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Daniel Smith

THE AMERICAN CENTURY Walter LaFeber, Richard
Polenberg, Nancy Woloch, 2013-07-22

The Journal of Daniel Smith Daniel Smith, 1915

The Autobiography of Calvin Smith of Smithville

Calvin Smith, 1906 Calvin Smith was born in 1813 in Erie County, New York. The first chapter in his autobiography pertains to his ancestors.

Biography of Rev. David Smith of the A.M.E. Church David Smith, 1971

The Works of William Smith, D. D. William
Smith, 1803

David Smith David Smith, 1968

The Works of the Rev. Sydney Smith Sydney
Smith, 1844

**The Miscellaneous Works of the Late Richard
Penn Smith** Richard Penn Smith, 1856

The Life and Reign of David King of Israel George
Smith, 1867

Biography of REV. David Smith, of the A. M. E. Church
(Dodo Press) Rev David Smith, 2009-11 Reverend David
Smith (1784-?) was born a slave. Freed when a child, he
became a minister in the Methodist Episcopal Church. He
later helped to establish a new denomination, the African
Methodist Episcopal Church. His autobiography, *Biography*
of Rev. David Smith, of the A. M. E. Church, was published
in 1881.

Miscellaneous writings of the late S. J. Smith of
Burlington, N.J. Collected and arranged by one of the family,
etc Samuel J. SMITH (of Burlington, N.J.), 1836

The rev. Gervase Smith: a memorial volume. Ed. by A.O.
Smith Alfred Owen Smith, 1882

Memorials of M.L. Smith Morgan L. Smith, 1885

Biography of Rev. David Smith, of the A. M. E. Church

(1881) David Smith,2014-08-07 While titled Biography of Rev. David Smith (1881), the main portion of this work contains Smith's autobiography. This autobiography is followed by a brief history of Wilberforce University by Daniel Alexander Payne (1811-1893), who was an African-American educator and minister and who became Wilberforce University's president in 1863. He also served as chancellor and dean of its theological school from 1876 until his death. Payne was a forceful supporter of education within the African Methodist Episcopal (AME) Church and an effective proponent for reforming and standardizing the course of study for AME ministers, which was accepted by the General Conference in 1844. He became an AME bishop and held the position for 41 years.

Life and Correspondence of the Rev. William Smith, D. D.... Horace Wemyss Smith,1880

Greening the Media Richard Maxwell,Toby Miller,2012-06-28 Greening the Media rethinks media technologies from an ecological perspective, developing a new approach to historical and social analysis of information and communication technology.

Memoirs of Samuel Smith Samuel Smith,1860

Samlade Skrifter af Erik Johan Stagnelius ,1868

Phoenix Rising Donald G. Lett,2008-02 In an age when the supply of gasoline to feed this modern American society has become both more expensive and more scarce questions are being pondered. Inquires like, How can a modern society scale back its dependence on gasoline as a motive source?' Are there genuine alternative power sources?' Are they the answer to a growing crisis?' Recent announcements of hybrids like those from Honda, Toyota, and Ford have really brought attention to this issue. Hybrids that use both gasoline engines and electric motors. Really, though, alternative power sources have been around for as

long as the automobile has been. The battle between and among the steam car, the electric and the gas car was fought out in the first couple of decades of the twentieth century. This book explores the ins and outs of that battle. A struggle from which the gasoline car emerged completely victorious. To such an extent that steam cars and electric cars virtually disappeared from the scene for many decades. We will look over all three alternatives, exploring their advantages and disadvantages. We will also look over the obstacles to the steamers and the electrics. Barriers that still exist to a certain extent. Handicaps that caused their disappearance in the first place.

From Above and Below Craig Livingston, 2013-06-01
2014 Best International Book Award, Mormon History Association
For the first century of their church's existence, Mormon observers of international events studied and cheered global revolutions as a religious exercise. As believers in divine-human co-agency, many prominent Mormons saw global revolutions as providential precursors to the imminent establishment of the terrestrial kingdom of God. French Revolutionary symbolism, socialist critiques of industrialism, American Indian nationalism, and Wilsonian internationalism all became the raw materials of Mormon millennial theologies which were sometimes barely distinguishable from secular utopianism. Many Mormon thinkers accepted secular revolutionary arguments that the old world order needed to be destroyed, not merely reformed, to clear the way for the new. In *From Above and Below*, author Craig Livingston tells the story of Mormon commentary on global revolutions from the European revolutions of 1848 to the collapse of Mormon faith in progress in the 1930s when revolutionary communist and fascist regimes exposed themselves as violent and repressive. As the Church bureaucratized and assimilated to

mainstream American and capitalist values, Mormons became champions of the conservative view of political and social development for which they are known today. The first Mormon converts in Mexico and France, both political radicals, would scarcely recognize the arch-conservative twenty-first century Church.

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