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The Barbados Handbook Edward Goulburn Sinckler, 1913 **Evaluating the Impact on the Barbados Agricultural Sector of Altering the Protective Policy Regime: Special Reference to the Common External Tariff , Figures of Remarkable Forms of Polycystins, Or Allied Organisms, in the Barbados Chalk Deposit (chiefly from that Collected by Dr. Davy, and which He Had Noticed in a Lecture Delivered to the Agricultural Society of Barbados, in July, 1846) ,** 1861 **Letters of Philo-Xylon, First Published in the Barbados Gazettes, During the Years 1787 and 1788. Containing the Substance of Several Conversations at Sundry Times, ... on the Subject of Negro Laws, and Negro Government, on Plantations, in Barbados** Philo-Xylon, 1789 **The Quaker Community on Barbados** Larry Dale Gragg, 2009 Prior to the Quakers large scale migration to Pennsylvania Barbados had more Quakers than any other English colony But on this island of sugar plantations Quakers confronted material temptations and had to temper founder George Fox s admonitions regarding slavery with the demoralizing realities of daily life in a slave based economy one where even most Quakers owned slaves In The Quaker Community on Barbados Larry Gragg shows how the community dealt with these contradictions as it struggled to change the culture of the richest of England s seventeenth century colonies Gragg has conducted meticulous research on two continents to re create the Barbados Quaker community Drawing on wills censuses and levy books along with surviving letters sermons and journals he tells how the Quakers sought to implement their beliefs in peace simplicity and equality in a place ruled by a planter class that had built its wealth on the backs of slaves He reveals that Barbados Quakers were a critical part of a transatlantic network of Friends and explains how they established a counterculture on the island one that challenged the practices of the planter class and the class s dominance in island government church and economy In this compelling study Gragg focuses primarily on the seventeenth century when the Quakers were most numerous and active on Barbados He tells how Friends sought to convert slaves and improve their working and living conditions He describes how Quakers refused to fund the Anglican Church take oaths participate in the militia or pay taxes to maintain forts and how they condemned Anglican clergymen disrupted their services and wrote papers critical of the established church By the 1680s Quakers were maintaining five meetinghouses and several cemeteries paying for their own poor relief and keeping their own records of births deaths and marriages Gragg also tells of the severe challenges and penalties they faced for confronting and rejecting the dominant culture With their civil disobedience and stand on slavery Quakers on Barbados played an important role in the early British Empire but have been largely neglected by scholars Gragg s work makes their contribution clear as it opens a new window on the seventeenth and eighteenth century Atlantic world **The History of Barbados** Sir Robert Hermann Schomburgk, 1848 **Laws of Barbados** Barbados, 1874 *Christian Ritual and the Creation of British Slave Societies, 1650-1780* Nicholas M. Beasley, 2010-01-25 This study offers a new and challenging look at Christian institutions and practices in Britain s Caribbean

and southern American colonies Focusing on the plantation societies of Barbados Jamaica and South Carolina Nicholas M Beasley finds that the tradition of liturgical worship in these places was more vibrant and more deeply rooted in European Christianity than previously thought In addition Beasley argues white colonists attachment to religious continuity was thoroughly racialized Church customs sacraments and ceremonies were a means of regulating slavery and asserting whiteness Drawing on a mix of historical and anthropological methods Beasley covers such topics as church architecture pew seating customs marriage baptism communion and funerals Colonists created an environment in sacred time and space that framed their rituals for maximum social impact and they asserted privilege and power by privatizing some rituals and by meting out access to rituals to people of color Throughout Beasley is sensitive to how this culture of worship changed as each colony reacted to its own political environmental and demographic circumstances across time Local factors influencing who partook in Christian rituals and how when and where these rituals took place could include the structure of the Anglican Church which tended to be less hierarchical and centralized than at home in England the level of tensions between Anglicans and Protestants the persistence of African religious beliefs and colonists attitudes toward free persons of color and elite slaves This book enriches an existing historiography that neglects the cultural power of liturgical Christianity in the early South and the British Caribbean and offers a new account of the translation of early modern English Christianity to early America **Papers Relating to the Late Disturbances in Barbados** ,1876 **Laws of Barbados** ,1894

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