READINGS IN AMERICAN RELIGIOUS HISTORY TO 1860

G. K. Chesterton 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, 315 W. Gorham St., and have also been placed on three-hour reserve at the Wisconsin Historical Society Library for the semester. Secondary readings are not reserved. Most monographs and journals can be found in the Library stacks; non-circulating copies of a few journals live in the Reading Room. Copies of some historical journals are available through JSTOR or other Internet providers accessible through a UW-Madison Library connection. Remaining items can be found elsewhere on campus [indicated as CLC = in my possession; E = Ethnic Studies Collection, Helen C. White Hall; HCW = Undergraduate Library, Helen C. White Hall; M = Memorial Library; RR = Reading Room, Wisconsin Historical Society Library; UGR = Undergraduate Reserve Room, Helen C. White Hall]. Some books may be available in libraries other than the Society’s, so you should check MadCat if you cannot find your secondary reading in the place listed here. If your secondary reading is not available, you are responsible for choosing a replacement from among the unassigned selections.

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, you must clear your proposal with me before you hand in the paper.

DUE FRIDAY, OCT. 3 - Explain to what extent the religious structures of the colonial period grounded the American Revolutionary Settlement of Religion

DUE FRIDAY, OCT. 17 - Discuss the contributions of Enlightened and revivalistic religion to the early republic’s religious culture.

DUE FRIDAY, OCT. 31 - Analyze the extent of Protestant women’s ecclesiastical authority c. 1780-1840.

DUE FRIDAY, NOV. 21 - Compare the meanings of “revivalism” in the Protestant, Catholic, and Amerindian contexts.

DUE MONDAY, DEC. 15 - Evaluate the validity of calling the Civil War a “religious crisis.”
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. You will ordinarily receive one week to rewrite, but I will be flexible about negotiating extensions for good cause. The old draft (plus any separate sheet of comments) must accompany the new version. Rewriting cannot lower your grade (nor can changing your mind about handing in a revised paper), but it does not by itself guarantee a higher one; you must substantially rework the essay, following my comments and initiating your own improvements too.

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 ½-step.

Email

You must have an email account. To contact me, send messages to: clcohen@facstaff.wisc.edu. To contact everyone in the class (including me), send messages to: his-963@lists.students.wisc.edu

Co-Teacher

Ronald Numbers, Hilldale and William Coleman Professor, will attend all of the classes and participate in discussion. I have sole responsibility for assigning all grades.

1. INTRODUCTION

SEPT. 2 - HOLOCAUSTS AND HOTHOUSES

II. POPULAR PURITANISM

SEPT. 9 - DO YOU BELIEVE IN MAGIC?


Secondary Reading:

Overviews


Negotiations of Ministerial Authority

James Cooper, *Tenacious of Their Liberties: The Congregationalists in Colonial Massachusetts*, 23-45
Richard Gildrie, *The Profane, the Civil, & the Godly: The Reformation of Manners in Orthodox New England, 1679-1749*, 133-56

Prodigies and Providentialism

Daniel B. Shea, *Spiritual Autobiography in Early America*, 111-51

Popular Piety and Magic

Charles E. Hambrick-Stowe, *The Practice of Piety*, 93-135

Protestantism and Print Culture

III. PLURALISM AND REVIVALISM IN THE EIGHTEENTH-CENTURY

SEPT. 16 -DECLENSION DENIED

Core reading: Patricia U. Bonomi, *Under the Cope of Heaven: Religion, Society, and Politics in Early America*

Secondary reading:

Denominational Organization

Randall Balmer and John R. Fitzmier, *The Presbyterians*, 23-45
Hugh Barbour and J. William Frost, *The Quakers*, 83-117
Mark Häberlein, “Reform, Authority, and Conflict in the Churches of the Middle Colonies,” in David K. Adams and Cornelis A. Van Minnen, eds., *Religious and Secular Reform in America: Ideas, Beliefs, and Social Change*, 1-28
John Frederick Woolverton, *Colonial Anglicanism in North America*, 107-135

The Episcopate Controversy

Frederick V. Mills, *Bishops by Ballot*, 133-52

Religion, Politics, and Revolution

Richard J. Bushman, *From Puritan to Yankee: Character and the Social Order in Connecticut*, 235-66
Rhys Isaac, *The Transformation of Virginia, 1740-1790*, 243-69

Worship

Paul Conkin, *The Uneasy Center: Reformed Christianity in Antebellum America*, 183-209
SEPT. 23 - TABLES D’HOTE


Secondary reading:

Overview


Denominations in the Revivals


James Tanis, *Dutch Calvinistic Pietism in the Middle Colonies*, 42-93

Religious Experience


Ann Taves, *Fits, Trances & Visions: Experiencing Religion and Explaining Experience from Wesley to James*, 46-75

The Scots-Irish and Presbyterian Piety


Patrick Griffin, *The People with No Name: Ireland’s Ulster Scots, America’s Scots Irish, and the Creation of a British Atlantic World, 1689-1764*, 125-56


Transatlantic Perspectives


David Hempton, *The Religion of the People: Methodism and Popular Religion c. 1750-1900*, 3-28 [M]

Frank Lambert, *Inventing the “Great Awakening,”* 151-79


W. R. Ward, *The Protestant Evangelical Awakening*, 214-95 [M]
IV. THE AMERICAN REVOLUTIONARY SETTLEMENT OF RELIGION

SEPT. 30 - FREE MARKET, FREE CONSCIENCE

Core reading: Frank Lambert, The Founding Fathers and the Place of Religion in America

Secondary reading:

Church and State

Thomas Buckley, Church and State in Revolutionary Virginia, 144-72
Thomas Curry, The First Freedoms: Church and State in America to the Passage of the First Amendment, 193-222
Daniel L. Driesbach, Thomas Jefferson and the Wall of Separation between Church and State, 25-54
Daniel Walker Howe, “Church, State and Education in the Young American Republic,” Journal of the Early Republic, 22 (2002), 1-24
Mark DeWolfe Howe, The Garden and the Wilderness, 32-60

The Development of Religious Toleration

Timothy D. Hall, Separating Church and State: Roger Williams and Religious Liberty, 72-99
Charles P. Hanson, Necessary Virtue: The Pragmatic Origins of Religious Liberty in New England, 188-222
Andrew Murphy, Conscience and Community: Revisiting Toleration and Dissent in Early Modern England and America, 209-43

Pluralism and Religious Rivalry

Randall Balmer, A Perfect Babel of Confusion, 72-98
Richard W. Pointer, Protestant Pluralism and the New York Experience, 53-71
A. G. Roeber, Palatines, Liberty, and Property: German Lutherans in Colonial British America, 243-82
OCT. 7 - REASON’S REVELATION

Core reading: Henry May, The Enlightenment in America

Overview

Jon Butler, “Coercion, Miracle, Reason: Rethinking the American Religious Experience in the Revolutionary Age,” in Ronald Hoffman and Peter J. Albert, eds., Religion in a Revolutionary Age, 1-30

The Enlightenment and Religion

Leon Chai, Jonathan Edwards and the Limits of Enlightenment Philosophy, 94-113 [M]
Robert Jenson, America’s Theologian: A Recommendation of Jonathan Edwards, 23-34
Nina Reid-Moroney, Philadelphia’s Enlightenment, 1740-1800: Kingdom of God, Empire of Reason, 77-94

Liberalism and Deism

John Corrigan, The Prism of Piety: Catholic Congregational Clergy at the Beginning of the Enlightenment, 32-64
Jack Fruchtman, Jr., Thomas Paine and the Religion of Nature, 156-71 [M]
Charles H. Lippy, Seasonable Revolutionary: The Mind of Charles Chauncy, 107-23
Charles B. Sanford, The Religious Life of Thomas Jefferson, 102-40
Kerry Walters, Rational Infidels: The American Deists, 3-43
Conrad Wright, The Beginnings of Unitarianism, 200-22

Millennialism

Ruth Bloch, Visionary Republic, 150-86
James W. Davidson, The Logic of Millennial Thought, 213-54 [M]
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
Gerald R. McDermott, One Holy and Happy Society: The Public Theology of Jonathan Edwards, 37-92
**OCT. 14 - FAITH'S LEVELERS**

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

**Secondary reading:**

**Overview and Aftermath**


**Democracy and Religion**

Dee Andrews, *The Methodists and Revolutionary America, 1760-1800*, 221-39
Gregory A. Wills, *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South, 1785-1900*, 37-49

**Religion and Republicanism**

Russell E. Richey, *Early American Methodism*, 82-97

**Religion in a Republican Society**

Sidney Mead, *The Old Religion in the Brave New World*, 32-57

**Revivalism**

Paul Conkin, *Cane Ridge: America's Pentecost*, 64-115
V. GENDERED PREACHMENTS

OCT. 21 - THE UNGENTEEL

Core reading: Christine Heyrman, *Southern Cross: The Beginnings of the Bible Belt*

Secondary reading:

Overviews

Donald G. Matthews, “Christianizing the South”—Sketching a Synthesis,” in Harry S. Stout and D.G. Hart, eds., *New Directions in American Religious History*, 84-115

Churches and Slavery

Janet Duitsman Cornelius, *Slave Missions and the Black Church in the Antebellum South*, 69-102
C. Walker Gollar, Catholic Slaves and Slaveholders in Kentucky,” *Catholic Historical Review*, 84 (1998), 42-63

Gender and Authority

Cynthia Lynn Lyerly, *Methodism and the Southern Mind, 1770-1810*, 94-118

Southern Evangelicalism

Donald Matthews, *Religion in the Old South*, 81-135
Deborah McCauley, *Appalachian Mountain Religion*, 201-37
Philip N. Mulder, *A Controversial Spirit: Evangelical Awakenings in the South*, 149-71
Christopher H. Owen, *The Sacred Flame of Love: Methodism and Society in Nineteenth-Century Georgia*, 1-27
OCT. 28 - EXHORTING WOMEN

Core reading: Catherine A. Brekus, *Strangers & Pilgrims: Female Preaching in America 1740-1845*

Secondary reading:

Overview


Female Preachers

Rebecca Larson, *Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 170-1775*, 133-71


Gender and Religious Experience

Amanda Porterfield, *Feminine Spirituality in America*, 50-81 [M]

Virginia Lieson Breton, *From Sin to Salvation: Stories of Women’s Conversions, 1800 to the Present*, 28-40


Candy Gunther, “The Spiritual Pilgrimage of Rachel Stearns, 1834-1837: Reinterpreting Women’s Religious and Social Experiences in the Methodist Revivals...” *Church History*, 65 (1996), 577-95


Women, Religion and the Churches


Karin Gedge, *Without Benefit of Clergy: Women and the Pastoral Relationship in Nineteenth-Century American Culture*, tbd

Nancy A. Hardesty, *Your Daughters Shall Prophesy: Revivalism and Feminism in the Age of Finney*, 95-112


Barry Levy, *Quakers and the American Family*, 193-230


VI. RELIGION DOMESTIC AND IMPORTED

NOV. 4 - BORN IN THE U.S.A.

Core Reading: Paul Conkin, *American Originals: Homemade Varieties of Christianity*, 1-275, 318-22

Secondary reading:

Restorationism


Unitarianism

Ann Lee Bressler, *Universalist Movement in America, 1770-1880*, 3-30
Daniel Howe, *The Unitarian Conscience*, 93-120
John Allen Macauley, *Unitarianism in the Antebellum South: The Other Invisible Institution*, 20-46

Millerism and Adventism

Ruth Doan, *The Miller Heresy, Millennialism, and American Culture*, 83-118

Mormonism

Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism*, 143-78
NOV. 11 - THE ROMAN ROAD TO REVIVALISM

Core Reading: Jay Dolan, Catholic Revivalism: The American Experience 1830-1900

Secondary reading:

Catholics Among Protestants

- Nancy Lusignan Schultz, *Fire & Roses: the Burning of the Charlestown Convent, 1834*, 69-105

Protestantism and Temperance


The Republican Church, 1780-1850

- Patrick Carey, *People, Priests and Prelates*, 149-89
- Patrick W. Carey, *The Roman Catholics*, 29-48
- Dolores Liptak, *Immigrants and Their Church*, 33-56

Worship and Piety

- Colleen McDannel, *The Christian Home in Victorian America, 1840-1900*, 52-76
VII. RELIGIOUS COLORATIONS

NOV. 18 - POWER OUTAGE

Core reading: Greg Dowd, A Spirited Resistance: The North American Indian Struggle for Unity, 1745-1815

Secondary reading:

Errands into the Wilderness

James Axtell, The Invasion Within, 131-78
Henry W. Bowden, American Indians and Christian Missions, 134-63
William McLoughlin “Native American Reactions to Christian Missions,” in idem, Cherokees and Christianity, 9-34
Earl P. Olmstead, Blackcoats Among the Delaware: David Zeisberger on the Ohio Frontier, 124-51
Margaret C. Szasz, Indian Education in the American Colonies, 233-63

Indians and the Great Awakening


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
David Murray, “Spreading the Word: missionaries, conversion, and circulation in the northeast,” in Nicholas Griffiths and Fernando Cervantes, eds., Spiritual Encounters: Interactions between Christianity and native religions in colonial America, 43-64

Revitalization movements

Gregory Evans Dowd, War under Heaven: Pontiac, the Indian Nations & the British Empire, 90-113
R. David Edmunds, The Shawnee Prophet, 28-66
Joel Martin, Sacred Revolt, 171-86
Daniel Richter, Facing East from Indian Country: A Native History of Early America, 189-236
Anthony F.C. Wallace, The Death and Rebirth of the Seneca, 239-62
Core reading: Sylvia R. Frey and Betty Wood, *Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830*

Secondary reading:

African Influences

Margaret W. Creel, “A Peculiar People”: *Slave Religion and Community-Culture Among the Gullahs*, 45-63
Michael A. Gomez, *Exchanging our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*, 244-90

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

The Religions of Afro-American Slaves

John Boles, *Black Southerners*, 140-81
Janet Duitsman Cornelius, “*When I Can Read My Title Clear*”: Literacy, Slavery, and Religion in the Antebellum South, 11-36
Charles Joyner, *Down by the Riverside*, 141-71
Lawrence W. Levine, *Black Culture and Black Consciousness*, 30-55
Albert J. Raboteau, *Slave Religion*, 211-88
VIII. A FIERY GOSPEL WRIT

DECEMBER 2 - AN AMERICAN (THEOLOGICAL) TRAGEDY

Core Reading: Mark A. Noll, America’s God: From Jonathan Edwards to Abraham Lincoln (Professor Noll will attend the seminar)

Secondary reading:

The Bible and Slavery


Larry Tise, Proslavery, 286-307

Edwards, Edwardseanism and the New Divinity


Joseph Conforti, Jonathan Edwards, Religious Tradition, & American Culture, 62-86


Mark Valeri, Law and Providence in Joseph Bellamy's New England, 140-79

Religion and Civil War

Robert E. Brown, Jonathan Edwards and the Bible, 57-87 [CLC]

Terrie Dapp Aamodt, Righteous Armies, Holy Cause: Apocalyptic Imagery and the Civil War, 100-18

Eugene D. Genovese, A Consuming Fire: The Fall of the Confederacy in the Mind of the White Christian South, 101-21

Allen Guelzo, Abraham Lincoln: Redeemer President, 311-51

James Moorhead, American Apocalypse: Yankee Protestants and the Civil War, 1860-1869, 82-128

Daniel W. Stowell, Rebuilding Zion: The Religious Reconstruction of the South, 1863-1877, 33-48

Phillip Shaw Paludin, “Religion and the American Civil War,” in Randall M. Miller, et al., eds., Religion and the American Civil War, 21-40

Theology and Theologians

Paul Conkin, The Uneasy Center: Reformed Christianity in Antebellum America, 210-49


Glenn A. Hewitt, Regeneration and Morality: A Study of Charles Finney, Charles Hodge, John W. Nevin, and Horace Bushnell, 21-52

Bruce Kuklick, Churchmen and Philosophers: From Jonathan Edwards to John Dewey, 66-79


James Nichols, Romanticism in American Theology: Nevins and Schaff at Mercersburg, 140-68

Earl Pope, New England Calvinism and the Disruption of the Presbyterian Church, 62-107

Richard E. Wentz, John Williamson Nevin: American Theologian, 98-111
DEC. 9 - HOLY VOTES

Core Reading: Richard Carwardine, *Evangelicals and Politics in Antebellum America*

Secondary Reading:

Anti-Catholicism, Political and Religious

Tyler Anbinder, *Nativism and Slavery: the Northern Know Nothings and the Politics of the 1850s*, 103-26
Michael F. Holt, *Political Parties and American Political Development from the Age of Jackson to the Age of Lincoln*, 265-90

Churches and the Sectional Crisis

Paul Conkin, *The Uneasy Center: Reformed Christianity in Antebellum America*, 250-86
C. C. Goen, *Broken Churches, Broken Nation*, 65-107
Samuel S. Hill, *The South and North in American Religion*, 46-89

Religion and Antislavery

Stanley Harrold, *The Abolitionists and the South, 1831-1861*, 84-106

Religion and Politics

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 escrictorial demands through procrastination, delay, and downright evasion;

And whereas this unhappy happenstance contributes mightily to malefeasance 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 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 of a letter grade 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 surreptitio (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 meritorious cases, such sufferance being granted only upon consultation with us, in which case a negotiated due date shall be decreed; 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. And be it further 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 our 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: