

History 451  
Fall, 2007  
TuTh, 2131 Humanities  
Sections: 301 - Th 1:20-2:10, 7121 H.C. White  
          302 - Th 2:25-3:15, 2211 Humanities  
Class email: [history451-1-f07@lists.wisc.edu](mailto:history451-1-f07@lists.wisc.edu)  
<http://history.wisc.edu/cohen/index.html>

Charles L. Cohen  
4115 Humanities  
263-1956 (office), -1800 (Dept.)  
Mailbox: Humanities 4037  
Office hours: Tu 9:30-10:30,  
              Th 12:15-1:15, and by appt.  
Email: [clcohen@wisc.edu](mailto:clcohen@wisc.edu)

## **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 and can be purchased at the University Bookstore:

Andrew R. Murphy, *Conscience and Community*  
Stephen L. Longenecker, *Shenandoah Religion*  
Mark A. Noll, *America's God: From Jonathan Edwards to Abraham Lincoln*

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 (approximately) 5-page 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 each count as 25% of the final grade. Class participation will be evaluated on a combination of attendance and quality (which is not identical to quantity) of discussion. 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.

<b>Date</b>	<b>Lectures and Assignments</b>
Sept. 4	Introduction: The Jewish and Christian Scriptures
6	Western European Christendom from Nicaea to Trent  <b>Reading:</b> Charles L. Cohen, "The 50-Word Assignment" (download) <b>Minor assignment: #1</b>
11	Catholicism in New Spain and New France
13	Protestantism in the Netherlands and England  <b>Reading:</b> Natalie Davis, <i>Women on the Margins</i> , 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., <i>Word from New France</i> , 96-126, 179-87, 384-87, 396-98 <b>Minor assignment: #2</b>
18	The Anglican Establishment
20	The First Puritan Reformation  <b>Reading:</b> Andrew Murphy, <i>Conscience and Community</i> , 27-122; John Winthrop, <i>Journal</i> , 149-50, 151, 153, 158, 163-64; Roger Williams, "Letter to Governor John Endicott" <b>Minor assignment: #3</b>
25	The Second Puritan Reformation
27	Presbyterians and Quakers  <b>Reading:</b> Marilyn Westerkamp, <i>Women and Religion in Early America 1600-1850</i> , 11-34; Jane Kamensky, <i>Governing the Tongue</i> , 71-98; John Harvard Ellis, ed., <i>Works of Anne Bradstreet</i> , 3-10, 394-95, 400-3; "Church Trial of Mistress Ann Hibbens"; Richard Gildrie, <i>The Profane, the Civil &amp; the Godly</i> , 85-109; Cotton Mather, <i>Ornaments for the Daughters of Zion</i> , 86-116
Oct. 2	Protestant Pluralism

**First Paper Due - Option 1**

## Date

## Lectures and Assignments

Oct. 4 Liberty of Conscience in Rhode Island, Maryland and Pennsylvania

**Reading:** Andrew Murphy, *Conscience and Community*, 123-207; William Penn, “The Great Case of Liberty of Conscience,” 79-104; “Two Petitions to William III”

9 Piety and Magic

**First Paper Due - Option 2**

11 Transatlantic Revivalism

**Reading:** W. R. Ward, *The Protestant evangelical awakening*, 1-53; Michael Crawford, *Seasons of Grace*, 197-220; Jon F. Sensbach, *Rebecca’s Revival*, 69-100; Rev. D. Macfarlan, *The Revivals of the Eighteenth Century*, 38-44, 70-80, 113-23

16 Revivalism: Godliness and Contention

18 Evangelical Expansion in the South

**Reading:** Donald Mathews, *Religion in the Old South*, 39-80; Christine Hyerman, *Southern Cross*, 28-76; Monica Najjar, “Meddling with Emancipation”; *Shawnee Run Baptist Church Minutes ...*, 2-9, 63-98 (original pagination)

**Minor assignment:** #4

23 New Divinities

25 Religion and Revolution

**Reading:** Mark Noll, *America’s God*, 53-157; Thomas Paine, *Common Sense*

**Minor assignment:** #5

30 The American Revolutionary Settlement: State Establishments

Nov. 1 The American Revolutionary Settlement: The National Order

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 3-57; Frank Lambert, *Founding Fathers ...* 236-64; Philip Hamburger, *Separation of Church and State*, 89-108; Edwin Gaustad, *Neither King nor Prelate*, 141-58

**Minor assignment:** #6

6 Revivalism and Unitarianism in New England

8 Democratic Revivalism

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 59-111; Mark Noll, *America’s God*, 161-224; Peter Cartwright, *Autobiography*, 126-51

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

Nov. 13 Presbyterians, Congregationalists, and Revivalism in the North

**Second Paper Due - Option 1**

15 The Religions of Africans in America

**Reading:** Ann Taves, *Fits, Trances, & Visions*, 76-117; David Hempton, *Methodism*, 131-50; Erskine Clarke, *Dwelling Place*, 152-66; Jarena Lee, "Life and Religious Experience of Jarena Lee"; Robert Todd, *Methodism of the Peninsula*, 35-38;

20 The Benevolent Empire

**Second Paper Due - Option 2**

22 Thanksgiving Break - Thank a Semi-Separatist

27 Sectarianism and Romanticism

29 Religious Communitarianism

**Reading:** Catherine Albanese, *A Republic of Mind & Spirit*, 121-76; Richard Bushman, *Joseph Smith*, 127-43; Susan Juster, *Doomsayers*, 260-72; *The Book of Mormon*, 2Ne. 3:1-20; *Doctrine and Covenants*, secs. 1-3; "The Book of Moses," 6:1-7:67

**Minor Assignment:** #7

Dec. 4 Amerindian Religions: Spirits, Missions, and Revitalization

6 Immigrant Faiths: Catholics, Lutherans, and Jews

**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:** #8

11 Cross and Chain: The Churches and Slavery

13 The Apogee of Protestant America

**Reading:** Stephen Longenecker, *Shenandoah Religion*, 113-87; Mark Noll, *America's God*, 367-445; Harry Stout, *Upon the Altar of the Nation*, 182-90; Abraham Lincoln, "Second Inaugural Address"

20 **Final Examination - 10:05, 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 October 2.** Compare the role of women in seventeenth-century New France and New England in shaping and sustaining the spiritual and moral lives of their communities.

Option 2 - **Due October 9.** Discuss the extent and limits of toleration in seventeenth-century Anglo-America

## PAPER 2:

Option 1 - **Due November 13.** Discuss the relationship between the American Revolutionary Settlement of Religion and the expansion of revivalistic religion in the early nineteenth century.

Option 2 - **Due November 20.** Discuss the sources and forms of African American religiosity in the eighteenth and early nineteenth centuries.

**Final Examination**

Explain the degree to which the American Revolution and the Civil War may be considered wars of religion.

**Minor Assignments**

- #1 *Devising a Critique* - **due Sept. 6:** Download the "Style Sheet" from my web page and, in one sentence NOT EXCEEDING 50 words (the 51<sup>st</sup> word and its successors face a terrible fate), evaluate the reasons adduced in "Some common errors to avoid" for limiting the use of passive verbs (error 2)..
- #2 *Comparing interpretations* - **due Sept. 13:** In one sentence NOT EXCEEDING 50 words (see above for implicit threat), explain why Davis sees women at the margin of their religious world while Foster puts them at the center.
- #3 *Summarizing an argument*- **due September 20:** In one sentence NOT EXCEEDING 50 words (need I say more?), summarize Murphy's argument in chapter 2.
- #4 *Interpreting data* - **due October 18:** In one sentence NOT EXCEEDING 50 words (to experience how much brevity is the soul of wit), diagnose the status of African Americans in the Shawnee Run Baptist Church in the first years of the nineteenth century. *Make two copies* of your summary, one *with* your name (for me) and the other *without* (for another student).
- #5 *Editing* - **due October 25:** Put your name on the anonymous analysis you receive and, in the margins, evaluate both its writing and its content.
- #6 *Evaluating primary sources* **due November 1:** Compare Articles I and III of the Northwest Ordinance (Gaustad, c., 156) with the First Amendment to the Constitution (*ibid.*, c., 158) and explain which document grants the federal government greater control over religion.
- #7 *Constructing a hypothesis* - **due November 29:** 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.
- #8 *Comparing different perspectives* - **due December 6:** In one sentence NOT EXCEEDING 49 words (perversity, not brevity, is the soul of wit) compare de Tocqueville's assessment of Catholics as citizens of the United States with Beecher's and explain 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:

