

long island utopian communities

long island utopian communities have long fascinated historians, sociologists, and those intrigued by alternative ways of living. Throughout the 19th and early 20th centuries, Long Island was home to several attempts to create ideal societies based on principles of cooperation, equality, and shared purpose. These communities aimed to address social issues, experiment with novel forms of governance, and promote economic and social innovations. This article explores the historical context of Long Island's utopian experiments, examines notable communities, analyzes their philosophies and impact, and discusses why these bold endeavors often struggled to survive. By delving into their origins and legacies, readers will gain rich insights into how Long Island utopian communities shaped local culture and contributed to the broader American utopian movement. Whether you are a history enthusiast, student, or simply curious about alternative lifestyles, this comprehensive guide will provide valuable information and inspiration.

- Historical Context of Utopian Communities on Long Island
- Philosophies and Influences Behind Utopian Experiments
- Notable Long Island Utopian Communities
- Daily Life and Organization in Long Island Utopias
- Challenges and Decline of Utopian Societies
- Legacy and Modern Perspectives on Long Island Utopian Communities

Historical Context of Utopian Communities on Long Island

Long Island's unique geographical and social landscape provided fertile ground for utopian experiments during the 19th and early 20th centuries. As industrialization transformed American society, many visionaries sought to create communities that offered alternatives to urban chaos, poverty, and inequality. Influenced by European social movements and religious revivals, these groups aimed to build self-sustaining societies based on cooperation, shared values, and equitable distribution of resources.

The proximity of Long Island to New York City made it an attractive location for reformers and idealists. Its rural expanses, accessible transportation, and relative isolation gave groups the freedom to pursue bold social experiments. From spiritual communes to socialist collectives, Long Island's utopian communities reflected a diverse range of philosophies and ambitions, all united by the pursuit of a better way of life.

- Early influences included the Shaker and Quaker movements.

- Industrial growth led to disillusionment with mainstream society.
- Long Island's natural resources supported self-sufficiency.

Philosophies and Influences Behind Utopian Experiments

Religious and Spiritual Foundations

Many Long Island utopian communities were founded on religious or spiritual principles. Movements such as the Shakers, Quakers, and Spiritualists believed that communal living and shared labor reflected divine will. These groups emphasized simplicity, pacifism, and a strong sense of community, often attracting members seeking spiritual fulfillment and moral improvement.

Social Reform and Secular Ideals

Other communities drew inspiration from secular philosophies such as socialism and transcendentalism. Influential thinkers like Charles Fourier and Robert Owen advocated for cooperative societies as solutions to economic injustice. On Long Island, these ideas manifested in collectives that promoted equality, democratic governance, and communal ownership of property.

Cultural and Intellectual Influences

The utopian movement was also shaped by contemporary intellectual trends. Writers, artists, and reformers were often attracted to these communities, seeking creative freedom and intellectual exchange. The blending of artistic and idealistic pursuits contributed to a vibrant cultural atmosphere and encouraged experimentation with new forms of expression and organization.

1. Religious principles promoted harmony and shared purpose.
2. Secular ideologies encouraged innovation and social justice.
3. Cultural diversity fostered creativity and resilience.

Notable Long Island Utopian Communities

The Utopia Experiment in Brentwood

One of the most well-known attempts at communal living on Long Island was the Utopia Experiment,

established in Brentwood during the late 19th century. Founded by a group of reformers inspired by socialist ideals, this community sought to demonstrate that shared labor, universal education, and collective ownership could create a harmonious and prosperous society. The Brentwood colony attracted diverse members, including educators, craftsmen, and social activists.

The Adelphi Cooperative Colony

Located in Suffolk County, the Adelphi Cooperative Colony was another significant experiment. Established by followers of the cooperative movement, this colony emphasized democratic decision-making, mutual aid, and sustainable agriculture. Members contributed labor in exchange for access to community resources and participated in regular meetings to determine the direction of the group.

