Sidney Mead called the United States a "nation with the soul of a church." Perhaps at the end of this course we will understand what he meant.

Readings

Each week everyone will read the core assignment. Beginning in the second week, each person will also select an item from the list of secondary titles; there will be no duplication of secondary readings. Generally, an individual will be free to choose the work that most interests him/her, but some "volunteers" may be sacrificed to ensure that interpretive diversity prevails.

All books assigned as core readings are available for purchase at Canterbury Booksellers & Coffeehouse, 315 W. Gorham St., and have also been placed on three-hour reserve at the State Historical Library for the semester. Most secondary readings are available on three-day reserve at the Library.

Written Assignments

You will write three papers, 7-8 pages, typed, double-spaced. You may choose which two of the first four papers to confront, but everyone must write the final essay. You need advert only to course readings but may include any relevant materials. If you wish to write on a different topic, please discuss your proposal with me.

DUE FRIDAY, OCT. 8 - Discuss the origins of eighteenth-century revivalism in the British North American colonies.

DUE FRIDAY, OCT. 29 - Describe two or three of the most salient changes in American religious development from 1670 to 1830.

DUE FRIDAY, NOV. 19 - Analyze how the Senecas, Gullahs, and Mormons constructed their versions of Christianity and explain why, if at all, their faiths should be considered "new religious traditions."

DUE FRIDAY, DEC. 3 - Explain how religion (whatever that means) facilitated and/or hindered social reform movements in America to 1860.

Rewrite Policy

You may rewrite either or both of the first two assigned papers (time constraints prohibit rewriting the final one), but only after talking with me about such details as the new due date and the kinds of changes to be made. You must inform me of your decision to rewrite a paper by the Friday following the class session at which I first return the original version. I will be flexible regarding the amount of time you may have for revisions, but in general you should not expect more than a week. The old draft (plus any separate sheet of comments) must accompany the new version. Please note that simply rewriting a paper does not in itself guarantee a higher grade; you must substantially improve the essay, following my comments to be sure, but initiating your own changes as well.

Grading

Simplicity itself. The papers and class discussion each count 25%.

Incompletes

The Gendzel Protocol governs the assigning of Incompletes: in fairness to those students who turn their work in on time, I will not grant an Incomplete for reasons other than Acts of God or other extraordinary disasters (covered in the Proclamation, p. 17 below). You may have an Incomplete without penalty only in such cases; in all other instances, an Incomplete carries a grade penalty of 4-step.

I. INTRODUCTION

Sept. 7 - Alpha and Omega

Core reading: Sidney Ahlstrom, *A Religious History of the American People*, 1-669
II. THE PURITAN STRAIN

Sept. 14 - Return of the Primitive

Core reading: Theodore Dwight Bozeman, *To Live Ancient Lives: The Primitivist Dimension in Puritanism*

Secondary Readings:

**Primitivism**

C. Leonard Allen, "Roger Williams and 'the Restauration of Zion'," in Richard T. Hughes, ed., *The American Quest for the Primitive Church*, 33-50

**The Errand**

Andrew Delbanco, *The Puritan Ordeal*, 41-80
Robert Middlekauff, *The Mathers*, 96-112
Perry Miller, "Errand Into the Wilderness," in *idem, Errand into the Wilderness*, 1-15
Avihu Zakai, *Exile and Kingdom*, 156-206

**Theology and Belief**

Charles L. Cohen, *God's Caress*, 75-110
John von Rohr, *The Covenant of Grace in Puritan Thought*, 1-33
Dewey D. Wallace, Jr., *Puritans and Predestination*, 23-78

**The Second Puritan Reformation**

Stephen Foster, *The Long Argument*, 175-230
David D. Hall, *The Faithful Shepherd*, 197-226
E. Brooks Holifield, *The Covenant Sealed*, 197-224
Perry Miller, *The New England Mind: From Colony to Province*, 27-52
Edmund S. Morgan, *Visible Saints*, 113-32

**Popular Religion**

Charles E. Hambrick-Stowe, *The Practice of Piety*, 93-135
Marilyn J. Westerkamp, "Puritan Patriarchy and the Problem of Revelation," *Journal of Interdisciplinary History*, 23 (1993), 571-95
Sept. 21 - The Scotch Connection

Core reading: Michael J. Crawford, *Seasons of Grace*

Secondary reading:

**Transatlantic Perspectives**

W. R. Ward, *The Protestant Evangelical Awakening*, 214-95

**Separatists and Baptists**

Christopher Jedrey, *The World of John Cleaveland*, 17-57

**The Role of the Ministry**

J. William T. Youngs, Jr., *God’s Messengers*, 120-37

**Experience**

III. EIGHTEENTH-CENTURY PATTERNS

Sept. 28 - The Mad Periphery

Core reading: David Lovejoy, *Religious Enthusiasm in the New World*

Secondary reading:

**Quakers**

Kenneth S. Carroll, "Early Quakers and 'Going Naked as a Sign,'" *Quaker History*, 67 (1978), 69-87
Melvin Endy, *William Penn and Early Quakerism*, 150-215
Philip Gura, 'A Glimpse of Signs Glory', 126-52
Carla Pestana, *Quakers and Baptists in Colonial Massachusetts*, 65-84

**Sectarians**

W. Clarke Gilpin, *the Millennial Piety of Roger Williams*, 135-74
Stephen Marini, *Radical Sects of Revolutionary New England*, 63-81
Beverly Smaby, *The Transformation of Moravian Bethlehem*, 3-50
Marilyn J. Westerkamp, "Anne Hutchinson, Sectarian Mysticism, and the Puritan Order," *Church History*, 59 (1990), 482-97

**New Lighths**

Clarke Garrett, *Spirit Possession and Popular Religion: From the Camisards to the Shakers*, 105-39
Oct. 5 - Declension Denied

Core reading: Patricia U. Bonomi, Under the Cope of Heaven

Secondary reading:

Women and the Churches

Barry Levy, Quakers and the American Family, 193-230
Jean Soderlund, "Women’s Authority in Pennsylvania and New Jersey Quaker Meetings, 1680-1760," William and Mary Quarterly, 3d ser., 44 (1987), 722-49

Denominations in the Revival

John Frantz, "The Awakening of Religion among the German Settlers in the Middle Colonies," William and Mary Quarterly, 33 (1976), 266-88
Marilyn Westerkamp, Triumph of the Laity, 165-94
John F. Woolverton, Colonial Anglicanism in North America, 189-206

The Episcopate Controversy

Carl Bridenbaugh, Mitre and Sceptre, 83-115
Rhys Isaac, The Transformation of Virginia, 181-205
Frederick V. Hills, Bishops by Ballot, 133-52

Social Sources of Revivalism

Richard Bushman, From Puritan to Yankee, 122-43, 183-95
Gary B. Nash, The Urban Crucible (1979 ed.), 198-232

Revival and Revolution

Alan Heimert, Religion and the American Mind, 294-350
History 901, sec. 2, Readings in American Religious History to 1860, 7

Oct. 12 - Diversity's Liberty

Core reading: Thomas J. Curry, The First Freedoms

Secondary reading:

Church and State

Gerard Bradley, Church-State Relationships in America, 19-68
Edwin S. Gaustad, Faith of Our Fathers, 12-35
Sidney Mead, The Lively Experiment, 16-37
John K. Wilson, "Religion Under the State Constitutions, 1776-1800," Journal of Church and State, 32 (1990), 753-73

The Development of Religious Toleration

David W. Jordan, "'The Miracle of this Age': Maryland’s Experiment in Religious Toleration, 1649-1689," Historian, 47 (1985), 338-59

Disestablishment in Virginia

Thomas Buckley, Church and State in Revolutionary Virginia, 144-72
Rhys Isaac, "'The Rage of Malice of the Old Serpent Devil': The Dissenters and the Making and Remaking of the Virginia Statute for Religious Freedom," ibid., 139-70

Pluralism and Religious Rivalry

Richard W. Pointer, Protestant Pluralism and the New York Experience, 53-71
Sally Schwartz, "A Mixed Multitude': The Struggle for Toleration in Colonial Pennsylvania, 257-302
IV. RELIGION AND THE REPUBLIC

Oct. 19 - Reason's Revelation

Core reading: Henry May, The Enlightenment in America

Liberalism and Unitarianism

John Corrigan, The Prism of Piety: Catholic Congregational Clergy at the Beginning of the Enlightenment, 32-64
John Corrigan, The Hidden Balance: Religion and the Social Theories of Charles Chauncy and Jonathan Mayhew, 20-58
Andrew Delbanco, The Mind of William Ellery Channing, 83-115
Daniel Howe, The Unitarian Conscience, 93-120
Conrad Wright, The Beginnings of Unitarianism, 200-22

Edwardsianism and the New Divinity

Joseph Conforti, Samuel Hopkins and the New Divinity Movement, 109-24

Millennialism

Ruth Bloch, Visionary Republic, 150-86
James W. Davidson, The Logic of Millennial Thought, 213-54
Melvin B. Endy, Jr., "Just War, Holy War, and Millennialism in Revolutionary America," William and Mary Quarterly, 3d ser., 42 (1985), 3-25
Nathan Hatch, The Sacred Cause of Liberty, 97-138
Kerry Trask, In the Pursuit of Shadows: Massachusetts Millennialism and the Seven Years War, 223-86
Oct. 26 - Faith's Levellers

Core reading: Nathan O. Hatch, *The Democratization of American Christianity*

Secondary reading:

**Revivalism**

Richard Carwardine, *Trans-atlantic Revivalism: Popular Evangelicalism in Britain and America, 1790-1840*, 3-56
Paul Conkin, *Cane Ridge*, 115-63
T. Scott Miyakawa, *Protestants and Pioneers*, 213-40
Lewis O. Saum, *The Popular Mood of Pre-Civil War America*, 55-77

**Religion in a Republican Society**

Sidney Mead, *The Old Religion in the Brave New World*, 32-57
Perry Miller, *The Life of the Mind in America*, 36-72

**Religion and Republicanism**

History 901, sec. 2, Readings in American Religious History to 1860, 10

V. SYNTHETIC CHRISTIANITIES

Nov. 2 - Spirit Revitalized

Core reading: Anthony F. C. Wallace, The Death and Rebirth of the Seneca

Secondary reading:

Revitalization movements


Gregory E. Dowd, A Spirited Resistance, 123-47


William G. McLoughlin, Cherokees and Missionaries, 82-101

William G. McLoughlin, "Ghost Dance Movements: Some Thoughts on Definition Based on Cherokee History," Ethnohistory, 37 (1990), 25-44

Joel Martin, Sacred Revolt, 171-86


Native Beliefs and Christianity


James Axtell, "Were Indian Conversions Bona Fide?" in idem, After Columbus, 100-21


Ramón A. Gutiérrez, When Jesus Came, the Corn Mothers Went Away, 39-94

Ake Hultkrantz, Belief and Worship in Native North America, 187-211

James P. Ronda, "'We Are Well as We Are': An Indian Critique of Seventeenth-Century Christian Missions," William and Mary Quarterly, 3d ser., 34 (1977), 66-82


Missions

James Axtell, The Invasion Within, 131-78

Henry W. Bowden, American Indians and Christian Missions, 134-63


William G. McLoughlin, Cherokees and Missionaries, 124-49


Margaret C. Szasz, Indian Education in the American Colonies, 233-63
**History 901, sec. 2, Readings in American Religious History to 1860, 11**

**Nov. 9 - Dark Spirits**

Core reading: Margaret W. Creel, "A Peculiar People": Slave Religion and Community-Culture Among the Gullahs

Secondary reading:

**Slave Religion**

John Boles, *Black Southerners*, 140-81
Norrece T. Jones, Jr., "Slave Religion in South Carolina - A Heaven in Hell?" *Southern Studies*, 29 (1990), 5-32
Lawrence W. Levine, *Black Culture and Black Consciousness*, 30-55
Albert J. Raboteau, *Slave Religion*, 212-88
Mehal Sobel, *Trabelin' On*, 99-135
Mehal Sobel, *The World They Made Together*, 171-203

**Afro-American Churches**

Ira Berlin, *Slaves Without Masters*, 284-315
Carol V. R. George, *Segregated Sabbaths: Richard Allen and the Emergence of Independent Black Churches 1760-1840*, 90-115
William Montgomery, *Under Their Own Vine and Fig Tree: The African-American Churches in the South, 1865-1900*, 1-37
Gary Nash, *Forging Freedom*, 172-211
David E. Swift, *Black Prophets of Justice*, 77-112
Nov. 16 - Latter-day Christianity

Core reading: Jan Shipps, *Mormonism: The Story of a New Religious Tradition*

Secondary reading:

**Historiography**


**Social and Cultural Background**


Dan Vogel, *Religious Seekers and the Advent of Mormonism*, 67-96


**Mormonism and Magic**


Marvin S. Hill, "Money-Digging Folklore and the Beginnings of Mormonism: An Interpretive Suggestion," *ibid.*, 24 (1984), 473-88


**Mormon Hermeneutics and Theology**


Philip L. Barlow, *Mormons and the Bible*, 11-42

Richard L. Bushman, "The Book of Mormon and the American Revolution," *Brigham Young University Studies*, 17 (1976), 3-20


Grant Underwood, "Book of Mormon Usage in Early LDS Theology," *Dialogue*, 17 (1984), 35-74

Grant Underwood, "'Saved or Damned': Tracing a Persistent Protestantism in Early Mormon Thought," *BYU Studies*, 25 (1985), 85-103
VI. RELIGION AND NINETEENTH-CENTURY SOCIETY

Nov. 23 - The Southern Cross

Core reading: Donald Mathews, Religion in the Old South

Secondary reading:

Churches and Slavery

David T. Bailey, Shadow on the Church: Southwestern Evangelical Religion and the Issue of Slavery, 1783-1860, 202-28
Anne C. Loveland, Southern Evangelicals and the Social Order, 1800-1860, 186-218
Milton Sernett, Black Religion and American Evangelicalism, 36-58
Larry Tise, Proslavery, 286-307

Thought and Belief

John Boles, Religion in Antebellum Kentucky, 123-45
Robert Calhoon, Evangelicals and Conservatives in the Early South, 1740-1861, 133-62
E. Brooks Holifield, The Gentleman Theologians, 127-54
John L. Wakelyn, "Catholic Elites in the Slaveholding South," in Randall M. Miller and John L. Wakelyn, eds., Catholics in the Old South, 211-39

South and North

C. C. Goen, Broken Churches, Broken Nation, 65-107
Samuel T. Hill, The South and North in American Religion, 46-89
John W. Kuykendall, Southern Enterprise: The Work of National Evangelical Societies in the Antebellum South, 30-62
John R. McKivigan, The War Against Proslavery Religion, 74-92
History 901, sec. 2, Readings in American Religious History to 1860, 14

Nov. 30 - Ballot and Spirit

Core reading: Randolph A. Roth, *The Democratic Dilemma: Religion, Reform, and the Social Order in the Connecticut River Valley of Vermont, 1791-1850*

Secondary reading:

**Social Settings of Revivalism**

- Whitney R. Cross, *The Burned-Over District*, 55-77
- Paul Johnson, *A Shopkeeper's Millennium*, 95-135

**Benevolence and Reform**

- Perry Miller, *The Life of the Mind in America*, 73-95
- Robert B. Mullin, *Episcopal Vision/American Reality: High Church Theology and Social Thought in Evangelical America*, 99-140
- Carol Smith Rosenberg, *Religion and the Rise of the American City*, 97-124
- Timothy L. Smith, *Revivalism and Social Reform*, 148-77

**Religion and Politics**

- Paul Goodman, *Towards a Christian Republic*, 54-79

**Women and the Churches**

- Nancy Isenberg, "'Co-Equality of the Sexes': The Feminist Discourse of the Antebellum Women's Rights Movement in America," (Ph.D. diss., UW-Madison, 1990), 181-244
- Susan Juster, "'In a Different Voice': Male and Female Narratives of Religious Conversion in Post-Revolutionary America," *American Quarterly*, 41 (1989), 34-62
- Mary Ryan, *Cradle of the Middle Class*, 60-104
Dec. 7 - The Perfect End

Core Reading: Michael Barkun, Crucible of the Millennium

Secondary reading:

Overview


Millennialism


Ruth A. Doan, *The Miller Heresy, Millennialism, and American Culture*, 54-82


Communitarian Religion

Brian L. J. Berry, *America's Utopian Experiments: Communal Havens from Long-Wave Crises*, 1-26, 93-106

Arthur Bestor, *Backwoods Utopias*, 20-37


Stephen Stein, *The Shaker Experience in America*, 133-65

N. Gordon Thomas, *The Millennial Impulse in Michigan, 1830-1860*, 34-51

Family and Sexuality

Lawrence Foster, *Religion and Sexuality*, 226-47

Lawrence Foster, *Women, Family, and Utopia*, 182-201


VII. OVERVIEW

December 14 - The Success of Puritanism's Failure

Core Reading: Jon Butler, Awash in a Sea of Faith

Secondary reading:

The Problem of American Religious History


A Republic of Christians

Sacvan Bercovitch, *The American Jeremiad*, 132-75

John Berens, *Providence & Patriotism in Early America*, 1640-1815, 112-28


Robert T. Handy, *A Christian America: Protestant Hopes and Historical Realities*, 27-64


Perry Miller, "From the Covenant to the Revival," in *idem*, *Nature's Nation*, 90-120

Roy Nichols, *The Religion of American Democracy*, 50-104


Ernest Tuveson, *Redeemer Nation*, 91-136
A PROCLAMATION

Regarding Late Papers

Whereas it may come to pass that one or more individuals, whether through dilatoriness, dereliction, irresponsibility, or chutzpah, may seek respite and surcease from escrivial demands through procrastination, delay, and downright evasion;

And whereas this unhappy happenstance contributes mightily to malfeasance on the part of parties of the second part (i.e., students, the instructed, you) and irascibility on the part of us (i.e., me);

Be it therefore known, understood, apprehended, and comprehended:

That all assignments must reach us, or be tendered to the Department Receptionist, on or by the exact hour announced in class, and that failure to comply with this wholesome and most generous regulation shall result in the assignment forfeiting one half letter grade for each day for which it is tardy (i.e., an "A" shall become an "AB"), "one day" being defined as a 24-hour period commencing at the announced hour on which the assignment is due; and that the aforementioned reduction in grade shall continue for each succeeding day of delay until either the assignment shall be remitted or its value shrunk unto nothingness. And let all acknowledge that the responsibility for our receiving papers deposited surreptito (i.e., in my mailbox or under my door), whether timely or belated, resides with the aforementioned second-part parties (i.e., you again), hence onus for the miscarriage of such items falls upon the writer's head (i.e., until I clutch your scribbles to my breast, I assume you have not turned them in, all protestations to the contrary notwithstanding).

Be it nevertheless affirmed:

That the greater part of justice residing in mercy, it may behoove us, acting entirely through our gracious prerogative, to award an extension in such cases that merit it, extensions being granted only upon consultation with us, in which case a negotiated due date shall be proclaimed; it being perfectly well understood that failure to observe this new deadline shall result in the immediate and irreversible failure of the assignment (i.e., an "F"), its value being accounted as a null set and less than that of a vile mote. It should be noted that routine disruptions to routine (i.e., lack of sleep occasioned by pink badgers dancing on the ceiling) do not conduce to mercy, but that severe dislocations brought on by Acts of God (exceedingly traumatic events to the body and/or soul, such as having the earth swallow one up on the way to delivering the assignment) perpetrated either on oneself or on one's loving kindred, do.

And we wish to trumpet forth:

That our purpose in declaiming said proclamation, is not essentially to terminate the wanton flouting of didactic intentions, but to encourage our beloved students to consult with us, and apprehend us of their difficulties aforehand (i.e., talk to me, baby), so that the cruel axe of the executioner fall not upon their Grade Point Average and smite it with a vengeance.

To which proclamation, we do affix our seal: