

History 451  
Fall, 2003  
TuTh, 2115 Humanities  
Sections: 301 - Th 1:20-2:10, 2221 Humanities  
                  302 - Th 2:25-3:15, 2611 Humanities  
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## **AMERICAN RELIGIOUS HISTORY TO THE MID-NINETEENTH CENTURY**

Otto von Bismarck once remarked that God has a special providence for drunkards, fools, and the United States. This course may help you determine if his point is valid. The following books are required reading:

Stephen Longenecker, *Shenandoah Religion*  
Joel Martin, *The Land Looks After Us*  
Donald Mathews, *Religion in the Old South*

A packet of required materials entitled:

*As the Spirit Listeth: A Reader for History 451*

is available at the Humanities Copy Center, 1650 Humanities Building. All additional assignments come from this packet. The College Library has placed the books and packet on three-hour reserve.

### **Writing-Intensive Course**

History 451 is a writing-intensive course designed to promote your expository skill as well as enhance your knowledge of colonial America. You will pen something almost every week, although most assignments will be quite brief.

### **Automatic Honors**

History 451 confers Honors Credits automatically.

### **Written Assignments**

The major written assignments consist of two 5-page (approximately) papers and a final examination. Papers must be typed and double-spaced; they are due at the beginning of class on the Tuesdays indicated. Please note that you have two options for each paper, due on different dates; you may choose your option but may not turn in two options for one paper. Minor assignments are due in the Thursday sections; they too must be typed, double-spaced. Pages 4-5 below list the paper topics, minor assignments, and due dates. I have placed examples of "A" papers on my webpage. You are responsible for knowing the material in the "style sheet" for written assignments, also located on my webpage.

### **Rewrite Policy**

You may rewrite any assignment except the final exam. To begin, you must first talk 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 by the end of the next class session after I return the original version. You will ordinarily receive one week to rewrite, but I am 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. I have placed an example of an original paper and its rewritten version on my webpage.

## Grading

Simplicity itself. The two major papers, the final exam, and class participation count 25% of the final grade. Class participation will be evaluated on a combination of attendance and quality of discussion (which is not identical to quantity). The minor assignments will be ungraded, but failure to turn them in will lower your class participation grade. I have placed an example of a minor assignment on my webpage.

## Email

Everyone in the class must have a personal email account. To contact me *alone*, use: clcohen@ facstaff. wisc.edu. To contact everyone in the class (including me), use: his-451@lists.students.wisc.edu.

## Date

## Lectures and Assignments

Sept. 2 Introduction: The Jewish and Christian Scriptures

4 Western European Christendom from Nicaea to Trent

9 Catholicism in New Spain and New France

11 Protestantism in the Netherlands and England

**Reading:** Natalie Davis, *Women on the Margins*, 63-113; William Henry Foster III, "Women at the Centers, Men at the Margins"; Fr. Barthelemy Vimont, "Relation of What Occurred in 1642," 179-201 (odd pages only); Joyce Marshall, ed., *Word from New France*, 96-126, 179-87, 384-87, 396-98

**Minor assignment: #1**

16 The Anglican Establishment

18 The First Puritan Reformation

**Reading:** Marilyn Westerkamp, *Women and Religion in Early America 1600-1850*, 11-34; Jane Kamensky, *Governing the Tongue*, 71-98; John Harvard Ellis, ed., *Works of Anne Bradstreet*, 3-10, 394-95, 400-3; "Church Trial of Mistress Ann Hibbens"; Richard Gildrie, *The Profane, the Civil & the Godly*, 85-109; Cotton Mather, *Ornaments for the Daughters of Zion*, 86-116

**Minor assignment: #2**

23 The Second Puritan Reformation

25 Presbyterians and Quakers

**Reading:** Rebecca Larson, *Daughters of Light*, 43-87; Barry Levy, *Quakers and the American Family*, 193-230; "Some Account of the Fore Part of the Life of Elizabeth Ashbridge"

**Minor assignment: #3**

30 Liberty of Conscience in Rhode Island, Maryland and Pennsylvania

**First Paper Due - Option 1**

**Date**                      **Lectures and Assignments**

Oct. 2                      Protestant Pluralism

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 1-29; Sidney Mead, *Lively Experiment*, 16-37; “Journal ... of Charles Woodmason”, 67-117; J. Hector St. John de Crèvecoeur, *Letters*, 66-78, 250-54

7                              Piety and Magic

**First Paper Due - Option 2**

9                              Transatlantic Revivalism

**Reading:** Leigh Schmidt, *Holy Fairs*, 115-68; Michael Crawford, *Seasons of Grace*, 197-220; Rev. D. Macfarlan, *The Revivals of the Eighteenth Century*, 38-44, 70-80, 113-23; Samuel Blair, “A Short and Faithful Narrative”

14                             Revivalism: Godliness and Contention

16                             Evangelical Expansion in the South

**Reading:** Donald Mathews, *Religion in the Old South*, 1-184; *Shawnee Run Baptist Church Minutes ...*, 2-9, 63-98 (original pagination)

**Minor assignment: #4**

21                             New Divinities

23                             Religion and Revolution

**Reading:** Patricia Bonomi, *Under the Cope of Heaven*, 187-216; Mark Noll, *America’s God*, 73-92; Jonathan Mayhew, “A Discourse Concerning Unlimited Submission and Non-Resistance ...”

**Minor assignment: #5**

28                             The American Revolutionary Settlement: State Establishments

30                             The American Revolutionary Settlement: The National Order

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 31-57; Thomas Curry, *The First Freedoms*, 197-222; Frank Lambert, *Founding Fathers ...* 207-35; Edwin Gaustad, *Neither King nor Prelate*, 141-74

**Minor assignment: #6**

Nov. 4                      Revivalism and Unitarianism in New England

6                              Democratic Revivalism

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 59-79; Ann Taves, *Fits, Trances, & Visions*, 76-117, 377-88; “Life and Religious Experience of Jarena Lee”; Robert Todd, *Methodism of the Peninsula* 35-38, 172-87

**Date**                      **Lectures and Assignments**

Nov. 11                      Presbyterians, Congregationalists, and Revivalism in the North

**Second Paper Due - Option 1**

13                              Religion and Social Reform

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 80-111; Robert Abzug, *Cosmos Crumbling*, 163-82; William Alcott, *Lectures on Life and Health*, 315-33; Lydia Sigourney, “The Intemperate”

18                              Immigrant Faiths: Catholics, Lutherans, and Jews

**Second Paper Due - Option 2**

20                              Sectarianism and Romanticism

**Reading:** Jay Dolan, *In Search of American Catholicism*, 47-70; Alexis de Tocqueville, *Democracy in America*, 265-67; Lyman Beecher, *Plea for the West*, 47-85; “Pastoral Letter of 1837”

**Minor assignment:** #7

25                              Religious Communitarianism

27                              Thanksgiving Vacation - Thank a Semi-Separatist

Dec. 2                              Amerindian Religions: Spirits, Missions, and Revitalization

4                                      Afro-American Religions

**Reading:** Joel Martin, *The Land Looks After Us*, 1-82; “Speech of Sose-Há-Wä and the Code of Handsome Lake”

**Minor Assignment:** #8

9                                      Cross and Chain: The Churches and Slavery

11                                      The Apogee of Protestant America

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 113-87; Donald Mathews, *Religion in the Old South*, 185-250; James Thornwell, “The Christian Doctrine of Slavery”

18                                      **Final Examination - 2:45, room TBA**

**Paper Topics**

In writing these essays, you should draw on the lectures, discussions and class readings (*especially the relevant primary sources*), making specific statements firmly rooted in the evidence, using quotations whenever applicable, and evaluating the arguments of all “authorities” (including me). You may of course draw on materials from outside the course but are not required to. You may choose another topic if the suggested ones bore, fatigue or disorient you, but you must consult with me **before** so proceeding.

## PAPER 1:

Option 1 - **Due September 30.** Discuss the role women in seventeenth-century New France, seventeenth-century New England, and eighteenth-century Pennsylvania played in forming and sustaining their spiritual and moral lives of their communities.

Option 2 - **Due October 7.** Discuss the impact of religious pluralism on eighteenth-century colonists.

## PAPER 2:

Option 1 - **Due November 11.** Explain what, if anything, the American Revolutionary Settlement of Religion actually settled.

Option 2 - **Due November 18.** Compare the religiosity fostered by the Presbyterian sacramental seasons with those of the Methodist camp meetings.

**Final Examination**

Review Longenecker's argument about religious outsiders and religious pluralism in the Shenandoah Valley c. 1700-1865, and assess to what extent the Valley's experience was or was not normative for Anglo-America/the United States over that time period.

**Minor Assignments**

- #1 *Comparing interpretations* - **due Sept. 11:** In one sentence NOT EXCEEDING 50 words (the 51st word and its successors face a terrible fate), explain why Davis sees women at the margin of their religious world while Foster puts them at the center.
- #2 *Summarizing an argument* - **due September 18:** In one sentence NOT EXCEEDING 50 words (see above for implied threat), summarize Kamensky's argument. *Make two copies* of your summary, one *with* your name (for me) and the other *without* (for another student).
- #3 *Editing* - **due September 25:** Put your name on the anonymous analysis you receive and, in the margins, evaluate both its writing and its content. Pay specific attention to how well the individual has summarized Kamensky's argument.
- #4 *Interpreting data* - **due October 16:** In one sentence NOT EXCEEDING 50 words (to experience how much brevity is the soul of wit), explain what was the status of blacks in the Shawnee Run Baptist Church in the first years of the nineteenth century.
- #5 *Understanding a term within a source* - **due October 23:** In one sentence NOT EXCEEDING 50 words (or else ...), explain what Mayhew means by the term "passive obedience."
- #6 *Constructing a hypothesis* - **due October 30:** Using the maps in the front of the packet, compare the distribution of churches within Anglo-America east of the Mississippi River in 1750 with the distribution in 1850 and, in one sentence NOT EXCEEDING 50 words (need I say more?), hypothesize the reasons for the difference.
- #7 *Comparing different sources* - **due November 20:** In one sentence NOT EXCEEDING 49 words (you should know how to be brief by now) compare de Tocqueville's assessment of Catholics as citizens of the United States with Beecher's and explain the grounds of their disagreement. *Make two copies* of your sentence, as you did in exercise #2.
- #8 *Editing* - **due December 4:** Put your name on the anonymous sentence you receive and, in the margins, evaluate both its writing and its content. Pay specific attention to how accurately the individual has both compared the two assessments and explained the grounds of their disagreement.

# A PROCLAMATION

## *Regarding Late Papers*

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

**A**nd 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);

**B**e it therefore known, understood, apprehended, and comprehended:

**T**hat 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).

**B**e it nevertheless affirmed:

**T**hat 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 sufferances 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. 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.

**A**nd we wish to trumpet forth:

**T**hat 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.

**T**o which proclamation, we do affix our seal:

