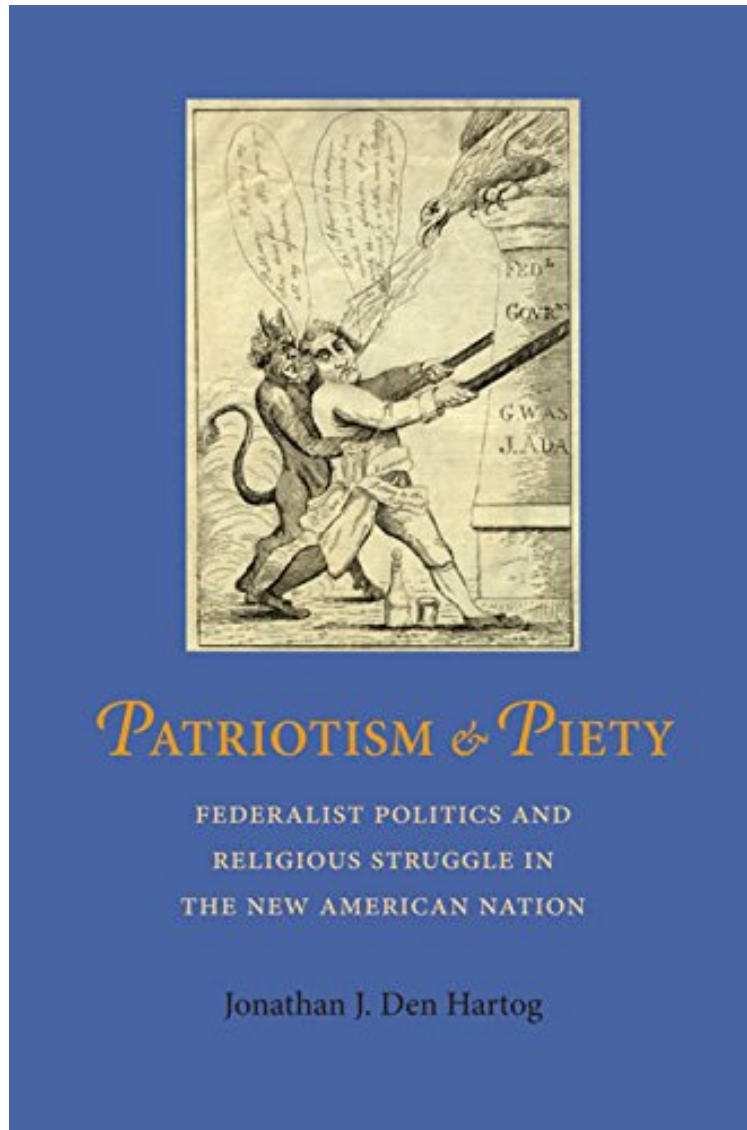


(Mobile pdf) Patriotism and Piety: Federalist Politics and Religious Struggle in the New American Nation (Jeffersonian America)

Patriotism and Piety: Federalist Politics and Religious Struggle in the New American Nation (Jeffersonian America)

Jonathan J. Den Hartog

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Jonathan J. Den Hartog : Patriotism and Piety: Federalist Politics and Religious Struggle in the New American Nation (Jeffersonian America) before purchasing it in order to gage whether or not it would be worth my time, and all praised Patriotism and Piety: Federalist Politics and Religious Struggle in the New American Nation (Jeffersonian America):

2 of 3 people found the following review helpful. Opening a New Frontier of ThoughtBy Customer_Patriotism and Piety_ is a must-read for the serious student of early American history. Dr. Den Hartog has found an important niche to fill, building a strong case for the influence of evangelical Christianity in the development of Federalist politics, from the adoption of the Constitution into the Party's dissolution after the War of 1812 and beyond. This group of men was bound by a common vision not only of a distinct moral order but also of a particularly Christian republic. The book's series of extensively researched and documented case studies of important but overlooked historical figures -- including John Jay, diplomat and first U.S. Supreme Court Chief Justice, and his two sons -- demonstrate the evolution of Federalist attitudes through "Republican," "Combative," and "Voluntarist" phases. While the Federalists' political influence quickly waned, Den Hartog builds a compelling case that the evangelical Federalist thought leaders left a profound legacy in channeling the momentum of the Second Great Awakening and important social reform causes through their influential development of various voluntary societies. If you're looking not for a synthesis of scholarship on the early Republic, but for a genuinely thoughtful examination that explores new intellectual frontiers by taking seriously the genuine religious and political beliefs of often overlooked contemporary thought leaders, you will want to pick up a copy of this book.

0 of 0 people found the following review helpful. How religion went from faith to morals in early USA. By B. Wolinsky In the first chapter, the author quotes John Jay saying that Christian ideals as the foundation of public behavior, and crediting Christian values with many of the traits that led to independence. However, let's look at this in context of Christianity at the time; the Anglican church favored monarchy, the Congregationalists looked down on English holidays as a holdover from Catholicism, and all the other sects, be they Quakers or evangelicals, got along as best as they could. Jay wasn't sure about having a minister deliver opening prayers at the Continental Congress, out of fear that any one of the numerous denominations. At the same time he tried to exclude Catholics from the legislature, on the grounds that they were only loyal to the Pope in Rome. This book uses examples of early Federalists to explain the role of religion in society at the time. For instance, you had Caleb Strong, a Massachusetts politician, who was something of a law and order type. Maybe it was shays Rebellion, maybe it was the lawlessness following the revolution, either way he believed that religion was essential to order. He was big on public morals, public observation of the Sabbath, but he wasn't about to force everyone to go to church, nor would he have tried to fund the churches with public money. In those days it was common to force pubs to either open later or close altogether on Sunday, and even close regular stores on Sunday. Religion at the time had more to do with morals and behavior than anything spiritual. My only fault with this book is that the characters should be listed in the introduction. Most of these were men I'd never heard of, so the book is a bit difficult to follow. I also would have liked some photos in the book, because I have no idea what a lot of these men looked like. There's an illustration available online, of the men at the Continental Congress kneeling on the floor and praying, hands clasped together or raised heavenward, which I suppose would prove that all those delegates were god-fearing. However, it would've been painted long after the fact, and I would also question it in terms of practicality. Would all those guys have stopped proceedings to pray like that? The delegates were all businessmen, and they were all under deadline, so I suspect it would've been more like 5 minutes of bowed heads and silence, followed by a short sermon. Growing up in an Orthodox Jewish community, I went to the Synagogue every Saturday, and saw no patience on the part of the educated businessmen. They couldn't stand the Cantors yodeling, and by the last four prayers, everyone was unruly. Something tells me that the founding fathers would not have had the patience to sit through a three-hour Baptist service every Sunday.

In *Patriotism and Piety*, Jonathan Den Hartog argues that the question of how religion would function in American society was decided in the decades after the Constitution and First Amendment established a legal framework. Den Hartog shows that among the wide array of politicians and public figures struggling to define religion's place in the new nation, Federalists stood out. Evolving religious attitudes were central to Federalism, and the encounter with Federalism strongly shaped American Christianity. Den Hartog describes the Federalist appropriations of religion as passing through three stages: a "republican" phase of easy cooperation inherited from the experience of the American Revolution; a "combative" phase, forged during the political battles of the 1790s-1800s, when the destiny of the republic was hotly contested; and a "voluntarist" phase that grew in importance after 1800. Faith became more individualistic and issue-oriented as a result of the actions of religious Federalists. Religious impulses fueled party activism and informed governance, but the redirection of religious energies into voluntary societies sapped party momentum, and religious differences led to intraparty splits. These developments altered not only the Federalist Party but also the practice and perception of religion in America, as Federalist insights helped to create voluntary, national organizations in which Americans could practice their faith in interdenominational settings. *Patriotism and Piety* focuses on the experiences and challenges confronted by a number of Federalists, from well-known leaders such as John Adams, John Jay, Charles Cotesworth Pinckney, and Timothy Dwight to lesser-known but still important figures such as Caleb Strong, Elias Boudinot, and William Jay.

With diligent research, the author provides unusually detailed support for his contentions about the religious and

political convictions of his subjects, as well as for their networking with other Federalists and competition with Jeffersonians. The result is a convincing study that demonstrates how significantly religion factored in the history of the Federalist Party and how important religious Federalists were for propelling the voluntary style of social organization that influenced the nation so significantly in the first half of the nineteenth century. (Mark A. Noll, University of Notre Dame, author of *Americas God: From Jonathan Edwards to Abraham Lincoln*) *Patriotism and Piety* represents a much-needed addition to the political and religious history of the period. Comprehensive and authoritative, this book is clearly based on immense archival reading and research and will have a long-lasting influence on our view of an understudied topic. (Thomas S. Kidd, Baylor University, author of *God of Liberty: A Religious History of the American Revolution*)

In *Patriotism and Piety* Jonathan J. Den Hartog casts the familiar story of the Federalist struggle against Jeffersonian "infidelity" in a new light. He shows that leading Federalists, so often depicted as supporters of established religion and theological orthodoxy, staked out a range of positions on the question of religion's role in public life. Moreover, he demonstrates that Federalist views on the church-state relationship evolved over time and in directions that would continue to shape American politics long after the last of the New England religious establishments had crumbled. (*Journal of American History*)

den Hartog has written an original and fascinating book on an underresearched portion of American religious history. Although some recent treatments of early American religion consider, for example, religious opposition to Jefferson's candidacy in the election of 1800, none come close to depth and originality to that provided in *Patriotism and Piety*. (*Fides et Historia*)

About the Author Jonathan J. Den Hartog is Associate Professor of History at the University of Northwestern, St. Paul.