

History 963
Fall, 2007
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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 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 paperbacks assigned as core readings may be bought at Room of One’s Own, 307 W. Johnson Street (608-257-7888; room@chorus.net; www.roomofonesown.com). The Peterson and Albanese readings exist only in hardcover, so you may want to find used copies. The Wisconsin Historical Society Library has placed the core readings on three-hour reserve for the semester but cannot reserve secondary readings, the great majority of which can be found in the Library’s collection. You can find an increasing number of journals on the web via JSTOR or other links (for which, go to the journal name in MadCat). Other items can be found elsewhere on campus [C = College Library, Helen C. White Hall; CLC = in my possession; E = Ethnic Studies Collection, Helen C. White Hall; 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]. If you cannot find a secondary reading at the Society, check MadCat to see if other campus libraries hold a duplicate. 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 utilize only 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 beginning the paper.

DUE FRIDAY, SEPT. 28 - Determine the salient characteristics of the Anglo-American colonial religious order as it took shape by the mid-eighteenth century, and discuss their significance.

DUE FRIDAY, OCT. 12 - Discuss the construction of Kateri Tekakwitha’s and Rebecca Protten’s personal beliefs.

DUE FRIDAY, NOV. 2 - Evaluate the American Revolution’s impact on religion.

DUE FRIDAY, NOV. 16 - Analyze how evangelical Protestantism and rational/ metaphysical traditions configured antebellum religious culture.

DUE MONDAY, DEC. 17 - Interpret the Civil War as a religious conflict.

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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@wisc.edu. To contact everyone in the class (including me), send messages to: history963-1-f07@lists.wisc.edu

I. INTRODUCTION

SEPT. 4 - THE VARIETY OF AMERICAN RELIGIOUS EXPERIENCE

Core reading: Jon Butler, Grant Wacker & Randall Balmer, *Religion in American Life: A Short History*, 1-327; Charles L. Cohen, "The Post-Puritan Paradigm in Early American Religious History," *William and Mary Quarterly*, 3d ser., 54 (1997), 695-722 (WHS, I)

II. COLONIAL FOUNDATIONS

SEPT. 11 - GOSPEL COMMERCE

Core reading: Mark A. Peterson, *The Price of Redemption: The Spiritual Economy of Puritan New England*

Secondary reading:

Overviews

Charles L. Cohen, "Puritanism," *Encyclopedia of the North American Colonies*, III, 577-94 [RR]

Ecclesiology and Evangelism

James Cooper, *Tenacious of Their Liberties: The Congregationalists in Colonial Massachusetts*, 133-50

Stephen Foster, *The Long Argument: English Puritanism and the Shaping of New England Culture, 1570-1700*, 175-230

Richard Gildrie, *The Profane, the Civil, & the Godly: The Reformation of Manners in Orthodox New England, 1679-1749*,

David D. Hall, *The Faithful Shepherd: A History of the New England Ministry in the Seventeenth Century*, 249-69

Harry S. Stout, *The New England Soul: Preaching and Religious Culture in Colonial New England*, 86-104

Popular Piety

Anne S. Brown and David D. Hall, "Family Strategies and Religious Practice: Baptism and the Lord's Supper in Early New England," in David D. Hall, ed., *Lived Religion in America*, 41-68

Charles L. Cohen, *God's Caress: The Psychology of Puritan Religious Experience*, 162-200

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

Michael McGiffert, *God's Plot: Puritan Spirituality in Thomas Shepard's Cambridge*, 3-29

Eric R. Seeman, *Pious Persuasions: Laity and Clergy in Eighteenth-Century New England*, 79-115

Religion and Economy

Christine Leigh Heyrman, *Commerce and Culture: The Maritime Communities of Colonial Massachusetts, 1690-1750*, 29-51

Stephen Innes, *Creating the Commonwealth: The Economic Culture of Puritan New England*, 192-238

John Frederick Martin, *Profits in the Wilderness: Entrepreneurship and the Founding of New England Towns in the Seventeenth Century*, 111-28

Perry Miller, *The New England Mind: From Colony to Province*, 40-52

Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, tr. Talcott Parsons, 155-83

Worship and Sacraments

Horton Davies, *The Worship of the American Puritans, 1629-1730*, 157-86

Charles E. Hambrick-Stowe, *The Practice of Piety: Puritan Devotional Disciplines in Seventeenth-Century New England*, 93-135

E. Brooks Holifield, *The Covenant Sealed: The Development of Puritan Sacramental Theology in Old and New England, 1570-1720*, 197-224

Mark Peterson, "Puritanism and Refinement in Early New England: Reflections on Communion Silver," *William and Mary Quarterly*, 3d ser., 58 (2001), 305-47

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SEPT. 18 -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

Stephen Foster, *The Long Argument: English Puritanism and the Shaping of New England Culture, 1570-1700*, 231-86

John Frederick Woolverton, *Colonial Anglicanism in North America*, 107-135

Thomas W. Spalding, *The Premier See: A History of the Archdiocese of Baltimore, 1789-1989*, 1-14

The Episcopate Controversy

Carl Bridenbaugh, *Mitre and Sceptre: Transatlantic Faiths, Ideas, Personalities, and Politics, 1689-1775*, 83-115

Peter Doll, *Revolution, Religion, and National Identity: Imperial Anglicanism in British North America, 1745-1795*, 155-209,

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

Nancy L. Rhoden, *Revolutionary Anglicanism: The Colonial Church of England Clergy during the American Revolution*, 37-63

The Great Awakening

Timothy D. Hall, *Contested Boundaries: Itinerancy and the Reshaping of the Colonial American Religious World*, 101-28

Alan Heimert, *Religion and the American Mind: From the Great Awakening to the Revolution*, 294-350

Thomas S. Kidd, "Daniel Rogers' Egalitarian Great Awakening," *Journal of the Historical Society*, 7 (2007), 111-135

Frank Lambert, *Inventing the "Great Awakening,"* 87-124

Douglas L. Winiarski, "Jonathan Edwards, Enthusiast? Radical Revivalism and the Great Awakening in the Connecticut Valley," *Church History*, 74 (2005), 683-739.

Religion, Politics, and Revolution

J.C.D. Clark, *The Language of Liberty 1660-1832: Political Discourse and Social Dynamics in the Anglo-American World*, 296-339

Robert A. Ferguson, "The Dialectic of Liberty: Law and Religion in Anglo-American Culture," *Modern Intellectual History*, 1 (2004), 27-54 [M, I]

Philip Goff, "Revivals and Revolution: Historiographic Turns Since Alan Heimert's *Religion and the American Mind*," *Church History*, 67 (1998), 695-727

Rhys Isaac, *The Transformation of Virginia, 1740-1790*, 243-69

Joseph S. Tiedeman, "Presbyterians and the American Revolution in the Middle Colonies," *Church History*, 74 (2005), 306-44

Gordon S. Wood, "Religion and the American Revolution," in Harry S. Stout and D. G. Hart, eds., *New Directions in American Religious History*, 173-205

SEPT. 25 - FREE MARKET, FREE CONSCIENCE

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

Secondary reading:

Churches and States

- Thomas Buckley, *Church and State in Revolutionary Virginia*, 144-72
Derek Davis, *Religion and the Continental Congress*, 151-73
Edwin S. Gaustad, "Religious Tests, Constitutions, and 'Christian Nation'," in Ronald Hoffman and Peter J. Albert, eds., *Religion in a Revolutionary Age*, 218-35
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," in Merrill D. Peterson and Robert C. Vaughan, eds., *The Virginia Statute for Religious Freedom: Its Evolution and Consequences in American History*, 139-70
Isaac Kramnick and R. Laurence Moore, *The Godless Constitution*, 67-87
Ronald Peters, *The Massachusetts Constitution of 1780: A Social Compact*, 65-114
Peter Judson Richards, "'A Clear Stand and Steady Channel': Isaac Backus and the Limits of Liberty," *Journal of Church and State*, 43 (2001), 447-82

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
Beatriz Betancourt Hardy, "Roman Catholics, Not Papists: Catholic Identity in Maryland, 1689-1776," *Maryland Historical Review*, 92 (1997), 138-61
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
John T. Noonan, *The Lustre of our Country: The American Experience of Religious Freedom*, 41-58
Sally Schwartz, "A Mixed Multitude": *The Struggle for Toleration in Colonial Pennsylvania*, 257-91

Pluralism and Religious Rivalry

- Randall Balmer, *A Perfect Babel of Confusion*, 72-98
Jon Butler, "Protestant Pluralism," *Encyclopedia of the North American Colonies*, III, 609-31 [RR]
Thomas E. Carney, Carney, "A Tradition to Live By: New York Religious History, 1624-1740," *New York History*, 85 (2004), 301-330
Aaron Spencer Fogleman, "Jesus is Female: The Moravian Challenge in the German Communities of British North America," *William and Mary Quarterly*, 3rd ser., 60 (2003), 295-332
Douglas B. Jacobsen, *An Unprov'd Experiment: Religious Pluralism in Colonial New Jersey*, 113-47
Ned C. Landsman, "Roots, Routes, and Rootedness: Diversity, Migration, and Toleration in Mid-Atlantic Pluralism," *Early American Studies*, 2 (2004), 267-309
Richard W. Pointer, *Protestant Pluralism and the New York Experience*, 53-71
James R. Stoner, "Catholic Politics and Religious Liberty in America: The Carrolls of Maryland," in Daniel L. Driesbach, Mark D. Hall, and Jeffry H. Morrison, *The Founders on God and Government*, 251-71

III. TRANSATLANTIC CURRENTS

OCT. 2 - CANONIZATION FODDER

Core reading: Allan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits*

Secondary reading:

Missions

James Axtell, *The Invasion Within*, 131-78

Carole Blackburn, *Harvest of Souls: The Jesuit Missions and Colonialism in North America, 1632-1650*, 105-28

Charles L. Cohen, "The Limits of Missions in the Early Modern World," (ms, CLC)

Richard W. Cogley, *John Eliot's Mission to the Indians before King Philip's War*, 207-49

Nicholas P. Cushner, *Why Have You Come Here?: The Jesuits and the First Evangelization of Native America*, 149-69

Peter Goddard, "Two Kinds of Conversion ('Medieval' and 'Modern') among the Hurons of New France," in James Muldoon, ed., *The Spiritual Conversion of the Americas*, 36-56

Steven W. Hackel, *Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769-1850*, 127-81

Jenny Hale Pulsipher, *Subjects unto the Same King: Indians, English, and the Contest for Authority in Colonial New England*, 138-59

Native Beliefs and Christianity

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," in Francis Bremer, ed., *Puritanism: Transatlantic Perspectives on a Seventeenth-Century Anglo-American Faith*, 233-56

Gregory Evans Dowd, *A Spirited Resistance: The North American Indian Struggle for Unity, 1745-1815*, 1-22

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

James A. Sandos, *Converting California: Indians and Franciscans in the Missions*, 128-53

Erik R. Seeman, "Reading Indians' Deathbed Scenes: Ethnohistorical and Representational Approaches," *Journal of American History*, 88 (2001), 17-47

David J. Silverman, "Indians, Missionaries, and Religious Translation: Creating Wampanoag Christianity in Seventeenth-Century Martha's Vineyard," *William and Mary Quarterly*, 62 (2005), 141-74

Rachel Wheeler, "Women and Christian Practice in a Mahican Village," *Religion & American Culture*, 13 (2003), 27-67

Tekakwitha and the Iroquois

John Demos, *The Unredeemed Captive: A Family Story from Early America*, 120-39

K.I. Koppedraayer, "The Making of the First Iroquois Virgin: Early Jesuit Biographies of the Blessed Kateri Tekakwitha," *Ethnohistory*, 40 (1993), 277-306

Daniel Richter, *Facing East from Indian Country: A Native History of Early America*, 69-109

Daniel Richter, *The Ordeal of the Longhouse: The Peoples of the Iroquois League in the Era of European Colonization*, 105-32

OCT. 9 - THE SOULS OF MORAVIAN BLACK FOLK

Core reading: Jon F. Sensbach, *Rebecca's Revival: Creating Black Christianity in the Atlantic World*

Secondary reading:

Overview

Jon Butler, *Awash in a Sea of Faith: Christianizing the American People*, 129-63

African Influences

Yvonne P. Chireau, *Black Magic: Religion and the African American Conjuring Tradition*, 35-57

Margaret W. Creel, "A Peculiar People": *Slave Religion and Community-Culture Among the Gullahs*, 45-63

Michael A. Gomez, *Black Crescent: The Experience and Legacy of African Muslims in the Americas*, 143-84 [CLC]

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

Kenneth E. Marshall, "Powerful and Righteous: the Transatlantic Survival and Cultural Resistance of an Enslaved African Family in Eighteenth-century New Jersey," *Journal of American Ethnic History*, 23 (2004), 23-49

Walter F. Pitts, *Old Ship of Zion: The Afro-Baptist Ritual in the African Diaspora*, 91-131 [M]

James Sweet, *Recreating Africa: Culture, Kinship, and Religion in the African-Portuguese World, 1441-1770*, 13-58 [M,C]

Moravians

Craig D. Atwood, *Community of the Cross: Moravian Piety in Colonial Bethlehem*, 21-40

Katherine Carté-Engel, "The Strangers' Store: Moral Capitalism in Moravian Bethlehem, 1753-1775," *Early American Studies*, 1 (2003), 90-126

Colin Podmore, *The Moravian Church in England, 1728-1760*, 120-58 [M]

Elisabeth W. Sommer, *Serving Two Masters: Moravian Brethren in Germany and North Carolina, 1727-1801*, 33-68

S. Scott Rohrer, *Hope's Promise: Religion and Acculturation in the Southern Backcountry*, 35-65

The Religions of Eighteenth-Century Slaves

Sylvia R. Frey and Betty Wood, *Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830*, 80-117

Annette Laing, "'Heathens and Infidels'? African Christianization and Anglicanism in the South Carolina Low Country, 1700-1750," *Religion & American Culture*, 12 (2002), 197-228

Philip D. Morgan, *Slave Counterpoint: Black Culture in the Eighteenth-Century Chesapeake & Lowcountry*, 610-58

Michael Mullin, *Africa in America: Slave Acculturation and Resistance in the American South and the British Caribbean, 1736-1831*, 174-212 [WHS, I]

Thomas C. Parramore, "Muslim Slave Aristocrats in North Carolina," *North Carolina Historical Review*, 77 (2000), 127-50

Marvin L. Michael Kay and Lorin Lee Cary, *Slavery in North Carolina 1748-1775*, 173-217

Albert J. Raboteau, *Slave Religion: The Invisible Institution in the Antebellum South*, 97-150

John F. Sensbach, *A Separate Canaan: The Making of an Afro-Moravian World in North Carolina, 1763-1840*, 103-46

OCT. 16 - THE METHODIST INTERNATIONALE

Core reading: David Hempton, *Methodism: Empire of the Spirit*

Secondary reading:

African American Methodism

- Carol V. R. George, *Segregated Sabbaths: Richard Allen and the Emergence of Independent Black Churches 1760-1840*, 90-115
- Will B. Gravely, "African Methodisms and the Rise of Black Denominationalism," in Robert Bruce Mullin and Russell E. Richey, eds., *Reimagining Denominationalism*, 239-63
- Charlotte Haller, "'And Made Us to Be a Kingdom': Race, Antislavery, and Black Evangelicals in North Carolina's Early Republic," *North Carolina Historical Review*, 80 (2003), 125-152
- 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
- Ann Taves, *Fits, Trances, & Visions: Experiencing Religion and Explaining Experience from Wesley to James*, 76-117

Anglo-American Methodism

- Robert Bray, *Peter Cartwright, Legendary Frontier Preacher*, 75-100
- Nathan O. Hatch, "The Puzzle of American Methodism," *Church History*, 63 (1994), 175-189
- Christopher H. Owne, *The Sacred Flame of Love: Methodism and Society in Nineteenth-Century Georgia*, 28-56
- A. Gregory Schneider, *The Way of the Cross Leads Home: The Domestication of American Methodism*, 42-58
- Kevin Watson, "National Identity and Primitive Methodism in the United States: a Transatlantic Perspective," *American Nineteenth Century History*, 4 (2003), 32-52 [I]
- John H. Wigger, *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America*, 173-95

British and Canadian Methodism

- John Kent, *Wesley and the Wesleyans*, 63-103 [M]
- George A. Rawlyk, *The Canada Fire: Radical Evangelicalism in British North America, 1775-1812*, 102-23
- E. P. Thompson, *The Making of the English Working Class*, 350-400 [M]
- John Walsh, "'Methodism' and the Origins of English-Speaking Evangelicalism," in Mark A. Noll, et al., eds., *Evangelicalism*, 19-37
- W. R. Ward, *The Protestant evangelical awakening*, 296-355

Transatlantic Revivalism

- Richard Carwardine, *Transatlantic Revivalism: Popular Evangelicalism in Britain and America, 1790-1865*, 134-55
- Charles L. Cohen, "The Colonization of British North America as an Episode in the History of Christianity," *Church History*, 72 (2003), 553-68
- Michael J. Crawford, *Seasons of Grace: Colonial New England's Revival Tradition in Its British Context*, 197-222
- Leigh Eric Schmidt, *Holy Fairs: Scottish Communion and American Revivals in the Early Modern Period*, 115-68
- Marilyn Westerkamp, *Triumph of the Laity: Scots-Irish Piety and the Great Awakening, 1625-1760*, 195-213

IV. RELIGION AND REVOLUTION

OCT. 23 - FAITH'S LEVELERS

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

Secondary reading:

Democracy and Religion

Dee Andrews, *The Methodists and Revolutionary America, 1760-1800: The Shaping of an Evangelical Culture*, 221-39

Eric Baldwin, "'The Devil Begins to Roar': Opposition to Early Methodists in New England," *Church History*, 75 (2006), 94-119

Louis Billington, "'The Perfect Law of Liberty': Radical Religion and the Democratization of New England, 1780-1840," in David K. Adams and Cornelis A. Van Minnen, eds., *Religious and Secular Reform in America: Ideas, Beliefs, and Social Change*, 29-49

Randolph A. Roth, *The Democratic Dilemma: Religion, Reform, and the Social Order in the Connecticut River Valley of Vermont, 1791-1850*, 265-310

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

Religion and Republicanism

Ruth H. Bloch, "Religion, Literary Sentimentalism, and Popular Revolutionary Ideology," in Ronald Hoffman and Peter J. Albert, eds., *Religion in a Revolutionary Age*, 308-30

Robert M. Calhoun, "The Evangelical Persuasion," in Ronald Hoffman and Peter J. Albert, eds., *Religion in a Revolutionary Age*, 156-83

Jay Dolan, "The Search for an American Catholicism, 1780-1820," in Walter H. Conser, Jr., and Sumner B. Twiss, eds., *Religious Diversity and American Religious History*, 26-51

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

Monica Najjar, "'Meddling with Emancipation': Baptists, Authority, and the Rift over Slavery in the Upper South," *Journal of the Early Republic*, 25 (2005), 157-186

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

Religion in a Republican Society

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

Charles F. Irons, "The Spiritual Fruits of Revolution: Disestablishment and the Rise of the Virginia Baptists," *Virginia Magazine of History and Biography* 109 (2001), 159-86

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

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

Revivalism

James D. Bratt, "Religious Anti-revivalism in Antebellum America," *Journal of the Early Republic*, 24 (2004), 65-106

Paul Conkin, *Cane Ridge: America's Pentecost*, 64-115

Ellen Eslinger, *Citizens of Zion: The Social Origins of Camp Meeting Revivalism*, 187-212

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

Peter N. Moore, "Family Dynamics and the Great Revival: Religious Conversion in the South Carolina Piedmont," *Journal of Southern History*, 70 (2004), 35-62

Marianne Perciaccante, *Calling Down Fire: Charles Grandison Finney and Revivalism in Jefferson County, New York, 1800-1840*, 37-74 [CLC]

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OCT. 30 - ORDINARY PROPHETS

Core reading: Susan Juster, *Doomsayers: Anglo-American Prophecy in the Age of Revolution*

Secondary reading:

Female Preachers

- Catherine A. Brekus, *Strangers & Pilgrims: Female Preaching in America 1740-1845*, 68-113
- Rebecca Larson, *Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 170-1775*, 133-71
- Kathryn T. Long, "Consecrated Responsibility: Phoebe Palmer and the Refinement of American Methodism," in Nathan O. Hatch and John H. Wigger, eds., *Methodism and the Shaping of American Culture*, 281-307 [CLC]
- Susie Cunningham Stanlie, *Holy Boldness: Women Preachers' Autobiographies and the Sanctified Self*, 61-99 [M]
- Marilyn Westerkamp, *Women and Religion in Early America 1600-1850: The Puritan and Evangelical Traditions*, 104-30

Millennialism

- Ruth Bloch, *Visionary Republic: Millennial Themes in American Thought, 1756-1800*, 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
- Clarke Garrett, *Respectable Folly: Millenarians and the French Revolution in France and England*, 209-23 [M]
- Nathan Hatch, *The Sacred Cause of Liberty*, 97-138
- Stephen A. Marini, *Radical Sects of Revolutionary New England*, 40-59
- 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]

Women, Gender, Experience and Authority

- Amanda Porterfield, *Feminine Spirituality in America*, 50-81 [M]
- Elizabeth Forman Crane, "Religion and Rebellion: Women of Faith in the American War for Independence," in Ronald Hoffman and Peter J. Albert, eds., *Religion in a Revolutionary Age*, 52-86
- Karin E. Gedge, *Without Benefit of Clergy: Women and the Pastoral Relationship in Nineteenth-Century American Culture*, 163-95
- Nancy A. Hewitt, "The Perimeters of Women's Power in American Religion," in Leonard Sweet, ed., *The Evangelical Tradition in America*, 233-56
- Christine Leigh Heyrman, *Southern Cross: The Beginnings of the Bible Belt*, 161-205
- Susan Juster, *Disorderly Women: Sexual Politics & Evangelicalism in Revolutionary New England*, 145-79
- Barry Levy, *Quakers and the American Family*, 193-230
- Janet Moore Lindman, "Acting the Manly Christian: White Evangelical Masculinity in Revolutionary Virginia," *William and Mary Quarterly*, 3d ser., 57 (2000), 393-416
- Julie Sievers, "Awakening the Inner Light: Elizabeth Ashbridge and the Transformation of Quaker Community," *Early American Literature*, 36 (2001), 235-62

V. FAITH AND REASON

NOV. 6 - EAR WITNESS

Core Reading: Leigh Eric Schmidt, *Hearing Things: Religion, Illusion, and the American Enlightenment*

Secondary Reading:

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

Enlightenment and Religion

Leon Chai, *Jonathan Edwards and the Limits of Enlightenment Philosophy*, 94-113 [M]

Henry F. May, *The Enlightenment in America*, 278-304

Nina Reid-Maroney, *Philadelphia's Enlightenment, 1740-1800: Kingdom of God, Empire of Reason*, 77-94

Gerald McDermott, *Jonathan Edwards Confronts the Gods: Christian Theology, Enlightenment Religion, and Non-Christian Faiths*, 34-51

James W. Turner, *Without God, Without Creed: The Origins of Unbelief in America*, 35-72

Orality

R. Brooks Holifield, "Theology as Entertainment: Oral Debate in American Religion," *Church History*, 67 (1998), 499-520

Walter J. Ong, *Orality and Literacy: The Technologizing of the World*, 31-77 [M]

Richard Cullen Rath, *How Early America Sounded*, 97-119

Mark M. Smith, "Listening to the Heard Worlds of Antebellum America," *Journal of the Historical Society*, 1 (2000), 65-97 [M]

Religion and Science

Theodore Dwight Bozeman, *Protestants in an Age of Science*, 44-70

Paul Jerome Croce, *Science and Religion in the Era of William James: vol. 1: Eclipse of Certainty, 1820-1880*, 87-110 [M]

Walter H. Conser, *God and the Natural World: Religion and Science in Antebellum America*, 105-35

Allen C. Guelzo, "'The Science of Duty': Moral Philosophy and the Epistemology of Science in Nineteenth-Century America," in David N. Livingstone, et al., *Evangelicals and Science in Historical Perspective*, 267-89 [M]

Craig James Hagen, *The Village Enlightenment in America: Popular Religion and Science in the Nineteenth Century*, 65-112

Herbert Hovenkamp, *Science and Religion in America, 1800-1860*, 19-36

Mark Noll, "Science, Theology, and Society: From Cotton Mather to William Jennings Bryan," in David N. Livingstone, et al., *Evangelicals and Science in Historical Perspective*, 99-119 [M]

Liberalism and Deism

Jack Fruchtman, Jr., *Thomas Paine and the Religion of Nature*, 156-71 [M]

Charles B. Sanford, *The Religious Life of Thomas Jefferson*, 102-40

Kerry Walters, *Rational Infidels: The American Deists*, 3-43

History 963, Readings in American Religious History to 1860, 12

NOV. 13 - MIND RELIGION

Core Reading: Catherine L. Albanese, *A Republic of Mind & Spirit: A Cultural History of American Metaphysical Religion*, 1-253

Secondary Reading:

Magic, Esotericism, and Occultism

John L. Brooke, *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844*, 105-28

Jon Butler, *Awash in a Sea of Faith: Christianizing the American People*, 225-56

Russ Castronova, "The Antislavery Unconscious: Mesmerism, Vodun, and 'Equality,'" *Mississippi Quarterly*, 53 1(999-2000), 41-56 [M,I]

David D. Hall, *Worlds of Wonder, Days of Judgment: Popular Religious Belief in Early New England*, 71-116

Herbert Leventhal, *In the Shadow of the Enlightenment: Occultism and Renaissance Science in Eighteenth-Century America*, 219-59

D. Michael Quinn, *Early Mormonism and the Magic World View*, 112-49

Religions of Mind Freemasons, Universalists, Transcendentalists

Ann Lee Bressler, *The Universalist Movement in America, 1770-1880*, 9-30

Lawrence Buell, *Emerson*, 158-98 [M]

Steven C. Bullock, *Revolutionary Brotherhood: Freemasonry and the Transformation of the American Social Order, 1730-1840*, 163-83

Mary Ann Clawson, *Constructing Brotherhood: Class, Gender, and Fraternalism*, 53-83

Paul Conkin, *American Originals: Homemade Varieties of Christianity*, 57-109

Dean Grodzins, *American Heretic: Theodore Parker and Transcendentalism*, 248-94

Colleen McDannell and Bernhard Lang, *Heaven: A History*, 181-227 [M]

Erich Robert Paul, *Science, Religion, and Mormon Cosmology*, 99-126

Anne C. Rose, *Transcendentalism as a Social Movement, 1830-1850*, 38-69

Leigh Eric Schmidt, *Restless Souls: The Making of American Spirituality*, 25-62

Arthur Versluis, *The Esoteric Origins of the American Renaissance*, 21-52 [M]

Religions of Spirit

Anne Braude, *Radical Spirits: Spiritualism and Women's Rights in Nineteenth-Century America*, 82-115

Bret E. Carroll, *Spiritualism in Antebellum America*, 135-59

Robert S. Cox, *Body and Soul: A Sympathetic History of American Spiritualism*, 108-35

J. Spencer Fluhman, "Early Mormon and Shaker Visions of Sanctified Community," *BYU Studies*, 44 (2005), 79-110

Richard Francis, *Transcendental Utopias: Individuality and Community at Brook Farm, Fruitlands, and Walden*, 100-39

Robert C. Fuller, *Mesmerism and the American Cure of Souls*, 69-104

John J. Kucich, *Ghostly Communion: Cross-Cultural Spiritualism in Nineteenth-Century American Literature*, 36-58

Bruce Mills, *Poe, Fuller, and the Mesmeric Arts: Transition States in the American Renaissance*, 19-42 [M]

R. Laurence Moore, *In Search of White Crows: Spiritualism, Parapsychology, and American Culture*, 3-39

Stephen J. Stein, *The Shaker Experience in America*, 165-84

VI. CHURCHES AND STATE

NOV. 13 - FEAR AND LOATHING ON THE TRAIL OF TOLERATION

Core Reading: Philip Hamburger, *Separation of Church and State*, 1-284

Secondary reading:

Anti-Catholicism

- Tyler Anbinder, *Nativism and Slavery: the Northern Know Nothings and the Politics of the 1850s*, 103-26
- Tracy Fessenden, "The Nineteenth-century Bible Wars and the Separation of Church and State," *Church History*, 74 (2005), 784-811
- Jenny Franchot, *Roads to Rome: The Antebellum Protestant Encounter with Catholicism*, 197-220 [M]
- Jason K. Duncan, *Citizens or Papists?: The Politics of Anti-Catholicism in New York, 1685-1821*, tba
- Paul Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880*, 113-42
- Michael F. Holt, *Political Parties and American Political Development from the Age of Jackson to the Age of Lincoln*, 265-90
- Ryan K. Smith, "The Cross: Church Symbol and Contest in Nineteenth-Century America," *Church History*, 70 (2001), 705-34
- John Wolffe, *The Protestant Crusade in Great Britain, 1829-1860*, 107-44 [M]

Establishment and Disestablishment

- Stephen Botein, "Religious Dimensions of the Early American State," in Richard Beeman, et al., eds., *Beyond Confederation*, 315-30
- Christopher S. Grenda, "Revealing Liberalism in Early America: Rethinking Religious Liberty and Liberal Values," *Journal of Church and State*, 45 (2003), 131-163
- Nathan Hatch, "The Whirlwind of Religious Freedom in Early America," in Richard Helmstadter, ed., *Freedom and Religion in the Nineteenth Century*, 29-53 [M]
- Mark DeWolfe Howe, *The Garden and the Wilderness*, 32-60 [HS, Law]
- Daniel Walker Howe, "Church, State and Education in the Young American Republic," *Journal of the Early Republic*, 22 (2002), 1-24
- Leonard Levy, *The Establishment Clause: Religion and the First Amendment*, 1-24
- Michael Novak, "The Influence of Judaism and Christianity on the American Founding," in James H. Hutson, ed., *Religion and the Republic: Faith in the Founding of America*, 159-87
- John Witte, Jr., *Religion and the American Constitutional Experiment*, 2nd ed., 41-67 [CLC]

Republicanism and Walls of Separation

- Thomas E. Buckley, "After Disestablishment: Thomas Jefferson's Wall of Separation in Antebellum Virginia," *Journal of Southern History*, 61 (1995), 445-80
- Daniel L. Drakeman, "The Church Historians Who Made the First Amendment What It is Today," *Religion & American Culture*, 17 (2007), 27-56
- Daniel L. Driesbach, *Thomas Jefferson and the Wall of Separation between Church and State*, 25-54
- Daniel L. Driesbach, ed., *Religion and Politics in the Early Republic: Jasper Adams and the Church-State Debate*, 1-35
- William R. Hutchinson, *Religious Pluralism in America: The Contentious History of a Founding Ideal*, 30-58
- James H. Hutson, "Thomas Jefferson's Letter to the Danbury Baptists: A Controversy Rejoined," *William and Mary Quarterly*, 3rd ser., 56 (1999), 775-790
- Robert M. O'Neil, et al, responses to Hutson, *William and Mary Quarterly*, 3rd ser., 56 (1999), 791-822

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NOV. 27 - LOCAL OPTIONS

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

Secondary reading:

Politics, Law and Anti-Mormonism

- Charles L. Cohen, "The Construction of the Mormon People," *Journal of Mormon History*, 32 (Spring, 2006), 25-64
- Stephen Cresswell, *Mormons & Cowboys, Moonshiners & Klansmen: Federal Law Enforcement in the South & West, 1870-1893* 79-132
- Edwin Brown Firmage 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
- Matthew J. Grow, "The Whore of Babylon and the Abomination of Abominations: Nineteenth-Century Catholic and Mormon Mutual Perceptions and Religious Identity," *Church History*, 73 (2004), 139-67
- Klaus J. Hansen, *Quest for Empire: The Political Kingdom of God and the Council of Fifty in Mormon History*, 147-79
- Marvin S. Hill, *Quest for Refuge: The Mormon Flight from American Pluralism*, 55-67
- John Kincaid, "Extinguishing the Twin Relics of Barbaric Multiculturalism - Slavery and Polygamy - from American Federalism," *Publius*, 33 (2003), 75-92 [M, I]
- D. Michael Quinn, *The Mormon Hierarchy: Origins of Power*, 105-43
- Jan Shippy, "Difference and Otherness: Mormonism and the American Religious Mainstream," in *idem, Sojourner in the Promised Land: Forty Years Among the Mormons*, 302-28
- Kenneth S. Winn, *Exiles in a Land of Liberty: Mormons in America, 1830-1846*, 18-39

Polygamy and Sexuality

- Bruce Burgett, "On the Mormon Question: Race, Sex and Polygamy in the 1850s and the 1990s," *American Quarterly*, 57 (2005), 75-102
- Richard Lyman Bushman, *Joseph Smith: Rough Stone Rolling, A cultural biography of Mormonism's founder*, 437-58
- Kathryn M. Daynes, *More Wives Than One: Transformation of the Mormon Marriage System, 1840-1910*, 67-87
- Jesse L. Embry, *Mormon Polygamous Families: Life in the Principle*, 53-71
- Lawrence Foster, *Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century*, 201-25
- Lawrence Foster, *Women, Family and Utopia: Communal Experiments of the Shakers, the Oneida Community, and the Mormons*, 123-69
- B. Carmon Hardy, *Solemn Covenant: The Mormon Polygamous Passage*, 39-83
- Lewis J. Kern, *An Ordered Love: Sex Roles and Sexuality in Victorian Utopias—the Shakers, the Mormons, and the Oneida Community*, 170-89
- D. Michael Quinn, *Same-Sex Dynamics among Nineteenth-Century Americas: A Mormon Example*, 265-89
- Jeffrey D. Nichols, "Polygamy and Prostitution: Comparative Morality in Salt Lake City, 1847-1911," *Journal of Mormon History*, 27 (2001), 1-39
- Richard S. Van Wagoner, *Mormon Polygamy: A History*, 89-104

VII. A FIERY GOSPEL WRIT

DECEMBER 4 - AN AMERICAN (THEOLOGICAL) TRAGEDY

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

Secondary reading:

The Bible and Slavery

Eugene D. Genovese, "King Solomon's Dilemma - and the Confederacy's," *Southern Cultures*, 10 (2004), 55-75 (I)

J. Albert Harrill, "The Use of the New Testament in the American Slave Controversy: A Case History in the Hermeneutical Tension between Biblical Criticism and Christian Moral Debate," *Religion & American Culture*, 10 (2000), 149-86

Stephen R. Haynes, *Noah's Curse: The Biblical Justification of American Slavery*, 65-86

Larry Tise, *Proslavery*, 286-307

Edwards, Edwardseanism and the New Divinity

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

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, *Jonathan Edwards, Religious Tradition, & American Culture*, 62-86

E. Brooks Holifield, *Theology in America: Christian Thought from the Age of the Puritans to the Civil War*, 102-26

Robert Jenson, *America's Theologian: A Recommendation of Jonathan Edwards*, 23-34

David W. Kling, *A Field of Divine Wonders: The New Divinity and Village Revivals in Northwestern Connecticut 1792-1822*, 43-74

George M. Marsden, *Jonathan Edwards: A Life*, 459-71

Kenneth P. Minkema and Harry S. Stout, "The Edwardsean Tradition and the Antislavery Debate, 1740-1865," *Journal of American History*, 92 (2005), 47-74

A Republic of Christians

Sacvan Bercovitch, *The American Jeremiad*, 132-75 [M]

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

Mark Hanley, *Beyond a Christian Commonwealth: The Protestant Quarrel with the American Republic, 1830-1860*, 32-57

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

Ernest Tuveson, *Redeemer Nation*, 91-136

Theology and Theologians

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

Alan Guelzo, *Edwards on the Will: A Century of American Theological Debate*, 240-71

David F. Holland, "Anne Hutchinson to Horace Bushnell: A New Take on the New England Sequence," *The New England Quarterly*, 78 (2005), 163-201

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

E. Brooks Holifield, *The Gentleman Theologians: American Theology in Southern Culture, 1795-1860*, 127-54

History 963, Readings in American Religious History to 1860, 16

DECEMBER 11 - THE GOD OF BATTLES

Core reading: Harry Stout, *Upon the Altar of the Nation: A Moral History of the Civil War*

Secondary reading:

Churches and the Sectional Crisis

Alan Bearman, "'The South Carolina of Kentucky': Religion and Secession in the Jackson Purchase," *Filson Historical Society Quarterly*, 76 (2002), 495-521

Diane Hochstedt Butler, *Standing Against the Whirlwind: Evangelical Episcopalians in Nineteenth-Century America*, 136-77

Richard J. Carwardine, *Evangelicals and Politics in Antebellum America*, 279-318

Paul Conkin, *The Uneasy Center: Reformed Christianity in Antebellum America*, 250-86

Edward Crowther, *Southern Evangelicals and the Coming of the Civil War*, 81-120 [CLC]

C. C. Goen, *Broken Churches, Broken Nation*, 65-107

Samuel S. Hill, *The South and North in American Religion*, 46-89

Kevin Phillips, *The Cousins' Wars: Religion, Politics, & The Triumph of Anglo-America*, 363-406

Mitchell Snay, *Gospel of Disunion: Religion and Separatism in the Antebellum South*, 181-209

Gods and Generals

Stephen E. Bower, "The Theology of the Battlefield: William Tecumseh Sherman and the U.S. Civil War," *Journal of Military History*, 64 (2000), 1005-1034 (WHS, I)

Richard Carwardine, *Lincoln*, 3-44 [(2006 ed.); 1-42 (2003 ed.)]

Joseph R. Fornieri, *Abraham Lincoln's Political Faith*, 133-64

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

Richard Rollins, "Robert E. Lee and the Hand of God," *North & South*, 6 (2003), 12-25

Charles Royster, *The Destructive War: William Tecumseh Sherman, Stonewall Jackson, and the Americans*, 264-95

Religion and the Civil War

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

John Patrick Daly, *When Slavery Was Called Freedom: Evangelicalism, Proslavery, and the Causes of the Civil War*, 136-57

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

Stephen L. Longenecker, *Shenandoah Religion: Outsiders and the Mainstream, 1716-1865*, 153-82

James A. Morone, *Hellfire Nation: The Politics of Sin in American History*, 183-215

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

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

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

Steven E. Woodward, *While God is Marching On: The Religious World of Civil War Soldiers*, 199-230

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 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:

