

History 963  
Fall, 2003  
Tu 1:20-3:20  
5245 Humanities  
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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 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, 315 W. Gorham St., and have also been placed on three-hour reserve at the Wisconsin Historical Society Library for the semester. Secondary readings are not reserved. Most monographs and journals can be found in the Library stacks; non-circulating copies of a few journals live in the Reading Room. Copies of some historical journals are available through JSTOR or other Internet providers accessible through a UW-Madison Library connection. Remaining items can be found elsewhere on campus [indicated as CLC = in my possession; E = Ethnic Studies Collection, Helen C. White Hall; HCW = Undergraduate Library, Helen C. White Hall; M = Memorial Library; RR = Reading Room, Wisconsin Historical Society Library; UGR = Undergraduate Reserve Room, Helen C. White Hall]. Some books may be available in libraries other than the Society’s, so you should check MadCat if you cannot find your secondary reading in the place listed here. 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 advert only to 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 you hand in the paper.

**DUE FRIDAY, OCT. 3** - Explain to what extent the religious structures of the colonial period grounded the American Revolutionary Settlement of Religion

**DUE FRIDAY, OCT. 17** - Discuss the contributions of Enlightened and revivalistic religion to the early republic’s religious culture.

**DUE FRIDAY, OCT. 31** - Analyze the extent of Protestant women’s ecclesiastical authority c. 1780-1840.

**DUE FRIDAY, NOV. 21** - Compare the meanings of “revivalism” in the Protestant, Catholic, and Amerindian contexts.

**DUE MONDAY, DEC. 15** - Evaluate the validity of calling the Civil War a “religious crisis.”

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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@facstaff.wisc.edu](mailto:clcohen@facstaff.wisc.edu). To contact everyone in the class (including me), send messages to: [his-963@lists.students.wisc.edu](mailto:his-963@lists.students.wisc.edu)

### Co-Teacher

Ronald Numbers, Hilldale and William Coleman Professor, will attend all of the classes and participate in discussion. I have sole responsibility for assigning all grades.

## I. INTRODUCTION

### SEPT. 2 - HOLOCAUSTS AND HOTHOUSES

**Core reading:** Jon Butler, *Awash in a Sea of Faith: Christianizing the American People*; Charles L. Cohen, "The Post-Puritan Paradigm in Early American Religious History," *William and Mary Quarterly*, 3d ser., 54 (1997), 695-722, available at the Undergraduate Library electronic reserves, <http://www.library.wisc.edu/libraries/College/circreserve/ereserves/dept.htm>.

## II. POPULAR PURITANISM

### SEPT. 9 - DO YOU BELIEVE IN MAGIC?

**Core reading:** David D. Hall, *Worlds of Wonder, Days of Judgment: Popular Religious Belief in Early New England*

#### Secondary Reading:

##### Overviews

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

##### Negotiations of Ministerial Authority

James Cooper, *Tenacious of Their Liberties: The Congregationalists in Colonial Massachusetts*, 23-45

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

Jane Kamensky, *Governing the Tongue: The Politics of Speech in Early New England*, 71-98

Richard Weisman, *Witchcraft, Magic, and Religion in 17<sup>th</sup>-Century Massachusetts*, 53-72

##### Prodigies and Providentialism

Robert Middlekauff, *The Mathers: Three Generations of Puritan Intellectuals, 1596-1728*, 139-61

Paul S. Seaver, *Wallington's World: A Puritan Artisan in Seventeenth Century London*, 45-66 [M]

Daniel B. Shea, *Spiritual Autobiography in Early America*, 111-51

Michael P. Winship, *Seers of God: Puritan Providentialism in the Restoration and Early Enlightenment*, 138-52

##### Popular Piety and Magic

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

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

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

David Harley, "Explaining Salem: Calvinist Psychology and the Diagnosis of Possession," *American Historical Review*, 101 (1996), 307-30

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

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

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

##### Protestantism and Print Culture

Martin E. Marty, "Protestantism and Capitalism: Print Culture and Individualism," in Leonard I. Sweet, ed., *Communication and Change in American Religious History*, 91-107

David Paul Nord, "Teleology and News: The Religious Roots of American Journalism, 1630-1730," *Journal of American History*, 77 (1990-91), 9-38

Robert St. George, "'Heated' Speech and Literacy in Seventeenth-Century New England," *Publications of the Colonial Society of Massachusetts*, 63 (1984), 275-322

### III. PLURALISM AND REVIVALISM IN THE EIGHTEENTH-CENTURY

#### SEPT. 16 -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

Mark Häberlein, "Reform, Authority, and Conflict in the Churches of the Middle Colonies," in David K. Adams and Cornelis A. Van Minnen, eds., *Religious and Secular Reform in America: Ideas, Beliefs, and Social Change*, 1-28

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

**Religion, Politics, and Revolution**

Richard J. Bushman, *From Puritan to Yankee: Character and the Social Order in Connecticut*, 235-66

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

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

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

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

William G. McLoughlin, *Revivals, Awakenings, and Reform*, 45-97

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

**Worship**

Edward L. Bond, "Anglican Theology and Devotion in James Blair's Virginia, 1685-1743: Private Piety in the Public Church," *Virginia Magazine of History and Biography*, 104 (1996), 313-40

Paul Conkin, *The Uneasy Center: Reformed Christianity in Antebellum America*, 183-209

Horton Davies, *The Worship of the American Puritans, 1629-1730*, 255-80

John K. Nelson, *A Blessed Company: Parishes, Parsons and Parishioners in Anglican Virginia, 1690-1776*, 211-32

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### SEPT. 23 - TABLES D'HOTE

**Core reading:** Leigh Eric Schmidt, *Holy Fairs: Scottish Communion and American Revivals in the Early Modern Period*

### Secondary reading:

#### Overview

Allen C. Guelzo, "God's Designs: The Literature of the Colonial Revivals of Religion, 1735-1760," in Harry S. Stout and D.G. Hart, eds., *New Directions in American Religious History*, 141-78

#### Denominations in the Revivals

C. C. Goen, *Revivalism and Separatism in New England, 1740-1800: Strict Congregationalists and Separate Baptists in the Great Awakening*, 159-207

Stephen Longenecker, *Piety and Tolerance: Pennsylvania German Religion, 1700-1850*, 71-104

James Tanis, *Dutch Calvinistic Pietism in the Middle Colonies*, 42-93

#### Religious Experience

Michael J. Crawford, *Seasons of Grace: Colonial New England's Revival Tradition in Its British Context*, 197-222

Rhys Isaac, *The Transformation of Virginia 1740-1790*, 58-87

David Lovejoy, *Religious Enthusiasm in the New World: Heresy to Revolution*, 178-94

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

Mechal Sobel, *The World They Made Together: Black and White Values in Eighteenth-Century Virginia*, 171-203

Ann Taves, *Fits, Trances & Visions: Experiencing Religion and Explaining Experience from Wesley to James*, 46-75

#### The Scots-Irish and Presbyterian Piety

William B. Bynum, "'The Genuine Presbyterian Whine': Presbyterian Worship in the Eighteenth Century," *American Presbyterians*, 74 (1996), 157-170

William L. Fisk, *The Scottish High Church Tradition in America: an Essay in Scotch-Irish Ethnoreligious History*, 47-61 [CLC]

Patrick Griffin, *The People with No Name: Ireland's Ulster Scots, America's Scots Irish, and the Creation of a British Atlantic World, 1689-1764*, 125-56

Kimberly Bracken Long, "The Communion Sermons of James McGready: Sacramental Theology and Scots-Irish Piety on the Kentucky Frontier," *Journal of Presbyterian History*, 80 (2002), 3-16

Marilyn Westerkamp, *Triumph of the Laity: Scots-Irish Piety and the Great Awakening, 1625-1760*, 165-94

#### Transatlantic Perspectives

Charles L. Cohen, "The Colonization of British North America as an Episode in the History of Christianity," *Church History*, 72 (2003) [CLC]

David Hempton, *The Religion of the People: Methodism and Popular Religion c. 1750-1900*, 3-28 [M]

Frank Lambert, *Inventing the "Great Awakening"*, 151-79

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

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

W. R. Ward, *The Protestant Evangelical Awakening*, 214-95 [M]

#### IV. THE AMERICAN REVOLUTIONARY SETTLEMENT OF RELIGION

##### SEPT. 30 - FREE MARKET, FREE CONSCIENCE

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

##### **Secondary reading:**

###### **Church and State**

- Stephen Botein, "Religious Dimensions of the Early American State," in Richard Beeman, et al., eds., *Beyond Confederation*, 315-30
- Thomas Buckley, *Church and State in Revolutionary Virginia*, 144-72
- Thomas Curry, *The First Freedoms: Church and State in America to the Passage of the First Amendment*, 193-222
- Daniel L. Driesbach, *Thomas Jefferson and the Wall of Separation between Church and State*, 25-54
- Edwin S. Gaustad, "Religious Tests, Constitutions, and 'Christian Nation'," in Ronald Hoffman and Peter J. Albert, eds., *Religion in a Revolutionary Age*, 218-35
- Daniel Walker Howe, "Church, State and Education in the Young American Republic," *Journal of the Early Republic*, 22 (2002), 1-24
- Mark DeWolfe Howe, *The Garden and the Wilderness*, 32-60
- 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

###### **The Development of Religious Toleration**

- J. William Frost, *A Perfect Liberty: Religious Liberty in Pennsylvania*, 10-28
- Timothy D. Hall, *Separating Church and State: Roger Williams and Religious Liberty*, 72-99
- Charles P. Hanson, *Necessary Virtue: The Pragmatic Origins of Religious Liberty in New England*, 188-222
- 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
- Andrew Murphy, *Conscience and Community: Revisiting Toleration and Dissent in Early Modern England and America*, 209-43
- 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*, 257-302

###### **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]
- Ronald Hoffman, "'Marylando-Hibernus': Charles Carroll the Settler, 1660-1720," *William and Mary Quarterly*, 3d ser., 45 (1988), 207-36
- Douglas B. Jacobsen, *An Unprov'd Experiment: Religious Pluralism in Colonial New Jersey*, 113-47
- Richard W. Pointer, *Protestant Pluralism and the New York Experience*, 53-71
- A. G. Roeber, *Palatines, Liberty, and Property: German Lutherans in Colonial British America*, 243-82
- Daniel B. Thorp, *The Moravian Community in Colonial North Carolina: Pluralism on the Southern Frontier*, 178-98

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### OCT. 7 - REASON'S REVELATION

**Core reading:** Henry May, *The Enlightenment in America*

#### 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

#### The Enlightenment and Religion

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

Conrad Cherry, *Nature and the Religious Imagination from Edwards to Bushnell*, 85-113 [M]

Peter D. Jauhiainen, "'Reasoning out of the Scriptures': Samuel Hopkins, the Theological Enterprise, and the Deist Threat," *Journal of Presbyterian History*, 79 (2001), 119-31

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

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

Mark A. Noll, "Revival, Enlightenment, Civic Humanism, and the Evolution of Calvinism in Scotland and America, 1735-1843," in George A. Rawlyk and Mark A. Noll, eds., *Amazing Grace: Evangelicalism in Australia, Britain, Canada, and the United States*, 73-107

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

Leigh Eric Schmidt, *Hearing Things: Religion, Illusion, and the American Enlightenment*, 38-77

#### Liberalism and Deism

A. Owen Aldridge, "Natural Religion and Deism in America before Ethan Allen and Thomas Paine," *William and Mary Quarterly*, 3d ser., 54 (1997), 835-48

John Corrigan, *The Prism of Piety: Catholick Congregational Clergy at the Beginning of the Enlightenment*, 32-64

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

Charles H. Lippy, *Seasonable Revolutionary: The Mind of Charles Chauncy*, 107-23

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

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

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

#### Millennialism

Ruth Bloch, *Visionary Republic*, 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

Nathan Hatch, *The Sacred Cause of Liberty*, 97-138

Gerald R. McDermott, *One Holy and Happy Society: The Public Theology of Jonathan Edwards*, 37-92

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### OCT. 14 - FAITH'S LEVELERS

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

**Secondary reading:**

#### Overview and Aftermath

James D. Bratt, "The Reorientation of American Protestantism, 1835-1845," *Church History*, 67 (1998), 52-82

#### Democracy and Religion

Dee Andrews, *The Methodists and Revolutionary America, 1760-1800*, 221-39

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

John H. Wigger, *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America*, 48-79

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

Janet Moore Lindman, "'Know How Thou Oughtest to Behave Thyself in the House of God': the Creation of Ritual Orthodoxy by Eighteenth-century Baptists," *Mid-America*, 78 (1996), 237-57

#### 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

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

A. Gregory Schneider, *The Way of the Cross Leads Home: The Domestication of American Methodism*, 11-27

#### 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

John Boles, *The Great Revival*, 12-35

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

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



## V. GENDERED PREACHMENTS

### OCT. 21 - THE UNGENTEEL

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

**Secondary reading:**

#### Overviews

Samuel S. Hill, "Northern and Southern Varieties of American Evangelicalism in the Nineteenth Century," in Mark Noll et al., *Evangelicalism*, 275-98

Donald G. Matthews, "'Christianizing the South'—Sketching a Synthesis," in Harry S. Stout and D.G. Hart, eds., *New Directions in American Religious History*, 84-115

#### Churches and Slavery

David T. Bailey, *Shadow on the Church: Southwestern Evangelical Religion and the Issue of Slavery, 1783-1860*, 202-28

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

James Essig, *The Bonds of Wickedness: American Evangelicals Against Slavery, 1770-1808*, 115-39

Robert P. Forbes, "Slavery and the Evangelical Enlightenment," in John R. McKivigan and Mitchell Snay, eds., *Religion and the Antebellum Debate Over Slavery*, 68-106

C. Walker Gollar, "Catholic Slaves and Slaveholders in Kentucky," *Catholic Historical Review*, 84 (1998), 42-63

Mechal Sobel, "Whatever You Do, Treat People Right: Personal Ethics in a Slave Society," and Elliot Gorn, "Comment," in Ted Ownby, ed., *Black & White: Cultural Interaction in the Antebellum South*, 55-88

#### Gender and Authority

Frederick A. Bode, "A Common Sphere: White Evangelicals and Gender in Antebellum Georgia," *Georgia Historical Quarterly*, 79 (1995), 775-809

Emily Clark and Virginia Meacham Gould, "The Feminine Face of Afro-Catholicism in New Orleans, 1727-1852," *William and Mary Quarterly*, 3d ser., 59 (2002), 409-448

Mark David Hall, "Beyond Self-Interest: The Political Theory and Practice of Evangelical Women in Antebellum America," *Journal of Church and State*, 44 (2002), 477-99

Susan Juster, *Disorderly Women: Sexual Politics & Evangelicalism in Revolutionary New England*, 145-79

Janet Moore Lindman, "Acting the Manly Christian: White Evangelical Masculinity in Revolutionary Virginia," *William and Mary Quarterly*, 3d ser., 57 (2000), 393-416

Cynthia Lynn Lysterly, *Methodism and the Southern Mind, 1770-1810*, 94-118

#### Southern Evangelicalism

John Boles, *Religion in Antebellum Kentucky*, 123-45

Robert Calhoun, *Evangelicals and Conservatives in the Early South, 1740-1861*, 133-62

Donald Matthews, *Religion in the Old South*, 81-135

Deborah McCauley, *Appalachian Mountain Religion*, 201-37

Philip N. Mulder, *A Controversial Spirit: Evangelical Awakenings in the South*, 149-71

Christopher H. Owen, *The Sacred Flame of Love: Methodism and Society in Nineteenth-Century Georgia*, 1-27

Jewel L. Spangler, "Becoming Baptists: Conversion in Colonial and Early National Virginia," *Journal of Southern History*, 67 (2001), 243-81

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### OCT. 28 - EXHORTING WOMEN

**Core reading:** Catherine A. Brekus, *Strangers & Pilgrims: Female Preaching in America 1740-1845*

**Secondary reading:**

#### Overview

Ann Braude, "Women's History *Is* American Religious History," in Thomas A. Tweed, ed., *Retelling U.S. Religious History*, 87-124

#### Female Preachers

Rebecca Larson, *Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 170-1775*, 133-71

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

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]

#### Gender and Religious Experience

Amanda Porterfield, *Feminine Spirituality in America*, 50-81 [M]

Virginia Lieson Brereton, *From Sin to Salvation: Stories of Women's Conversions, 1800 to the Present*, 28-40

John Corrigan, *Business of the Heart: Religion and Emotion in the Nineteenth Century*, 128-62

Richard J. Douglass-Chin, *Preacher Woman Sings the Blues: the Autobiographies of Nineteenth-century African American Evangelists*, 32-57

Candy Gunther, "The Spiritual Pilgrimage of Rachel Stearns, 1834-1837: Reinterpreting Women's Religious and Social Experiences in the Methodist Revivals....," *Church History*, 65 (1996), 577-95

Charles E. Hambrick-Stowe, "The Spiritual Pilgrimage of Sarah Osborn (1714-1796)," *Church History*, 61 (1992), 408-421

Kathryn Long, *The Revival of 1857-58: Interpreting an American Religious Awakening*, 68-92

#### Women, Religion and the Churches

Terry D. Bilhartz, "Sex and the Second Great Awakening: The Feminization of American Religion Reconsidered," in Philip R. VanderMeer and Robert P. Swierenga, eds., *Belief and Behavior*, 117-35

Elaine 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 Gedge, *Without Benefit of Clergy: Women and the Pastoral Relationship in Nineteenth-Century American Culture*, tbd

Nancy A. Hardesty, *Your Daughters Shall Prophesy: Revivalism and Feminism in the Age of Finney*, 95-112

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

Barry Levy, *Quakers and the American Family*, 193-230

Julie Sievers, "Awakening the Inner Light: Elizabeth Ashbridge and the Transformation of Quaker Community," *Early American Literature*, 36 (2001), 235-262

Laurel Thatcher Ulrich, "'Daughters of Liberty': Religious Women in Revolutionary New England," in Ronald Hoffman and Peter J. Albert, eds., *Women in the Age of the American Revolution*, 211-43

## VI. RELIGION DOMESTIC AND IMPORTED

### NOV. 4 - BORN IN THE U.S.A.

**Core Reading:** Paul Conkin, *American Originals: Homemade Varieties of Christianity*, 1-275, 318-22

#### Secondary reading:

##### Restorationism

Michael W. Casey, *The Battle over Hermeneutics in the Stone-Campbell Movement, 1800-1870*, 97-151 [CLC]

Richard T. Hughes and C. Leonard Allen, *Illusions of Innocence: Protestant Primitivism in America, 1630-1875*, 102-32

Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America*, 92-116

Jan Shippo, "The Reality of the Restoration and the Restoration Ideal in the Mormon Tradition," in Richard T. Hughes, ed., *The American Quest for the Primitive Church*, 101-35

Richard Tristano, *The Origins of the Restoration Movement: An Intellectual History*, 53-79 [CLC]

##### Unitarianism

Ann Lee Bressler, *Universalist Movement in America, 1770-1880*, 3-30

Andrew Delbanco, *William Ellery Channing: An Essay on the Liberal Spirit in America*, 83-115 [M]

Daniel Howe, *The Unitarian Conscience*, 93-120

Anthony Mann, "Unitarian Voluntary Societies and the Revision of Elite Society in Boston," in David K. Adams and Cornelis A. Van Minnen, eds., *Religious and Secular Reform in America: Ideas, Beliefs, and Social Change*, 51-76

John Allen Macauley, *Unitarianism in the Antebellum South: The Other Invisible Institution*, 20-46

Conrad Wright, "Institutional Reconstruction in the Unitarian Controversy," in *idem*, ed., *American Unitarianism, 1805-1865*, 3-30

##### Millerism and Adventism

Jonathan M. Butler, "Prophecy, Gender, and Culture: Ellen Gould Harmon (White) and the Roots of Seventh-Day Adventism," *Religion & American Culture*, 1 (1991), 3-29

Godfrey T. Anderson, "Sectarianism and Organization, 1846-1864," in Gary Land, ed., *Adventism in America: A History*, 43-78

Ruth Doan, *The Miller Heresy, Millennialism, and American Culture*, 83-118

George R. Knight, *Millennial Fever and the End of the World: A Study of Millerite Adventism*, 267-93 [CLC]

Douglas Morgan, *Adventism and the American Republic: The Public Development of a Major Apocalyptic Movement*, 11-29

##### Mormonism

Leonard J. Arrington and Davis Bitton, *The Mormon Experience: A History of the Latter-Day Saints*, 20-43

John L. Brooke, *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844*, 184-208

Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism*, 143-78

Steven C. Harper, "Infallible Proofs, Both Human and Divine: The Persuasiveness of Mormonism for Early Converts," *Religion & American Culture*, 10 (2000), 99-118

Jan Shippo, *Mormonism: The Story of a New Religious Tradition*, 41-65

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

### NOV. 11 - THE ROMAN ROAD TO REVIVALISM

**Core Reading:** Jay Dolan, *Catholic Revivalism: The American Experience 1830-1900*

#### Secondary reading:

##### Catholics Among Protestants

Daniel A. Cohen, "The Respectability of Rebecca Reed: Genteel Womanhood and Sectarian Conflict in Antebellum America," *Journal of the Early Republic*, 16 (1996), 419-461

Jay P. Dolan, *American Catholic Experience*, 69-97

Jenny Franchot, *Roads to Rome: The Antebellum Protestant Encounter with Catholicism*, 197-220 [M]

R. Laurence Moore, *Religious Outsiders and the Making of Americans*, 48-71

Anne C. Rose, *Beloved Strangers: Interfaith Families in Nineteenth-Century America*, 79-118

Nancy Lusignan Schultz, *Fire & Roses: the Burning of the Charlestown Convent, 1834*, 69-105

Timothy Walch, *Parish School: American Catholic Parochial Education from Colonial Times to the Present*, 23-36 [M]

##### Protestantism and Temperance

Robert Abzug, *Cosmos Crumbling: American Reform and the Religious Imagination*, 81-104

Paul E. Johnson, *A Shopkeeper's Millennium: Society and Revivals in Rochester, New York, 1815-1837*, 116-35

Anne C. Loveland, *Southern Evangelicals and the Social Order, 1800-1860*, 130-58

Carol Mattingly, *Well-Tempered Women: Nineteenth-Century Temperance Rhetoric*, 13-38

William R. Sutton, *Journeymen for Jesus: Evangelical Artisans Confront Capitalism in Jacksonian Baltimore*, 259-306

##### The Republican Church, 1780-1850

Patrick Carey, *People, Priests and Prelates*, 149-89

Patrick W. Carey, *The Roman Catholics*, 29-48

Jay P. Dolan, *In Search of an American Catholicism: A History of Religion and Culture in Tension*, 49-70

Dolores Liptak, *Immigrants and Their Church*, 33-56

##### Worship and Piety

Colleen McDannel, *The Christian Home in Victorian America, 1840-1900*, 52-76

James M. O'Toole, "From Advent to Easter: Catholic Preaching in New York City, 1808-1809," *Church History*, 63 (1994), 365-377.

Ann Taves, *The Household of Faith: Roman Catholic Devotions in Mid-Nineteenth-Century America*, 71-88

Michael Sean Winters, "Marian Spirituality in Early America," in Raymond J. Kupke, *American Catholic Preaching and Piety in the Time of John Carroll*, 87-105 [CLC]

## VII. RELIGIOUS COLORATIONS

### NOV. 18 - POWER OUTAGE

**Core reading:** Greg Dowd, *A Spirited Resistance: The North American Indian Struggle for Unity, 1745-1815*

### Secondary reading:

#### Errands into the Wilderness

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

Henry W. Bowden, *American Indians and Christian Missions*, 134-63

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

William McLoughlin "Native American Reactions to Christian Missions," in *idem*, *Cherokees and Christianity*, 9-34

Earl P. Olmstead, *Blackcoats Among the Delaware: David Zeisberger on the Ohio Frontier*, 124-51

Margaret C. Szasz, *Indian Education in the American Colonies*, 233-63

#### Indians and the Great Awakening

Keely McCarthy, "Conversion, Identity, and the Indian Missionary," *Early American Literature*, 36 (2001), 353-69

Jane T. Merritt, "'Dreaming of the Savior's Blood': Moravians and the Indian Great Awakening in Pennsylvania," *William and Mary Quarterly*, 3d ser., 54 (1997), 723-46

William S. Simmons, "Red Yankees: Narragansett Conversion in the Great Awakening," *American Ethnologist*, 10 (1983), 253-71

#### 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

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

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

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

#### Revitalization movements

Gregory Evans Dowd, *War under Heaven: Pontiac, the Indian Nations & the British Empire*, 90-113

R. David Edmunds, *The Shawnee Prophet*, 28-66

Joel Martin, *Sacred Revolt*, 171-86

William G. McLoughlin, *Cherokee Renascence in the New Republic*, 168-85

Daniel Richter, *Facing East from Indian Country: A Native History of Early America*, 189-236

Anthony F.C. Wallace, *The Death and Rebirth of the Seneca*, 239-62

## History 963, Readings in American Religious History to 1860, 14

### NOV. 25 - DARK SPIRITS

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

### Secondary reading:

#### African Influences

- Yvonne Chireau, "Conjure and Christianity in the Nineteenth Century: Religious Elements in African American Magic," *Religion & American Culture*, 7 (1997), 225-46
- Margaret W. Creel, "A Peculiar People": *Slave Religion and Community-Culture Among the Gullahs*, 45-63
- Michael A. Gomez, *Exchanging our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*, 244-90
- Walter F. Pitts, *Old Ship of Zion: The Afro-Baptist Ritual in the African Diaspora*, 91-131 [M]

#### Afro-American Churches

- Ira Berlin, *Slaves Without Masters*, 284-315
- 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
- William Montgomery, *Under Their Own Vine and Fig Tree: The African-American Churches in the South, 1865-1900*, 1-37
- Gary Nash, *Forging Freedom: The Formation of Philadelphia's Black Community 1720-1840*, 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
- Liam Riordan, "Passing as Black/Passing as Christian: African-American Religious Autonomy in Early Republican Delaware," *Pennsylvania History* 64, Special Issue, 1997, 207-229
- John Saillant, *Black Puritan, Black Republican: The Life and Thought of Lemuel Haynes, 1753-1833*, 83-116 [CLC]

#### The Religions of Afro-American Slaves

- John Boles, *Black Southerners*, 140-81
- Janet Duitsman Cornelius, "When I Can Read My Title Clear": *Literacy, Slavery, and Religion in the Antebellum South*, 11-36
- Dwight N. Hopkins, "Slave Theology in the 'Invisible Institution'," in Dwight N. Hopkins and George Cummings, eds., *Cut Loose Your Stammering Tongue: Black Theology in the Slave Narratives*, 1-45
- Charles Joyner, *Down by the Riverside*, 141-71
- Annette Laing, "'Heathens and Infidels'? African Christianization and Anglicanism in the South Carolina Low Country, 1700-1750," *Religion & American Culture*, 12 (2002), 197-228
- Lawrence W. Levine, *Black Culture and Black Consciousness*, 30-55
- Philip D. Morgan, *Slave Counterpoint: Black Culture in the Eighteenth-Century Chesapeake & Lowcountry*, 610-58
- Albert J. Raboteau, *Slave Religion*, 211-88
- Mechal Sobel, *Trabelin' On: The Slave Journey to an Afro-Baptist Faith*, 99-135
- L. H. Whelchel, *Hell Without Fire: Conversion in Slave Religion*, 63-89 [CLC]

## VIII. A FIERY GOSPEL WRIT

### DECEMBER 2 - AN AMERICAN (THEOLOGICAL) TRAGEDY

**Core Reading:** Mark A. Noll, *America's God: From Jonathan Edwards to Abraham Lincoln* (Professor Noll will attend the seminar)

#### Secondary reading:

##### The Bible and Slavery

- Drew Gilpin Faust, "Evangelicalism and the Meaning of the Proslavery Argument: The Reverend Thornton Stringfellow of Virginia," *Virginia Magazine of History and Biography*, 85 (1977), 1-17
- 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

- 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
- David W. Kling, *A Field of Divine Wonders: The New Divinity and Village Revivals in Northwestern Connecticut 1792-1822*, 43-74
- Mark Valeri, *Law and Providence in Joseph Bellamy's New England*, 140-79

##### Religion and Civil War

- Robert E. Brown, *Jonathan Edwards and the Bible*, 57-87 [CLC]
- Terrie Dapp Aamodt, *Righteous Armies, Holy Cause: Apocalyptic Imagery and the Civil War*, 100-18
- Eugene D. Genovese, *A Consuming Fire: The Fall of the Confederacy in the Mind of the White Christian South*, 101-21
- Allen Guelzo, *Abraham Lincoln: Redeemer President*, 311-51
- James Moorhead, *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869*, 82-128
- Daniel W. Stowell, *Rebuilding Zion: The Religious Reconstruction of the South, 1863-1877*, 33-48
- Phillip Shaw Paludin, "Religion and the American Civil War," in Randall M. Miller, et al., eds., *Religion and the American Civil War*, 21-40

##### 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
- Glenn A. Hewitt, *Regeneration and Morality: A Study of Charles Finney, Charles Hodge, John W. Nevin, and Horace Bushnell*, 21-52
- 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
- James Nichols, *Romanticism in American Theology: Nevins and Schaff at Mercersburg*, 140-68
- Earl Pope, *New England Calvinism and the Disruption of the Presbyterian Church*, 62-107
- Richard E. Wentz, *John Williamson Nevin: American Theologian*, 98-111

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### DEC. 9 - HOLY VOTES

**Core Reading:** Richard Carwardine, *Evangelicals and Politics in Antebellum America*

### Secondary Reading:

#### Anti-Catholicism, Political and Religious

Tyler Anbinder, *Nativism and Slavery: the Northern Know Nothings and the Politics of the 1850s*, 103-26

William E. Gienapp, Nativism and the Creation of a Republican Majority in the North before the Civil War," *Journal of American History*, 72 (1985-86), 529-59

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

Marie Anne Paliarini, "The Pure American Woman and the Wicked Catholic Priest: An Analysis of Anti-Catholic Literature in Antebellum America," *Religion & American Culture*, 9 (1999), 97-128

#### Churches and the Sectional Crisis

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

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

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

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

Mitchell Snay, *Gospel of Disunion: Religion and Separatism in the Antebellum South*, 181-218

#### Religion and Antislavery

Stanley Harrold, *The Abolitionists and the South, 1831-1861*, 84-106

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

Anna M. Speicher, *The Religious World of Antislavery Women: Spirituality in the Lives of Five Abolitionist Lecturers*, 89-108

#### Religion and Politics

James D. Bratt, "From Revivalism to Anti-Revivalism to Whig Politics: The Strange Career of Calvin Colton," *Journal of Ecclesiastical History*, 52 (2001), 63-82

Richard J. Carwardine, "Methodists, Politics, and the Coming of the American Civil War," *Church History*, 69 (2000), 372-402

Edward R. Crowther, "'Religion Has Something ... to Do with Politics,'" in John R. McKivigan and Mitchell Snay, eds., *Religion and the Antebellum Debate over Slavery*, 317-42

John L. Hammond, *The Politics of Benevolence: Revival Religion and American Voting Behavior*, 106-46

Curtis D. Johnson, *Redeeming America : Evangelicals and the Road to Civil War*, 155-89

Daniel Walker Howe, "The Evangelical Movement and Political Culture in the North During the Second Party System," *Journal of American History*, 77 (1991-92), 1216-39

Douglas Strong, *Perfectionist Politics: Abolitionism and the Religious Tensions of American Democracy*, 12-43



# 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:

