the European and white American destruction of the native peoples of the Americas was the most massive act of genocide in the history of the world. Stannard begins with a portrait of the enormous richness and diversity of life in the Americas prior to Columbus's fateful voyage in 1492. He then follows the path of genocide from the Indies to Mexico and Central and South America, then north to Florida, Virginia, and New England, and finally out across the Great Plains and Southwest to California and the North Pacific Coast. Stannard reveals that wherever Europeans or white Americans went, the native people were caught between imported plagues and barbarous atrocities, typically resulting in the annihilation of 95 percent of their populations. What kind of people, he asks, do such horrendous things to others? His highly provocative answer: Christians. Digging deeply into ancient European and Christian attitudes toward sex, race, and war, he finds the cultural ground well prepared by the end of the Middle Ages for the centuries-long genocide campaign that Europeans and their descendants launched - and in places continue to wage - against the New World's original inhabitants. Advancing a thesis that is sure to create much controversy, Stannard contends that the perpetrators of the American Holocaust drew on the same ideological wellspring as did the later architects of the Nazi Holocaust. It is an ideology that remains dangerously alive

today, he adds, and one that in recent years has surfaced in American justifications for large-scale military intervention in Southeast Asia and the Middle East. At once sweeping in scope and meticulously detailed, American Holocaust is a work of impassioned scholarship that is certain to ignite intense historical and moral debate.

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