Smaller Spiritualist and Artistic Communities

In addition to large-scale experiments, Long Island was home to smaller spiritualist and artistic communities. These groups often revolved around charismatic leaders or distinctive philosophies, such as New Thought or Theosophy. Artistic collectives provided a haven for writers, performers, and visual artists seeking inspiration and collaboration outside the constraints of mainstream society.

- Brentwood's Utopia Experiment focused on education and social reform.
- Adelphi Cooperative Colony promoted sustainable agriculture and democracy.
- Spiritualist enclaves catered to seekers and creative individuals.

Daily Life and Organization in Long Island Utopias

Work, Education, and Social Structure

Long Island utopian communities typically organized daily life around shared labor, education, and participatory governance. Members contributed to agricultural production, construction, and maintenance of communal facilities. Education was often a central focus, with schools and libraries designed to promote lifelong learning and personal growth.

Social structure within these communities varied according to their founding principles. Some adopted strict egalitarianism, rotating leadership roles and redistributing resources equally. Others, particularly those with religious foundations, maintained hierarchical systems based on spiritual authority or seniority.

Governance and Conflict Resolution

Decision-making was a vital part of community life, with regular meetings to address issues and plan collective activities. Democratic voting, consensus building, and open forums ensured that members

had a voice in shaping policies. Conflict was managed through mediation, discussion, and, in some cases, formal arbitration processes.

Cultural and Recreational Activities

Cultural enrichment was an important component of Long Island utopian communities. Art, music, and theater flourished, providing opportunities for self-expression and group bonding. Festivals, workshops, and lectures were common, reflecting a commitment to holistic living and personal development.

1. Work was shared and rotated among members.
2. Education emphasized both practical skills and intellectual growth.
3. Cultural activities reinforced community values.
4. Governance relied on democratic or consensus-based models.

Challenges and Decline of Utopian Societies

Economic and Practical Difficulties

Despite their ideals, most Long Island utopian communities faced significant economic challenges. Limited capital, unpredictable agricultural yields, and competition with mainstream businesses made financial sustainability difficult. Many groups struggled to maintain infrastructure and attract new members, leading to dwindling resources and morale.

Internal Conflicts and Leadership Issues

Disagreements over governance, resource allocation, and philosophical direction often led to internal conflict. Leadership disputes, personality clashes, and differing interpretations of founding principles weakened social cohesion. In some cases, charismatic leaders departed or failed to adapt, resulting in fragmentation or dissolution.

External Pressures and Changing Social Conditions

Utopian communities also faced external pressures, including legal challenges, public skepticism, and changes in broader social conditions. The rise of suburban development, shifting cultural norms, and increased mobility reduced the appeal of isolated communal living. Over time, many utopian experiments were absorbed into surrounding towns or abandoned altogether.

- Economic hardship undermined sustainability.

- Leadership conflicts led to fragmentation.
- External pressures diminished community viability.

Legacy and Modern Perspectives on Long Island Utopian Communities

Influence on Local Culture and Society

Although few Long Island utopian communities survived in their original form, their influence persists in local culture, education, and social values. Many former sites became centers for progressive thought, artistic innovation, and grassroots activism. Cooperative principles continue to inform organizations, schools, and community groups throughout the region.

Lessons Learned and Continuing Inspiration

The experiences of Long Island utopian communities offer important lessons about social experimentation, collective action, and the pursuit of ideal societies. Their successes and failures provide valuable insights into the challenges of building sustainable, inclusive communities. Modern intentional communities, co-housing projects, and social movements often draw inspiration from these historical experiments.

Preservation and Recognition of Utopian Heritage

Efforts to preserve and recognize the heritage of Long Island utopian communities include historical societies, museums, and educational programs. These initiatives aim to honor the visionaries who sought to create better worlds and to encourage continued dialogue about alternative models for living and working together.

- Utopian principles inform modern cooperatives and social projects.
- Historical preservation celebrates Long Island's experimental spirit.
- Lessons from utopian communities inspire new generations.

Q: What were the main goals of Long Island utopian communities?

A: The primary goals of Long Island utopian communities were to create harmonious societies based on cooperation, shared resources, and egalitarian principles. These communities aimed to address

social inequalities, provide educational opportunities, and promote spiritual or intellectual growth.

Q: Which were the most notable utopian communities on Long Island?

A: The Utopia Experiment in Brentwood and the Adelphi Cooperative Colony in Suffolk County are among the most notable Long Island utopian communities. Smaller spiritualist and artistic enclaves also contributed to the region's utopian legacy.

Q: What challenges did Long Island utopian communities face?

A: Common challenges included economic hardship, internal conflict, leadership disputes, and external pressures such as legal issues and changing social conditions. These factors often contributed to the decline or dissolution of utopian societies.

Q: How did Long Island's geography influence its utopian experiments?

A: Long Island's rural landscape, proximity to New York City, and accessible transportation made it an ideal location for communal experiments. The area's natural resources supported self-sufficiency, while its relative isolation allowed communities to pursue their ideals.

Q: Are there any remnants of utopian communities on Long Island today?

A: While most original utopian communities no longer exist, their influence persists through local organizations, educational programs, and cultural initiatives that honor their legacy and principles.

Q: What role did education play in Long Island utopian communities?

A: Education was a central focus, with communities establishing schools and libraries to promote lifelong learning, practical skills, and intellectual development among members.

Q: How did Long Island utopian communities organize daily life?

A: Daily life was typically organized around shared labor, participatory governance, and cultural enrichment. Members contributed to communal tasks, attended meetings, and participated in artistic and recreational activities.

Q: What lasting impact did Long Island utopian communities have?

A: Their legacy includes influencing local cooperative organizations, social reform movements, and educational approaches. The spirit of experimentation and collective action remains an important part of Long Island's cultural heritage.

Q: Why did most Long Island utopian communities eventually decline?

A: Economic difficulties, leadership conflicts, and external pressures such as suburban development and changing cultural norms led to the decline of most communities. These challenges made long-term sustainability difficult.

Q: How are Long Island utopian communities remembered and studied today?

A: They are remembered through historical societies, museums, academic research, and educational initiatives that preserve their stories and encourage exploration of alternative ways of living.

Long Island Utopian Communities

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long island utopian communities: *Perfect Communities* Edward Berenson, 2025-04-22 The rise and fall of William J. Levitt, the man who made the suburban house a mass commodity Two material artifacts defined the middle-class American lifestyle in the mid-twentieth century: the automobile, which brought gas stations, highways, commercial strips, and sprawl; and the single-family suburban home, the repository of many families' long-term wealth. While the man who did the most to make the automobile a mass commodity—Henry Ford—is well known, few know the story of the man who did the same for the suburban house. Edward Berenson describes the remarkable career of William Levitt, who did more than anyone else to create the modern suburb. In response to an unprecedented housing shortage as veterans returned home from World War II, his Levittown developments provided inexpensive mass-produced housing that was wildly popular—prospective buyers would camp out in line for two days for the chance to put down a deposit on a Levitt house. He was a celebrity, a life-changing hero to tens of thousands, and the pitchman of a renewed American Dream. But Levitt also shared Ford's dark side. He refused to allow Black people to buy or rent in his developments and doggedly defended this practice against legal challenges. Leading the way for other developers who emulated his actions, he helped ensure that suburbs nationwide remained white enclaves. These legacies are still with us. Levitt made a major contribution to the stubborn wealth disparity between white families and Black families, and his

solution to the housing crisis of the 1940s—the detached house and surrounding yard—is a primary cause of the housing crisis today. As a person, Levitt was a strangely guileless and tragic figure. He accumulated vast wealth but, after losing control of his building company, surrendered it all through foolish investments and a lavish lifestyle that included a Long Island mansion and a two-hundred-foot yacht. Just weeks before his death, as a charity patient in a hospital to which he had once given millions, he was still imagining his great comeback.

long island utopian communities: The Haunting of Twenty-First-Century America William J. Birnes, Joel Martin, 2013-12-17 In this companion volume to *The Haunting of America* and *The Haunting of Twentieth-Century America*, national bestselling authors William J. Birnes and Joel Martin explore today's intellectual and spiritual awakening—one that is challenging traditional belief systems. Birnes and Martin show that, though many governments deny the importance of a spiritual component to national policy, even the most conservative governments have based social and financial policy decisions on a profound belief in the existence of the paranormal, ghosts, and spirits. From using psychic spying programs to gather intelligence on enemy nations to investigating the use of mind control to impede the abilities of hostile troops, the U.S. government has continuously developed paranormal weapons and tactics alongside their more mundane counterparts. U.S. Presidents from Franklin Pierce through Ronald Reagan regularly relied on the paranormal, using trance mediums, channelers, and astrologists to help plan agendas and travel schedules. *The Haunting of Twenty-First-Century America* is unlike any American history you will ever read—it posits that not only is the paranormal more normal than most people think, but that it is driving current events to a new Fourth Culture of the twenty-first century. At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.

long island utopian communities: Weekend Utopia Alastair Gordon, 2001-05 The Hamptons are hot. Gordon, who grew up there, traces the invention of the idea of the Hamptons as a resort for the elite of New York City and shows how various forces, including artists, real estate developers, and media professionals transformed what had been a quiet rural place into a modern and worldwide phenomenon. 175 illustrations.

long island utopian communities: New York State: Peoples, Places, and Priorities Joanne Reitano, 2015-08-11 The state of New York is virtually a nation unto itself. Long one of the most populous states and home of the country's most dynamic city, New York is geographically strategic, economically prominent, socially diverse, culturally innovative, and politically influential. These characteristics have made New York distinctive in our nation's history. In *New York State: Peoples, Places, and Priorities*, Joanne Reitano brings the history of this great state alive for readers. Clear and accessible, the book features: Primary documents and illustrations in each chapter, encouraging engagement with historical sources and issues Timelines for every chapter, along with lists of recommended reading and websites Themes of labor, liberty, lifestyles, land, and leadership running throughout the text Coverage from the colonial period up through the present day, including the Great Recession and Andrew Cuomo's governorship Highly readable and up-to-date, *New York State: Peoples, Places, and Priorities* is a vital resource for anyone studying, teaching, or just interested in the history of the Empire State.

long island utopian communities: Watching Babylon Nicholas Mirzoeff, 2012-10-12 Groundbreaking and compelling, *Watching Babylon* examines the experience of watching the war against Iraq on television, on the internet, in the cinema and in print media. Mirzoeff shows how the endless stream of images flowing from the Gulf has necessitated a new form of visual thinking, one which recognises that the war has turned images themselves into weapons. Drawing connections between the history and legend of ancient Babylon, the metaphorical Babylon of Western modernity, and everyday life in the modern suburb of Babylon, New York, Mirzoeff explores ancient concerns which have found new resonance in the present day. In the tradition of Walter Benjamin, *Watching Babylon* illuminates the Western experience of the Iraqi war and makes us re-examine the very way we look at images of conflict.

long island utopian communities: Intimate Matters John D'Emilio, Estelle B. Freedman,

1997 The first full length study of the history of sexuality in America, *Intimate Matters* offers trenchant insights into the sexual behavior of Americans, from colonial times to today. D'Emilio and Freedman give us a deeper understanding of how sexuality has dramatically influenced politics and culture throughout our history. The book John D'Emilio co-wrote with Estelle B. Freedman, *Intimate Matters*, was cited by Supreme Court Justice Anthony Kennedy when, writing for a majority of court on July 26, he and his colleagues struck down a Texas law criminalizing sodomy. The decision was widely hailed as a victory for gay rights—and it derived in part, according to Kennedy's written comments, from the information he gleaned from D'Emilio's book, which traces the history of American perspectives on sexual relationships from the nation's founding through the present day. The justice mentioned *Intimate Matters* specifically in the court's decision.—Julia Keller, *Chicago Tribune* Fascinating. . . . [D'Emilio and Freedman] marshal their material to chart a gradual but decisive shift in the way Americans have understood sex and its meaning in their lives. —Barbara Ehrenreich, *New York Times Book Review* With comprehensiveness and care . . . D'Emilio and Freedman have surveyed the sexual patterns for an entire nation across four centuries. —Martin Bauml Duberman, *Nation* *Intimate Matters* is comprehensive, meticulous and intelligent. —Jonathan Yardley, *Washington Post Book World* This book is remarkable. . . . [*Intimate Matters*] is bound to become the definitive survey of American sexual history for years to come. —Roy Porter, *Journal of the History of the Behavioral Sciences*

long island utopian communities: Long Island as America James E. Bunce, Richard P. Harmond, 1977

long island utopian communities: Unfaithful Carol Faulkner, 2019-10-18 In her 1855 fictionalized autobiography, Mary Gove Nichols told the story of her emancipation from her first unhappy marriage, during which her husband controlled her body, her labor, and her daughter. Rather than the more familiar metaphor of prostitution, Nichols used adultery to define loveless marriages as a betrayal of the self, a consequence far more serious than the violation of a legal contract. Nichols was not alone. In *Unfaithful*, Carol Faulkner places this view of adultery at the center of nineteenth-century efforts to redefine marriage as a voluntary relationship in which love alone determined fidelity. After the Revolution, Americans understood adultery as a sin against God and a crime against the people. A betrayal of marriage vows, adultery was a cause for divorce in most states as well as a basis for civil suits. Faulkner depicts an array of nineteenth-century social reformers who challenged the restrictive legal institution of marriage, redefining adultery as a matter of individual choice and love. She traces the beginning of this redefinition of adultery to the evangelical ferment of the 1830s and 1840s, when perfectionists like John Humphrey Noyes, founder of the Oneida Community, concluded that marriage obstructed the individual's relationship to God. In the 1840s and 1850s, spiritualist, feminist, and free love critics of marriage fueled a growing debate over adultery and marriage by emphasizing true love and consent. After the Civil War, activists turned the act of adultery into a form of civil disobedience, culminating in Victoria Woodhull's publicly charging the Reverend Henry Ward Beecher with marital infidelity. *Unfaithful* explores how nineteenth-century reformers mobilized both the metaphor and the act of adultery to redefine marriage between 1830 and 1880 and the ways in which their criticisms of the legal institution contributed to a larger transformation of marital and gender relations that continues to this day.

long island utopian communities: Positivist Republic Gillis J. Harp, 2010-11-01

long island utopian communities: Experimental Americans George L. Hicks, 2001 Founded in 1937 by Arthur Morgan, first chairman of the Tennessee Valley Authority, Celo (pronounced see-lo) established its own rules of land tenure and taxation, conducted its internal business by consensus and did not require its members to accept any particular ideology or religious creed. Drawing on extensive fieldwork in Celo and among its local neighbors, consultation of Celo's documentary records, and interviews with ex-members, Hicks traces the Community's ups and downs. Attacked for its opposition to World War II, Celo was revived by pacifists released from prisons and Civilian Public Service camps after the war; debilitated in the 1950s by bitter feuds with

ex-members, it was buoyed up in the 1960s by the radical enthusiasm of new currents in the nation.--BOOK JACKET.

long island utopian communities: Truth's Ragged Edge Philip F. Gura, 2013-04-09 From the acclaimed cultural historian Philip F. Gura comes *Truth's Ragged Edge*, a comprehensive and original history of the American novel's first century. Grounded in Gura's extensive consideration of the diverse range of important early novels, not just those that remain widely read today, this book recovers many long-neglected but influential writers—such as the escaped slave Harriet Jacobs, the free black Philadelphian Frank J. Webb, and the irrepressible John Neal—to paint a complete and authoritative portrait of the era. Gura also gives us the key to understanding what sets the early novel apart, arguing that it is distinguished by its roots in the fundamental religiosity of American life. Our nation's pioneering novelists, it turns out, wrote less in the service of art than of morality. This history begins with a series of firsts: the very first American novel, William Hill Brown's *The Power of Sympathy*, published in 1789; the first bestsellers, Susanna Rowson's *Charlotte Temple* and Hannah Webster Foster's *The Coquette*, novels that were, like Brown's, cautionary tales of seduction and betrayal; and the first native genre, religious tracts, which were parables intended to instruct the Christian reader. Gura shows that the novel did not leave behind its proselytizing purpose, even as it evolved. We see Catharine Maria Sedgwick in the 1820s conceiving of *A New-England Tale* as a critique of Puritanism's harsh strictures, as well as novelists pushing secular causes: George Lippard's *The Quaker City*, from 1844, was a dark warning about growing social inequality. In the next decade certain writers—Hawthorne and Melville most famously—began to depict interiority and doubt, and in doing so nurtured a broader cultural shift, from social concern to individualism, from faith in a distant god to faith in the self. Rich in subplots and detail, Gura's narrative includes enlightening discussions of the technologies that modernized publishing and allowed for the printing of novels on a mass scale, and of the lively cultural journals and literary salons of early nineteenth-century New York and Boston. A book for the reader of history no less than the reader of fiction, *Truth's Ragged Edge*—the title drawn from a phrase in Melville, about the ambiguity of truth—is an indispensable guide to the fascinating, unexpected origins of the American novel.

long island utopian communities: Living Spirit of Revolt Žiga Vodovnik, 2013-11-01 “The great contribution of Žiga Vodovnik is that his writing rescues anarchism from its dogma, its rigidity, its isolation from the majority of the human race. He reveals the natural anarchism of our everyday lives, and in doing so, enlarges the possibilities for a truly human society, in which our imaginations, our compassion, can have full play.” —Howard Zinn, author of *A People's History of the United States*, from the Introduction At the end of the nineteenth century, the network of anarchist collectives represented the first-ever global antisystemic movement and the very center of revolutionary tumult. In this groundbreaking and magisterial work, Žiga Vodovnik establishes that anarchism today is not only the most revolutionary current but, for the first time in history, the only one left. According to the author, many contemporary theoretical reflections on anarchism marginalize or neglect to mention the relevance of the anarchy of everyday life. Given this myopic (mis)conception of its essence, we are still searching for anarchism in places where the chances of actually finding it are the smallest.

long island utopian communities: Expanding the American Dream Barbara M. Kelly, 1993-01-01 Much has been written about the housing policies of the Depression and the Postwar period. Much less has been written of the houses built as a result of these policies, or the lives of the families who lived in them. Using the houses of Levittown, Long Island, as cultural artifacts, this book examines the relationship between the government-sponsored, mass-produced housing built after World War II, the families who lived in it, and the society that fostered it. Beginning with the basic four-room, slab-based Cape Cods and Ranches, Levittown homeowners invested time and effort, barter and money in the expansion and redesign of their houses. The author shows how this gradual process has altered the socioeconomic nature of the community as well, bringing Levittown fully into the mainstream of middle-class America. This book works on several levels. For planners, it offers a reassessment of the housing policies of the 1940s and '50s, suggesting that important

lessons remain to be learned from the Levittown experience. For historians, it offers new insights into the nature of the suburbanization process that followed World War II. And for those who wish to understand the subtle workings of their own domestic space within their lives, it offers food for speculation.

long island utopian communities: Abe David S. Reynolds, 2020-09-29 Now an Apple TV+ documentary, *Lincoln's Dilemma*, airing February 18, 2022. One of the Wall Street Journal's Ten Best Books of the Year | A Washington Post Notable Book | A Christian Science Monitor and Kirkus Reviews Best Book of 2020 Winner of the Gilder Lehrman Abraham Lincoln Prize and the Abraham Lincoln Institute Book Award A marvelous cultural biography that captures Lincoln in all his historical fullness. . . . using popular culture in this way, to fill out the context surrounding Lincoln, is what makes Mr. Reynolds's biography so different and so compelling . . . Where did the sympathy and compassion expressed in [Lincoln's] Second Inaugural—'With malice toward none; with charity for all'—come from? This big, wonderful book provides the richest cultural context to explain that, and everything else, about Lincoln. —Gordon Wood, Wall Street Journal From one of the great historians of nineteenth-century America, a revelatory and enthralling new biography of Lincoln, many years in the making, that brings him to life within his turbulent age David S. Reynolds, author of the Bancroft Prize-winning cultural biography of Walt Whitman and many other iconic works of nineteenth century American history, understands the currents in which Abraham Lincoln swam as well as anyone alive. His magisterial biography *Abe* is the product of full-body immersion into the riotous tumult of American life in the decades before the Civil War. It was a country growing up and being pulled apart at the same time, with a democratic popular culture that reflected the country's contradictions. Lincoln's lineage was considered auspicious by Emerson, Whitman, and others who prophesied that a new man from the West would emerge to balance North and South. From New England Puritan stock on his father's side and Virginia Cavalier gentry on his mother's, Lincoln was linked by blood to the central conflict of the age. And an enduring theme of his life, Reynolds shows, was his genius for striking a balance between opposing forces. Lacking formal schooling but with an unquenchable thirst for self-improvement, Lincoln had a talent for wrestling and bawdy jokes that made him popular with his peers, even as his appetite for poetry and prodigious gifts for memorization set him apart from them through his childhood, his years as a lawyer, and his entrance into politics. No one can transcend the limitations of their time, and Lincoln was no exception. But what emerges from Reynolds's masterful reckoning is a man who at each stage in his life managed to arrive at a broader view of things than all but his most enlightened peers. As a politician, he moved too slowly for some and too swiftly for many, but he always pushed toward justice while keeping the whole nation in mind. *Abe* culminates, of course, in the Civil War, the defining test of Lincoln and his beloved country. Reynolds shows us the extraordinary range of cultural knowledge Lincoln drew from as he shaped a vision of true union, transforming, in Martin Luther King Jr.'s words, the jangling discords of our nation into a beautiful symphony of brotherhood. Abraham Lincoln did not come out of nowhere. But if he was shaped by his times, he also managed at his life's fateful hour to shape them to an extent few could have foreseen. Ultimately, this is the great drama that astonishes us still, and that *Abe* brings to fresh and vivid life. The measure of that life will always be part of our American education.

long island utopian communities: Pursuits of Happiness Jack P. Greene, 2004-01-21 In this book, Jack Greene reinterprets the meaning of American social development. Synthesizing literature of the previous two decades on the process of social development and the formation of American culture, he challenges the central assumptions that have traditionally been used to analyze colonial British American history. Greene argues that the New England declension model traditionally employed by historians is inappropriate for describing social change in all the other early modern British colonies. The settler societies established in Ireland, the Atlantic island colonies of Bermuda and the Bahamas, the West Indies, the Middle Colonies, and the Lower South followed instead a pattern first exhibited in America in the Chesapeake. That pattern involved a process in which these new societies slowly developed into more elaborate cultural entities, each of which had its own

distinctive features. Greene also stresses the social and cultural convergence between New England and the other regions of colonial British America after 1710 and argues that by the eve of the American Revolution Britain's North American colonies were both more alike and more like the parent society than ever before. He contends as well that the salient features of an emerging American culture during these years are to be found not primarily in New England puritanism but in widely manifest configurations of sociocultural behavior exhibited throughout British North America, including New England, and he emphasized the centrality of slavery to that culture.

long island utopian communities: Utopias and Utopians Richard C.S. Trahair, 2013-10-31 Utopian ventures are worth close attention, to help us understand why some succeed and others fail, for they offer hope for an improved life on earth. *Utopias and Utopians* is a comprehensive guide to utopian communities and their founders. Some works look at literary utopias or political utopias, etc., and others examine the utopias of only one country: this work examines utopias from antiquity to the present and surveys utopian efforts around the world. Of more than 600 alphabetically arranged entries roughly half are descriptions of utopian ventures; the other half are biographies of those who were involved. Entries are followed by a list of sources and a general bibliography concludes the volume.

long island utopian communities: Ministry in the Anglican Tradition from Henry VIII to 1900 John L. Kater, 2022-06-01 Once Henry VIII declared the Church of England free of papal control in the sixteenth century and the process of Reformation began, the Church of England rapidly developed a distinctive style of ministry that reflected the values and practices of the English people. In *Ministry in the Anglican Tradition from Henry VIII to 1900*, John L. Kater traces the complex process by which Anglican ministry evolved in dialogue with social and political changes in England and around the world. By the end of the Victorian period, ministry in the Anglican tradition had begun to take on the broad diversity we know today. This book explores the many ways in which laypeople, clergy, and missionaries in multiple settings and under various conditions have contributed to the emergence of a uniquely Anglican way of responding to the call to serve Christ and the world. That ministry preserved many of the insights of its Reformation ancestors and their heritage, even as it continued to respond to the new and often unfamiliar contexts it now calls home.

long island utopian communities: House and Home Thomas Barrie, 2017-03-16 House and home are words routinely used to describe where and how one lives. This book challenges predominant definitions and argues that domesticity fundamentally satisfies the human need to create and inhabit a defined place in the world. Consequently, house and home have performed numerous cultural and ontological roles, and have been assiduously represented in scripture, literature, art, and philosophy. This book presents how the search for home in an unpredictable world led people to create myths about the origins of architecture, houses for their gods, and house tombs for eternal life. Turning to more recent topics, it discusses how writers often used simple huts as a means to address the essentials of existence; modernist architects envisioned the capacity of house and home to improve society; and the suburban house was positioned as a superior setting for culture and family. Throughout the book, house and home are critically examined to illustrate the perennial role and capacity of architecture to articulate the human condition, position it more meaningfully in the world, and assist in our collective homecoming.

long island utopian communities: American Countercultures: An Encyclopedia of Nonconformists, Alternative Lifestyles, and Radical Ideas in U.S. History Gina Misiroglu, 2015-03-26 Counterculture, while commonly used to describe youth-oriented movements during the 1960s, refers to any attempt to challenge or change conventional values and practices or the dominant lifestyles of the day. This fascinating three-volume set explores these movements in America from colonial times to the present in colorful detail. *American Countercultures* is the first reference work to examine the impact of countercultural movements on American social history. It highlights the writings, recordings, and visual works produced by these movements to educate, inspire, and incite action in all eras of the nation's history. A-Z entries provide a wealth of information on personalities, places, events, concepts, beliefs, groups, and practices. The set includes numerous illustrations, a

long island utopian communities: The Neighborhoods of Queens Claudia Gryvatz Copquin, 2007-01-01 This up-to-date, intimate portrait of the 99 neighborhoods of Queens is a wonderful tribute to the borough's past history and present diversity. Detailing the history, people, and cultural activities of each neighborhood, the book is generously illustrated with more than 200 photographs, both contemporary and historical, and over 50 new maps that chart the precise neighborhood boundaries. With two airports (La Guardia and JFK), Shea Stadium, and Aqueduct Racetrack, Queens is a destination for millions of travelers and visitors each year. But those who live in the borough's neighborhoods know that it offers much more: parks, bridges, colleges and universities, museums, shops, restaurants, and other institutions and sites that testify to its more than 350-year history. From Astoria to Woodside, with points in between, Queens, the most diverse county in the country, offers a cornucopia of cultures, sights, tastes, and sounds. With input from residents, historians, demographers, politicians, borough officials, shopkeepers, and many others, *The Neighborhoods of Queens* captures the unique character of each neighborhood. The book features practical tips (subway and bus routes, libraries, fire departments, hospitals), quirky and unusual neighborhood facts, and information on famous residents. For anyone who lives in Queens, visits its neighborhoods, or remembers it from earlier times, this book is an unsurpassed treasure.

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APP - - - 1.18.7 ; bug 1.18.3 bug 1.18.2 bug
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