

History 901, sec. 2
Fall, 1993
Tu 1:20-3:20
Room: TBA

Charles L. Cohen
4115 Humanities
263-1956, -1800
Office hours: Tu 8:15-9:15,
Th 11:00-12:00, and by appt.

READINGS IN AMERICAN RELIGIOUS HISTORY TO 1860

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.

DUE FRIDAY, DEC. 17 - Assess Jon Butler's interpretation of American religious development.

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 $\frac{1}{2}$ -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

Richard T. Hughes and C. Leonard Allen, Illusions of Innocence: Protestant Primitivism in America, 1630-1875, 1-24

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

David M. Scobey, "Revising the Errand: New England's Ways and the Puritan Sense of the Past," William and Mary Quarterly, 3d ser., 41 (1984), 3-31

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

Harry S. Stout, The New England Soul, 68-85

Popular Religion

Richard Godbeer, The Devil's Dominion: Magic and Religion in Early New England, 85-121

David D. Hall, Worlds of Wonder, Days of Judgment, 71-116

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

Ned Landsman, Scotland and its First American Colony, 1683-1765, 227-55

Mark A. Noll, "Revival, Enlightenment, Civic Humanism, and the Development of Dogma: Scotland and America, 1735-1843," Tyndale Bulletin, 40 (1989), 49-76

Susan O'Brien, "A Transatlantic Community of Saints: The Great Awakening and the First Evangelical Network, 1735-1755," American Historical Review, 91 (1986), 811-32

Leigh Eric Schmidt, Holy Fairs: Scottish Communion and American Revivals in the Early Modern Period, 11-68

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

Separatists and Baptists

Anne S. Brown, "Visions of Community in Eighteenth-Century Essex County: Chebacco Parish and the Great Awakening," Essex Institute Historical Collections, 125 (1989), 239-62

C. C. Goen, Revivalism and Separatism in New England, 1740-1800, 208-57

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

William G. McLoughlin, New England Dissent: The Baptists and the Separation of Church and State, I, 421-39

Peter Onuf, "New Lights in New London: A Group Portrait of the Separatists," William and Mary Quarterly, 3d ser., 37 (1980), 627-43

The Role of the Ministry

David C. Harlan, "The Travail of Religious Moderation: Jonathan Dickinson and the Great Awakening," Journal of Presbyterian History, 61 (1983), 411-26

George W. Harper, "Clericalism and Revival: The Great Awakening in Boston as a Pastoral Phenomenon," New England Quarterly, 57 (1984), 554-66

Frank Lambert, "'Pedlar in Divinity': George Whitefield and the Great Awakening, 1737-1745," J. American History, 77 (1990), 812-37

Patricia J. Tracy, Jonathan Edwards, Pastor, 171-94

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

Experience

Charles E. Hambrick-Stowe, "The Spiritual Pilgrimage of Sarah Osborn (1714-1796): Puritan Heritage and Ministry During the Great Awakening," Church History, 61 (1992), 408-21

James Hoopes, "Jonathan Edwards's Religious Psychology," Journal of American History, 69 (1983), 849-65

Barbara E. Lacey, "The World of Hannah Heaton: The Autobiography of an Eighteenth-Century Farm Woman," William and Mary Quarterly, 3d ser., 45 (1988), 280-304

Daniel B. Shea, Spiritual Autobiography in Early America, 182-233

Harry S. Stout and James F. Cooper, Jr., "The Self-Examination of Edward Goddard," Procs. American Antiquarian Society, 97 (1987), 85-103

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 Sions Glory', 126-52
Carla Pestana, Quakers and Baptists in Colonial Massachusetts, 65-84
Jack D. Marietta, The Reformation of American Quakerism 1748-1763, 97-128
Arthur Worrall, Quakers in Colonial New England, 61-80

Sectarians

- Elizabeth Fisher, "'Prophecies and Revelations': German Cabbalists in Early Pennsylvania," Pennsylvania Magazine of History and Biography, 109 (1985), 299-333
Stephen Foster, "New England and the Challenge of Heresy, 1630 to 1660: The Puritan Crisis in Transatlantic Perspective," William and Mary Quarterly, 3d ser., 38 (1981), 624-60
W. Clarke Gilpin, the Millenarian Piety of Roger Williams, 135-74
Richard K. MacMaster, The Establishment of Mennonite Communities in America, 1683-1790, 157-82
Stephen Marini, Radical Sects of Revolutionary New England, 63-81
Beverly Smaby, The Transformation of Moravian Bethlehem, 3-50
James Tanis, "Reformed Pietism in Colonial America," in F. Ernest Stoeffler, ed., Continental Pietism and Early American Christianity, 34-73
Marilyn J. Westerkamp, "Anne Hutchinson, Sectarian Mysticism, and the Puritan Order," Church History, 59 (1990), 482-97

New Lights

- Maurice Armstrong, "Religious Enthusiasm and Separatism in Colonial New England," Harvard Theological Review, 38 (1945), 111-40
Robert E. Cray, "More Light on a New Light: James Davenport's Religious Legacy: Eastern Long Island, 1740-1840," New York History, 73 (1992), 5-27
Clarke Garrett, Spirit Possession and Popular Religion: From the Camisards to the Shakers, 105-39
Leigh Eric Schmidt, "'A Second and Glorious Reformation': The New Light Extremism of Andrew Crosswell," William and Mary Quarterly, 3d ser., 43 (1986), 214-44
Harry Stout and Peter Onuf, "James Davenport and the Great Awakening in New London," Journal of American History, 70 (1983), 556-78
Richard Warsh, "The Shepherd's Tent: Education and Enthusiasm in the Great Awakening," American Quarterly, 30 (1978), 177-98

Oct. 5 - Declension Denied

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

Secondary reading:

Women and the Churches

- Barbara E. Lacey, "Gender, Piety, and Secularization in Connecticut Religion, 1720-1775," Journal of Social History, 24 (1991), 799-821
Barry Levy, Quakers and the American Family, 193-230
Gerald Moran and Maris Vinovskis, Religion, Family, and the Life Course, 85-108
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
Frederick B. Tolles, "Quietism Versus Enthusiasm: The Philadelphia Quakers and the Great Awakening," Pennsylvania Magazine of History and Biography, 69 (1945), 26-49
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
Donald F. M. Gerardi, "The Episcopate Controversy Reconsidered: Religious Vocation and Anglican Perceptions of Authority in Mid-Eighteenth-Century America," Perspecs. in Am. Hist., new ser., 3 (1986), 81-114
Rhys Isaac, The Transformation of Virginia, 181-205
Frederick V. Mills, Bishops by Ballot, 133-52

Social Sources of Revivalism

- J. M. Bumsted, "Religion, Finance, and Democracy in Massachusetts: The Town of Norton as a Case Study," J. American History, 57 (1970-71), 817-31;
Rosalind Remer, "Old Lights and New Money: A Note on Religion, Economy, and the Social Order in 1740 Boston," WMO, 3d ser., 47 (1990), 566-73
Richard Bushman, From Puritan to Yankee, 122-43, 183-95
Gary B. Nash, The Urban Crucible (1979 ed.), 198-232
John W. Jeffries, "The Separation in the Canterbury Congregational Church: Religion, Family, and Politics in a Connecticut Town," New England Quarterly, 52 (1979), 522-49

Revival and Revolution

- Alan Heimert, Religion and the American Mind, 294-350
William G. McLoughlin, "'Enthusiasm for Liberty': The Great Awakening as the Key to the Revolution," Am. Antiq. Soc. Procs., 87, 1 (1977), 69-96
John Murrin, "No Awakening, No Revolution? More Counterfactual Speculations," Reviews in American History, 11 (1983), 161-71
Bruce Tucker, "The Reinvention of New England, 1691-1770," New England Quarterly, 59 (1984), 315-40

Oct. 12 - Diversity's Liberty

Core reading: Thomas J. Curry, The First Freedoms

Secondary reading:

Church and State

Stephen Botein, "Religious Dimensions of the Early American State," in Richard Beeman, Stephen Botein, and Edward C. Carter II, eds., Beyond Confederation, 315-30

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

J. William Frost, "Pennsylvania Institutes Religious Liberty, 1682-1860," Pennsylvania Magazine of History and Biography, 112 (1988), 323-47

Sydney V. James, "Ecclesiastical Authority in the Land of Roger Williams," New England Quarterly, 57 (1984), 323-46

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

Kenneth Lassen, "Free Exercise in a Free State: Maryland's Role in Religious Liberty and the First Amendment," Journal of Church and State, 31 (1989), 419-49

William G. McLoughlin, New England Dissent: The Baptists and the Separation of Church and State, I, 591-612

Sally Schwartz, "William Penn and Toleration: Foundations of Colonial Pennsylvania," Pennsylvania History, 50 (1983), 284-312

Sheila L. Skemp, "Freedom of Religion in Rhode Island: Aquidneck Island's Reluctant Revolutionaries," Rhode Island History, 44 (1985), 3-17

Disestablishment in Virginia

Thomas Buckley, Church and State in Revolutionary Virginia, 144-72

Thomas E. Buckley, S.J., "The Political Theology of Thomas Jefferson, in Merrill D. Peterson and Robert C. Vaughan, eds., The Virginia Statute for Religious Freedom, 75-108

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

Rhys Isaac, "Evangelical Revolt: The Nature of the Baptists' Challenge to the Traditional Order in Virginia, 1765 to 1775," William and Mary Quarterly, 3d ser., 31 (1974), 345-68

Alison G. Olsen, "Rhode Island, Massachusetts, and the Question of Religious Diversity in Colonial New England," New England Quarterly, 65 (1992), 83-116

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

Daniel B. Thorp, The Moravian Community in Colonial North Carolina: Pluralism on the Southern Frontier, 178-98

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: Catholick 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

Robert J. Wilson, The Benevolent Deity: Ebenezer Gay and the Rise of Rational Religion in New England, 1696-1787, 169-91

Conrad Wright, The Beginnings of Unitarianism, 200-22

Edwardseanism and the New Divinity

William Breitenbach, "The Consistent Calvinism of the New Divinity Movement," William and Mary Quarterly, 3d ser., 41 (1984), 241-64

William Breitenbach, "Piety and Moralism: Edwards and the New Divinity," in Nathan O. Hatch and Harry S. Stout, eds., Jonathan Edwards and the American Experience, 177-204

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

Norman Fiering, "The Rationalist Foundations of Jonathan Edwards's Metaphysics," in Nathan Hatch and Harry Stout, Jonathan Edwards and the American Experience, 73-101

Alan Guelzo, Edwards on the Will: A Century of American Theological Debate, 112-39

Mark Valeri, "The New Divinity and the American Revolution," William and Mary Quarterly, 3d ser., 46 (1989), 741-69

Millennialism

Marvin L. Bergman, "Millennialism among Virginia Revivalists 1740-1800," Fides et Historia, 18 (1986), 56-70

Ruth Bloch, "The Social and Political Base of Millennial Literature in Late Eighteenth-Century America," American Quarterly, 40 (1988), 578-96

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

Lyon G. Tyler, "The Gnostic Trap: Richard Clarke and his Proclamation of the Millennium and Universal Restoration in South Carolina and England," Anglican and Episcopal History, 58 (1989), 146-68

Oct. 26 - Faith's Levellers

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

Secondary reading:

Revivalism

John Boles, The Great Revival, 12-35

Richard Carwardine, Trans-atlantic Revivalism: Popular Evangelicalism in Britain and America, 1790-1840, 3-56

Paul Conkin, Cane Ridge, 115-63

Roger Finke and Rodney J. Stark, The Churching of America, 1776-1990, 54-108

William G. McLoughlin, Modern Revivalism, 3-66

William G. McLoughlin, Revivals, Awakenings, and Reform, 98-140

Donald Mathews, "The Second Great Awakening as an Organizing Process, 1780-1830: An Hypothesis," American Quarterly, 21 (1969), 23-43

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

Edwin S. Gaustad, Faith of Our Fathers, 110-33

William G. McLoughlin, "The Role of Religion in the Revolution: Liberty of Conscience and Cultural Cohesion in the New Nation," in Stephen Kurtz and James Hutson, Essays on the American Revolution, 197-255

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

Perry Miller, The Life of the Mind in America, 36-72

Mark A. Noll, "The American Revolution and Protestant Evangelicalism," Journal of Interdisciplinary History, 23 (1993), 615-38

Cushing Strout, The New Heavens and New Earth: Political Religion in America, 102-25

Religion and Republicanism

Patrick W. Carey, "Republicanism within American Catholicism, 1785-1860," Journal of the Early Republic, 3 (1983), 413-37

L. Edward Hicks, "Republican Religion and Republican Institutions: Alexander Campbell and the anti-Catholic Movement," Fides et Historia, 22 (1990), 42-52

Russell E. Richey, "The Four Languages of Early American Methodism," Methodist History, 28 (1990), 155-71

A. Gregory Schneider, "Social Religion, the Christian Home, and Republican Spirituality in Antebellum Methodism," Journal of the Early Republic, 10 (1990), 163-89

Thomas T. Taylor, "Samuel McCorkle and a Christian Republic, 1792-1802," American Presbyterians, 63 (1985), 375-85

V. SYNTHETIC CHRISTIANITIES

Nov. 2 - Spirit Revitalized

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

Secondary reading:

Revitalization movements

- Duane Champagne, "The Delaware Revitalization Movement of the Early 1760s: A Suggested Reinterpretation," American Indian Quarterly, 12 (1988), 107-26
- Gregory E. Dowd, A Spirited Resistance, 123-47
- James R. Lewis, "Shamans and Prophets: Continuities and Discontinuities in Native American New Religions," American Indian Quarterly, 12 (1988), 221-28
- 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
- Elizabeth Tooker, "On the Development of the Handsome Lake Religion," Proceedings of the American Philosophical Society, 133 (1989), 35-50

Native Beliefs and Christianity

- Catharine L. Albanese, "Exploring Regional Religion: A Case Study of the Eastern Cherokee," History of Religions, 23 (1984), 344-71
- James Axtell, "Were Indian Conversions Bona Fide?" in idem, After Columbus, 100-21
- Charles L. Cohen, "Conversion among Puritans and Amerindians: A Theological and Cultural Perspective," forthcoming in Francis Bremer, ed., Transatlantic Perspectives on a Seventeenth-Century Anglo-American Faith, galleys 139-52
- 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
- William Simmons, "Red Yankees: Narragansett Conversion in the Great Awakening," American Ethnologist, 10 (1983), 253-71

Missions

- James Axtell, The Invasion Within, 131-78
- Henry W. Bowden, American Indians and Christian Missions, 134-63
- Michael C. Coleman, "Not Race, But Grace: Presbyterian Missionaries and American Indians, 1837-1893," Journal of American History, 67 (1980), 41-60
- William G. McLoughlin, Cherokees and Missionaries, 124-49
- Kenneth M. Morrison, "Montagnais Missionization in Early New France: The Syncretic Imperative," American Indian Culture and Research Journal, 10 (1986), 1-23
- Margaret C. Szasz, Indian Education in the American Colonies, 233-63

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

Evandro M. Camara, "Afro-American Religious Syncretism in Brazil and the United States: A Weberian Perspective," Sociological Analysis, 48 (1988), 299-318

Eugene Genovese, Roll, Jordan, Roll: The World the Slaves Made, 232-55

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

Randall M. Miller, "Slaves and Southern Catholicism," in John Boles, ed., Masters & Slaves in the House of the Lord, 127-52

Albert J. Raboteau, "The Black Experience in American Evangelicalism: The Meaning of Slavery," in Leonard I. Sweet, ed., The Evangelical Tradition in America, 181-97

Albert J. Raboteau, Slave Religion, 212-88

Mechal Sobel, Trabelin' On, 99-135

Mechal Sobel, The World They Made Together, 171-203

Blake Touchstone, "Planters and Slave Religion in the Deep South," in John Boles, Masters & Slaves in the House of the Lord, 99-126

Afro-American Churches

Ira Berlin, Slaves Without Masters, 284-315

Richard D. Brown, "'Not Only Extreme Poverty, But the Worst Kind of Orphanage': Lemuel Haynes and the Boundaries of Racial Tolerance on the Yankee Frontier, 1770-1820," New England Quarterly 61 (1988), 502-18

Carol V. R. George, Segregated Sabbaths: Richard Allen and the Emergence of Independent Black Churches 1760-1840, 90-115

Will B. Gravely, "The Rise of African Churches in America (1786-1822): Re-Examining the Contexts," Journal of Religious Thought, 41 (1984), 58-73

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

Albert J. Raboteau, "The Slave Church in the Era of the American Revolution," in Ira Berlin and Ronald Hoffman, eds., Slavery and Freedom in the Age of the American Revolution, 193-213

John Saillant, "Lemuel Haynes and the Revolutionary Origins of Black Theology, 1776-1801," Religion and American Culture, 2 (1992), 79-102

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

David Earl Bohn, "Unfounded Claims and Impossible Expectation: A Critique of the New Mormon History," in George D. Smith, ed., Faithful History, 227-61

Social and Cultural Background

Leonard J. Arrington, "Mormonism: From Its New York Beginnings," New York History, 387-410

Marvin S. Hill, "The Rise of Mormonism in the Burned-Over District: Another View," New York History, 61 (1980), 411-30

Grant Underwood, "The New England Origins of Mormonism Revisited," Journal of Mormon History, 15 (1989), 15-25

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

Gordon S. Wood, "Evangelical America and Early Mormonism," New York History, 61 (1980), 359-86

Mormonism and Magic

Richard Lloyd Anderson, "The Mature Joseph Smith and Treasure Searching," Brigham Young University Studies, 24 (1984), 489-560

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

R. Laurence Moore, "The Occult Connection? Mormonism, Christian Science, and Spiritualism," in Howard Kerr and Charles L. Crow, eds., The Occult in America, 135-61

D. Michael Quinn, Early Mormonism and the Magic World View, 150-92

Alan Taylor, "The Early Republic's Supernatural Economy: Treasure Seeking in the American Northeast, 1780-1830," American Quarterly, 38 (1986), 6-34

Mormon Hermeneutics and Theology

Thomas G. Alexander, "'A New and Everlasting Covenant': An Approach to the Theology of Joseph Smith," in Davis Bitton and Maureen Beecher, eds., New Views of Mormon History, 43-62

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

Richard L. Bushman, "The Book of Mormon in Early Mormon History," in Davis Bitton and Maureen Beecher, New Views of Mormon History, 3-18

Richard T. Hughes and C. Leonard Allen, Illusions of Innocence: Protestant Primitivism in America, 1630-1875, 133-52

Blake T. Ostler, "The Development of the Mormon Concept of Grace," Dialogue, 24 (1991), 57-84

Timothy L. Smith, "The Book of Mormon in a Biblical Culture," Journal of Mormon History, 7 (1980), 3-21

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
- James Essig, The Bonds of Wickedness: American Evangelicals Against Slavery, 1770-1808, 115-39
- Alan Galloway, "The Origins of the Slaveholders' Paternalism: George Whitefield, the Bryan Family, and the Great Awakening in the South," Journal of Southern History, 53 (1987), 369-94
- Louis B. Gimelli, "Louisa Maxwell Cocke: An Evangelical Plantation Mistress in the Antebellum South," Journal of the Early Republic, 9 (1989), 53-71
- Anne C. Loveland, Southern Evangelicals and the Social Order, 1800-1860, 186-218
- Milton Sernett, Black Religion and American Evangelicalism, 36-58
- Randy J. Sparks, "Mississippi's Apostle of Slavery: James Smylie and the Biblical Defense of Slavery," Journal of Mississippi History, 51 (1989), 89-106
- Larry Tise, Proslavery, 286-307

Thought and Belief

- John Boles, Religion in Antebellum Kentucky, 123-45
- Robert J. Brugger, "The Minds of the Old South: New Views," Virginia Quarterly Review, 56 (1980), 277-95
- Robert Calhoun, Evangelicals and Conservatives in the Early South, 1740-1861, 133-62
- E. Brooks Holifield, The Gentleman Theologians, 127-54
- Elizabeth Fox-Genovese and Eugene D. Genovese, "The Divine Sanction of the Social Order: Religious Foundations of the Southern Slaveholders' World View," Journal of the American Academy of Religion, 55 (1987), 211-33
- H. Shelton Smith, In His Image, But...: Racism in Southern Religion 1780-1910, 23-73
- Arthur Dicken Thomas, Jr., "Reasonable Revivalism: Presbyterian Evangelization of Educated Virginians, 1787-1837," Journal of Presbyterian History, 61 (1983), 316-34
- 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

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

Terry D. Bilhartz, Urban Religion and the Second Great Awakening, 83-99

Whitney R. Cross, The Burned-Over District, 55-77

Curtis D. Johnson, Islands of Holiness: Rural Religion in Upstate New York, 1790-1860, 33-86

Paul Johnson, A Shopkeeper's Millennium, 95-135

Anne C. Rose, "Social Sources of Denominationalism Reconsidered: Post-Revolutionary Boston as a Case Study," American Quarterly, 38 (1986), 243-64

Benevolence and Reform

David G. Hackett, The Rude Hand of Innovation: Religion and Social Order in Albany, New York 1652-1836, 123-52

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

Richard Rabinowitz, The Spiritual Self in Everyday Life, 138-51

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

John L. Hammond, The Politics of Benevolence: Revival Religion and American Voting Behavior, 68-105

Richard R. John, "Taking Sabbatarianism Seriously: the Postal System, the Sabbath, and the Transformation of American Political Culture," Journal of the Early Republic, 10 (1990), 517-61

Daniel Walker Howe, "The Evangelical Movement and Political Culture in the North During the Second Party System," Journal of American History, 77 (1991), 1216-39

Women and the Churches

Nancy A. Hewitt, "The Perimeters of Women's Power in American Religion," in Leonard Sweet, ed., The Evangelical Tradition in America, 233-56

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

Richard D. Shiels, "The Feminization of American Congregationalism, 1735-1835," American Quarterly, 33 (1981), 46-62

Carol Smith-Rosenberg, "Women and Religious Revivals: Anti-Ritualism, Liminality, and the Emergence of the American Bourgeoisie," in Leonard Sweet, ed., The Evangelical Tradition in America, 199-231

Dec. 7 - The Perfect End

Core Reading: Michael Barkun, Crucible of the Millennium

Secondary reading:

Overview

James H. Moorhead, "Between Progress and Apocalypse: A Reassessment of Millennialism in American Religious Thought, 1800-1880," Journal of American History, 71 (1984), 524-42

Millennialism

- Jonathan M. Butler, "The Making of a New Order: Millerism and the Origins of Seventh-day Adventism," in Ronald Numbers and Jonathan Butler, eds., The Disappointed, 189-208
- Ruth A. Doan, The Miller Heresy, Millennialism, and American Culture, 54-82
- J. F. C. Harrison, The Second Coming: Popular Millenarianism 1780-1850, 163-206
- James Moorhead, American Apocalypse, 1-22
- R. Whalen, "Calvinism and Chiliasm: The Sociology of Nineteenth-century American Millenarianism," American Presbyterians, 70 (1992), 163-72

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
- Priscilla Brewer, Shaker Communities, Shaker Lives, 65-86
- John W. Chandler, "The Communitarian Quest for Perfection," in Stuart C. Henry, ed., A Miscellany of American Christianity, 48-79
- Carl J. Guarneri, "The Associationists: Forging a Christian Socialism in Antebellum America," Church History, 52 (1983), 36-49
- Gerald Gutek, "Communitarianism, Religion, and Education: An Historical Perspective," Vitae Scholasticae, 7 (1988), 389-406
- 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
- Louis J. Kern, An Ordered Love: Sex Roles and Sexuality in Victorian Utopians, 50-68
- Ira Mandelker, "Religion, Sex, and Utopia in Nineteenth-Century America," Social Research, 49 (1982), 730-51
- Timothy B. Spears, "Circles of Grace: Passion and Control in the Thought of John Humphrey Noyes," New York History, 70 (1983), 79-103
- Ann Taves, "Mothers and Children and the Legacy of mid-nineteenth century American Christianity," Journal of Religion, 67 (1987), 203-19

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

- Sidney E. Ahlstrom, "The Problem of the History of Religion in America," Church History, 57 Supp. (1986), 127-38
- James D. Bratt, "A New Narrative for American Religious History?" Fides et Historia, 23 (1991), 19-30
- Jon Butler, "The Future of American Religions History: Perspectives, Agenda, Transatlantic Problématique," William and Mary Quarterly, 3d ser., 42 (1985), 167-83
- Alice Cowan, "Revisioning the Kingdoms of God in America: Recent Trends in the Study of American Church History," Quarterly Review, 8 (1988), 98-108
- Edwin S. Gaustad, Darline Miller, and G. Allison Stokes, "Religion in America," American Quarterly, 31 (1979), 250-83
- Martin E. Marty, "The American Religious History Canon," Social Research, 53 (1986), 513-28
- Sidney E. Mead, "Reinterpretation in American Church History," in Jerald C. Brauer, ed., The Lively Experiment Continued, 219-40
- Mark A. Noll, "Evaluating North Atlantic Religious History, 1640-1859: A Review Article," Comparative Studies in Society and History, 33 (1991), 415-23
- Richard W. Pointer, "'Recycling' Early American Religion: Some Historiographical Problems and Prospects," Fides et Historia, 23 (1991), 31-42

A Republic of Christians

- Sacvan Bercovitch, The American Jeremiad, 132-75
- John Berens, Providence & Patriotism in Early America, 1640-1815, 112-28
- James O. Farmer, Jr., "Southern Presbyterians and Southern Nationalism: A Study in Ambivalence," Ga. Historical Quarterly, 75 (1991), 275-94
- Robert T. Handy, A Christian America: Protestant Hopes and Historical Realities, 27-64
- Michael Leinisch, "The Role of Political Millennialism in Early American Nationalism," Western Political Quarterly, 36 (1983), 445-65
- Gerald R. McDermott, "Jonathan Edwards, The City on a Hill, and the Redeemer Nation: A Reappraisal," American Presbyterians, 69 (1991), 33-47
- J. F. Maclear, "The Republic and the Millennium," in Elwyn A. Smith, ed., The Religion of the Republic, 183-216
- Perry Miller, "From the Covenant to the Revival," in idem, Nature's Nation, 90-120
- Roy Nichols, The Religion of American Democracy, 50-104
- Mark A. Noll, "The Image of the United States as a Biblical Nation, 1776-1865," in Nathan O. Hatch and Mark A. Noll, eds., the Bible in America, 39-58
- 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 escorial 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 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 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: