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. Students are responsible for obtaining the core readings by hook or by crook. Beginning in the second week, each person will select their own secondary reading. Generally, you will be free to choose the work that most interests you, but some “volunteers” may be sacrificed to ensure coverage across the topics.

All core readings have 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’s collection [WHS]; if there is no indication, assume WHS. Other journals can be found at Memorial Library. An increasing number of journals and, for that matter, books, are available online. You can find electronically accessible journals and books in the online catalog and its legacy, MadCat. Hard copies of items not in WHS can be found elsewhere on campus [indicated as C = College Library, Helen C. White Hall; CLC = in my possession; E = Ethnic Studies Collection, Helen C. White Hall; Eb = Ebling Library, Health Sciences Learning Center; G = Geography Library, Science Hall; I = Internet via MadCat; L = Law School Library, Law School; M = Memorial Library; RR = Reading Room, Wisconsin Historical Society Library; UGR = 1191 Collection, Helen C. White Hall]. I have tried to identify the location of all items, but, ultimately, finding them is your responsibility.

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, September 27 - Evaluate the impact Puritanism had on and beyond colonial New England.

Due Friday, October 18 - Within the context of its time, assess the degree to which the American Revolutionary Settlement of Religion provided a groundwork for religious toleration.

Due Friday, November 1 - Analyze the relationships between religion, democracy, and republicanism in the United States, ca. 1776-ca. 1865.

Due Friday, November 22 - Explain how interactions with Euroamericans configured religion among Native and African American communities.

Due Monday, December 16 - Assess the validity of the judgment that the mid-nineteenth-century United States constituted a Protestant state.
Paper Format


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 infra). You may have an Incomplete without penalty only in such cases; in all other instances, an Incomplete carries a grade penalty of ½-step.

Academic Misconduct

I expect you to maintain the highest standards of academic honesty and integrity. On plagiarism and how to avoid it, see http://writing.wisc.edu/Handbook/QPA_plagiarism.html.

Disability Statement

This course is set up include persons with disabilities. Please let me know if you need accommodations in the curriculum, instruction, or assessments to enable your full participation. I will attempt to maintain confidentiality of the information you share with me.

I. INTRODUCTION

SEPT. 2 - ONE EMPIRE UNDER GOD

Core reading: Carla Gardina Pestana, Protestant Empire: Religion and the Making of the British Atlantic World
II. PURITANISM

SEPT. 9 - THE PUBLIC SQUARE ON THE HILL

Core reading: David D. Hall, *A Reforming People: Puritanism and the Transformation of Public Life in New England*

Secondary Reading:

Overviews

Puritanism and Civil Authority

- Carla Pestana, *The English Atlantic in an Age of Revolution 1640-1661*, 123-56
- Richard J. Ross, “Puritan Godly Discipline in Comparative Perspective: Legal Pluralism and the Sources of ‘Intensity’,” *American Historical Review* 113 (2008), 975-1002
- John Witte, Jr., *The Reformation of Rights: Law, Religion and Human Rights in Early Modern Calvinism*, 277-320

Puritanism, Church Discipline and Ecclesiastical Authority

- Richard Gildrie, *The Profane, the Civil, & the Godly: The Reformation of Manners in Orthodox New England*, 1679-1749, 133-56
SEPT. 16 - SPIRITUAL EMPIRICISM

Core reading: Sarah Rivett, *The Science of the Soul in Colonial New England*

Secondary reading:

**Indian Conversions**

Joyce E. Chaplin, *Subject Matter: Technology, the Body, and Science on the Anglo-American Frontier, 1500-1676*, 280-320 [WHS, M]


**Religious Experience and Devotion**


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

Leslie J. Lindenauer, *Piety and Power: Gender and Religious Culture in the American Colonies, 1630-1700*, 43-68


**Ways of Knowing**


James Delbourgo, *A Most Amazing Scene of Wonders: Electricity and Enlightenment in Early America*, 50-86 [WHS, C]


Walter Woodward, *Prospero’s America: John Winthrop, Jr., Alchemy, and the Creation of New England Culture*, 1606-1676, 253-301 [M]
III. RELIGION AND THE REVOLUTION

SEPT. 23 - FREE MARKET, FREE CONSCIENCE

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

Secondary reading:

Overviews


Churches and States

Thomas Buckley, *Church and State in Revolutionary Virginia*, 144-72
Derek Davis, *Religion and the Continental Congress*, 151-73
James H. Hutson, *Church and State in America: The First Two Centuries*, 47-93 [WHS, C]
Monica Najar, *Evangelizing the South: A Social History of Church and State in Early America*, 115-36

Establishment and Disestablishment

Steven K. Green, *The Second Disestablishment: Church and State in Nineteenth-Century America*, 53-77

Religious Markets

SEPT. 30 - ONE NATION, UNDER GOD

Core reading: Thomas Kidd, *God of Liberty: A Religious History of the American Revolution*

Secondary reading:


Evangelicals, Liberals, and Deists

Rhys Isaac, *The Transformation of Virginia, 1740-1790*, 239-93

Millennialism

James P. Byrd, *Sacred Scripture, Sacred War: The Bible and the American Revolution*, 143-63 [WHS, 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
Susan Juster, *Doomsayers: Anglo-American Prophecy in the Age of Revolution*, 57-95
Stephen A. Marini, “Uncertain Dawn: Millennialism and Political Theology in Revolutionary America,” in Richard Connors and Andrew Colin Gow, eds., *Anglo-American Millennialism, from Milton to the Millerites*, 159-77 [M]

Religion, Rebellion and Politics

Vernon P. Creviston, “‘No King Unless it be a Constitutional King’: Rethinking the Place of the Quebec Act in the Coming of the American Revolution,” *Historian*, 73 (2011), 463-79
IV. TOLERATION IN COMPARATIVE CONTEXT

OCT. 7 - WITHIN ONE, MANY


Secondary reading:

Overviews


The Development of Religious Toleration

Thomas Curry, The First Freedoms: Church and State in America to the Passage of the First Amendment, 78-104
Charles P. Hanson, Necessary Virtue: The Pragmatic Origins of Religious Liberty in New England, 188-222

Pluralism and Religious Rivalry

Randall Balmer, A Perfect Babel of Confusion, 72-98

Republicanism and Walls of Separation

Daniel L. Driesbach, Thomas Jefferson and the Wall of Separation between Church and State, 25-54
William R. Hutchinson, Religious Pluralism in America: The Contentious History of a Founding Ideal, 30-58
Philip Hamburger, Separation of Church and State, 144-89
Nicholas P. Miller, The Religious Roots of the First Amendment: Dissenting Protestants and the Separation of Church and State, 133-55
History 963, Readings in American Religious History to 1860, 8

OCT. 14 - ¿TOLERATION, SI. INQUISITION, NO!

Core reading: Stuart B. Schwartz, *All Can Be Saved: Religious Tolerance and Salvation in the Iberian Atlantic World*

Secondary reading:

Overview


Religions and Empires

Jorge Cañizares-Esguerra, *Puritan Conquistadores: Iberianizing the Atlantic, 1550-1700*, 83-119  
Cornelius Jaenen, *The Role of the Church in New France*, 39-68  

Religious Liberty and Toleration in Early Modern Atlantic World

Benjamin J. Kaplan, *Divided by Faith: Religious Conflict and the Practice of Toleration in Early Modern Europe*, 333-60  
John Miller, “Pluralism, Persecution and Toleration in France and Britain in the Seventeenth Century,” in Ruth Whelan and Carol Baxter, eds., *Toleration and Religious Identity: The Edict of Nantes and its Implications in France, Britain and Ireland*, 166-78  
Andrew R. Murphy, *Conscience and Community: Revisiting Toleration and Religious Dissent in Early Modern England and America*, 209-43  
Eric Nelson, *The Hebrew Republic: Jewish Sources and the Transformation of European Political Thought*, 88-137  
Perez Zagorin, *How the Idea of Religious Toleration Came to the West*, 188-239
V. RELIGION AND REPUBLICANISM

Oct. 21 - AN AMERICAN (THEOLOGICAL) TRAGEDY

Core Reading: Mark A. Noll, America’s God: From Jonathan Edwards to Abraham Lincoln

Secondary reading:

Overviews


Christian Republic

John Fea, Was America Founded as a Christian Nation?: A Historical Introduction, 3-21
Mark Hanley, Beyond a Christian Commonwealth: The Protestant Quarrel with the American Republic, 1830-1860, 32-57
Perry Miller, “From the Covenant to the Revival,” in idem, Nature’s Nation, 90-120
Ernest Tuveson, Redeemer Nation, 91-136

Edwards, Edwardseanism and the New Divinity

Joseph Conforti, Jonathan Edwards, Religious Tradition, & American Culture, 62-86
George M. Marsden, Jonathan Edwards: A Life, 459-71

Evangelicalism

Randall Balmer, The Making of Evangelicalism: From Revivalism to Politics and Beyond, 9-26
George A. Rawlyk, The Canada Fire: Radical Evangelicalism in British North America, 1775-1812, 102-23
W. R. Ward, The Protestant evangelical awakening, 296-355 [M]

Theology and Theologians

Paul Conkin, The Uneasy Center: Reformed Christianity in Antebellum America, 210-49
Bruce Kuklick, Churchmen and Philosophers: From Jonathan Edwards to John Dewey, 66-79
David F. Holland, Sacred Borders: Continuing Revelation andCanonical Restraint in Early America, 89-126
Peter Thuesen, Predestination: The American Career of a Contentious Doctrine, 100-35
OCT. 28 - DOUBTING THOMAS

Core Reading: Amanda Porterfield, *Conceived in Doubt: Religion and Politics in the New American Nation*

Secondary reading:

**Religion, Democracy and Republicanism**


Nathan O. Hatch, *The Democratization of American Christianity*, 17-46

Cynthia Lynn Lyerly, *Methodism and the Southern Mind, 1770-1810*, 146-75


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

Ellis Sandoz, *Republicanism, Religion, and the Soul of America*, 1-52 [CLC]


Gregory A. Wills, *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South, 1785-1900*, 37-49

**Religion and Politics**


Henry F. May, *The Enlightenment in America*, 252-77

Jonathan D. Sassi, *A Republic of Righteousness: The Public Christianity of the Post-Revolutionary New England Clergy*, 84-120


**Skepticism**


James Turner, *Without God, Without Creed: The Origins of Unbelief in America*, 73-113
VI. RELIGION AND RACE

NOV. 4 - WHOSE GREAT SPIRIT?

Core Reading: Linford D. Fisher, *The Indian Great Awakening: Religion and the Shaping of Native Cultures in Early America*

Secondary reading:

**Missions**

James Axtell, *The Invasion Within*, 131-78
Juliana Barr, *Peace Came in the Form of a Woman: Indians and Spaniards in the Texas Borderlands*, 27-68
Nicholas P. Cushner, *Why Have You Come Here?: The Jesuits and the First Evangelization of Native America*, 149-69
Steven W. Hackel, *Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769-1850*, 127-81

**Native Beliefs and Christianity**

James Axtell, “Were Indian Conversions *Bona Fide*?” in idem, *After Columbus*, 100-21
Allan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits*, 111-24
Daniel K. Richter, *Facing East from Indian Country: A Native History of Early America*, 189-236
Erik R. Seeman, *Death in the New World: Cross-Cultural Encounters*, 1492-1800, 106-42
David J. Silverman, *Red Brethren: The Brothertown and Stockbridge Indians and the Problem of Race in Early America*, 30-69
Core Reading: Charles F. Irons, *The Origins of Proslavery Christianity: White and Black Evangelicals in Colonial and Antebellum Virginia*

Secondary reading:

**Christians Black and White**


Michael A. Gomez, *Exchanging our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*, 244-90

Sylvia R. Frey and Betty Wood, *Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830*, 149-81


Ann Taves, *Fits, Trances, & Visions: Experiencing Religion and Explaining Experience from Wesley to James*, 76-117

**Churches and Slavery**


Janet Duitsman Cornelius, *Slave Missions and the Black Church in the Antebellum South*, 69-102


Michael Pasquier, “‘Though Their Skin Remains Brown, I Hope Their Souls Will Soon Be White’: Slavery, French Missionaries, and the Roman Catholic Priesthood in the American South, 1789-1865,” *Church History*, 77 (2008), 337-70


**Religion and Slavery**

John Patrick Daly, *When Slavery Was Called Freedom: Evangelicalism, Proslavery, and the Causes of the Civil War*, 30-56


Larry Tise, *Proslavery*, 286-307
VII. RELIGION AND GENDER

NOV. 18 - UNCLOISTERED SISTERS

Core Reading: Emily Clark Masterless Mistresses: The New Orleans Ursulines and the Development of a New World Society, 1727-1834

Secondary reading:

The Catholic Church and the Republic


Patrick W. Carey, People, Priests and Prelates: Ecclesiastical Democracy and the Tensions of Trusteeism, 154-89


Maura Jane Farrelly, Papist Patriots: The Making of an American Catholic Identity, 219-56


John Gjerde, Catholicism and the Shaping on Nineteenth-Century America, 61-95

John T. McGreevey, Catholicism and American Freedom, 19-42


Catholic Women Religious


Anne M. Butler, Across God’s Frontiers: Catholic Sisters in the American West, 1850-1920, 13-42


Natalie Davis, Women on the Margins: Three Seventeenth-Century Lives, 63-113 (M, C, C Women’s)


Diane Batts Morrow, Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828-1860, 59-96

Donna Porche-Frilot and Petra Munro Hendry, “‘Whatever Diversity of Shade May Appear’: Catholic Women Religious Educators in Louisiana, 1727-1862,” Catholic Southwest, 21 (2010), 34-62

Bárbara O. Reyes, Private Women, Public Lives: Gender and the Missions of the Californias, 93-110
NOV. 25 - THE UNGENTEEL

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

Secondary reading:

**Women, Gender, Experience and Authority**

- Dee Andrews, *The Methodists and Revolutionary America, 1760-1800: The Shaping of an Evangelical Culture*, 221-44
- Catherine A. Brekus, *Sarah Osborn’s World: The Rise of Evangelical Christianity in Early America*, 170-90
- Aaron Spencer Fogelman, *Jesus Is Female: Moravians and the Challenge of Radical Religion in Early America*, 73-104
- Karin E. Gedge, *Without Benefit of Clergy: Women and the Pastoral Relationship in Nineteenth-Century American Culture*, 163-95
- David Hempton, *Methodism: Empire of the Spirit*, 131-51 [M]
- Barry Levy, *Quakers and the American Family*, 193-230
- Cynthia Lynn Lyerly, *Methodism and the Southern Mind, 1770-1810*, 94-118
- Janet Moore Lindman, *Bodies of Belief: Baptist Community in Early America*, 156-78
- Marie Pagliarini, “‘And the Word was Made Flesh’: Divining the Female Body in Nineteenth-Century American and Catholic Culture,” *Religion & American Culture*, 17, 2 (2007), 213-45
- Scott Stephan, * Redeeming the Southern Family: Evangelical Women and Domestic Devotion in the Antebellum South*, 1-19

**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
VIII. THE NATIONAL RELIGIOUS STATE

DEC. 2 - SOULS GO MARCHING ON

Core reading: George C. Rable, *A Religious History of the American Civil War*

Secondary reading:

Churches and the Sectional Crisis

C. C. Goen, *Broken Churches, Broken Nation*, 65-107
Samuel S. Hill, *The South and North in American Religion*, 46-89

Religion and the Civil War

Terrie Dapp Aamodt, *Righteous Armies, Holy Cause: Apocalyptic Imagery and the Civil War*, 100-18
Drew Gilpin Faust, *This Republic of Suffering: Death and the American Civil War*, 3-31
James Moorhead, *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869*, 82-128
Garry Wills, *Head and Heart: American Christianities*, 316-35
Steven E. Woodward, *While God is Marching On: The Religious World of Civil War Soldiers*, 199-230

Theological Reflection

Joseph R. Fornieri, *Abraham Lincoln’s Political Faith*, 133-64
Allen Guelzo, *Abraham Lincoln: Redeemer President*, 311-51
Nicholas Guyatt, *Providence and the Invention of the United States*, 259-98
Mark Noll, *The Civil War as a Theological Crisis*, 51-74
Charles Royster, *The Destructive War: William Tecumseh Sherman, Stonewall Jackson, and the Americans*, 264-95
Harry S. Stout, *Upon the Altar of the Nation: A Moral History of the Civil War*, 167-90
December 9 - Local Options

Core Reading: Sarah Barringer Gordon, *The Mormon Question: Polygamy and Constitutional Conflict in Nineteenth-Century America*

Secondary reading:

Overviews


Politics, Law and Anti-Mormonism

James B. Bennett, “‘Until This Curse of Polygamy Is Wiped Out’: Black Methodists, White Mormons, and Constructions of Racial Identity in the Late Nineteenth Century,” *Religion & American Culture*, 21 (Summer 2011), 167-94


Edwin Brown Firmaige and Richard Collin Mangrum, *Zion in the Courts: A Legal History of the Church of Jesus Christ of Latter-day Saints, 1830-1900*, 160-209


Terryl Givens, *The Viper on the Hearth: Mormons, Myths, and the Construction of Heresy*, 76-93


Polygamy and Sexuality


Lawrence Foster, *Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century*, 181-225

Lewis J. Kern, *An Ordered Love: Sex Roles and Sexuality in Victorian Utopias—the Shakers, the Mormons, and the Oneida Community*, 170-89


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 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 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: