

HISTORY 1122  
University of Pennsylvania  
Department of History

Professor Kathleen Brown

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This course explores the lost worlds of sinners, witches, sexual offenders, rebellious slaves, rebellious colonists, and Native American leaders from the seventeenth to the nineteenth centuries. Using the life stories of unusual individuals from the past, we try to make sense of their contentious relationships with their societies. By following the careers of the troublemakers, the criminals, the rebels, and other non-conformists, we also learn about the foundations of social order and the impulse to reform that rocked American society during the nineteenth century. The lives of these unique “movers and shakers” help us to understand the issues that Americans debated in the years leading up to the Civil War.

**Required Texts** (assigned excerpts available on Canvas; assigned whole books on reserve at Van Pelt, available electronically, or available for purchase at the Penn Book Store)

Rachel Cleves, *Charity and Sylvia* (also available as e-book)

Richard Godbeer, *The Salem Witch Hunt* (for purchase)

Theda Perdue: *Cherokee Removal* (for purchase)

Mark Smith, ed., *Stono* (for purchase)

All readings available on Canvas marked C on the syllabus

**Course goals:**

1. To confront difficult histories and learn how to discuss them.
2. To become adept at working with primary sources.
3. To develop critical skills for assessing secondary sources.
4. To develop writing skills.
5. To develop oral communication skills.

**Course Requirements:**

1. *Attendance and Participation*

Students are expected to attend class faithfully, complete all assigned reading, and participate in discussions. Failure to do so will hurt your grade. Attendance and participation are worth 30% of your grade.

2. *Classroom protocol and standards for discussion*

During the semester, we will examine the lives of people who were insulted, despised, and persecuted during their own time. Primary sources (marked with an \* on this syllabus) will often contain language that we find objectionable and hurtful. To be able to engage seriously with this material, we will need to discuss it in class. One of our goals will be to learn to distinguish the voice and language of the source's author and our own voices as a distant analysts. Please make every effort to use language in class that is appropriate in the present day rather than repeat the language that appears in the primary sources. This is an important effort not only for a healthy and respectful classroom but for sophisticated historical analysis. Mistakes are inevitable and part of our collective learning process.

3. *Short Essays*

Each student must complete **two of three possible 4-page essays**. You will have the option to revise one of these essays to improve your writing and fine-tune your interpretation. A good essay responds to the prompt question and uses the secondary literature and lecture material critically to unpack and interpret the primary sources. The primary sources should drive your interpretation even though they will be more difficult to work with. These essays constitute 50% of your grade.

4. *Final Examination*

The final examination is based on readings, lectures, class discussion, and your own essays. It is cumulative and will include a take-home section and an objective section. The exam is worth 20% of your grade.

5. *Resources for students*

**Weingarten Center** <https://weingartencenter.universitylife.upenn.edu>

A great resource for academic support and disability services

**Wellness at Penn** <https://wellness.upenn.edu>

This resource combines Student Health and Counseling, with appointments available on demand, and Public Health and Wellbeing.

**LGBTQ Center** <https://lgbtcenter.universitylife.upenn.edu>

**Penn Women's Center** <https://pwc.universitylife.upenn.edu>

**Makuu, Black Cultural Center** <https://makuu.universitylife.upenn.edu>

**La Casa Latina** <https://lacasa.universitylife.upenn.edu>

**Office of the Chaplain** <https://chaplain.upenn.edu>

### **Week 1 Old World Orders and New World Challenges: Pocahontas and T. Hall**

*This week we examine a figure well-known from popular culture, Pocahontas, and a lesser known figure, T. Hall, who also lived in early Virginia. How do you make sense of the way each person challenged English assumptions and visions of social order in North America? You might find it helpful to compare the Powhatan social order depicted in the reading by Gleach with Filmer's argument for English monarchical power and social hierarchy. Filmer's tract, our only primary source for this week, was written during the late 1620s or early 1630s but not published until 1680.*

Aug. 29 Course Introduction

Aug 31: Pocahontas and T. Hall

Required reading:

- Brown, "In Search of Pocahontas," in Steele and Roden, eds. *Human Tradition in Colonial America* C
- Brown, "Thomas/Thomasine Hall Court Case (1629)" in *Global Encyclopedia of LGBTQ History, 1589-1592*, C
- Frederick Gleach, ch. 1 "The Native Context," in *Powhatan's World and Colonial Virginia* C
- \*Filmer, *Patriarcha or the Natural Power of Kings*, ch. 1, pt. 8-10, "That the First Kings were the Fathers of Families" C

Recommended: for an older, easier-to-read, narrative of the Hall case (but with dated language)

- Brown, "Changed into the Fashion of Man," *Journal of the History of Sexuality* (1995) C

### **Week 2: Brides of Christ, Dissenters, and Sinners: Anne Hutchinson and Nicholas Sension**

*The two individuals featured this week were not poor and powerless; nonetheless, their violations of community values put them at risk.*

Sept. 5 Hutchinson and religious dissent in early New England  
 Sept. 7 Sensation and sexual transgression in early New England

Required reading:

\*Hutchinson Trial Transcript C

Westerkamp, *The Passion of Anne Hutchinson*, chapters 1-3, pp. 9-107, e-book C

Godbeer, "The Cry of Sodom" *William and Mary Quarterly*, 3d Series, Vol. LII, April 1995 C

### **Week 3: Native Americans revolt: the New England world of Metacom-Philip and Weetamoo**

*This week we focus on two Native Americans who fought back against dispossession and domination by English settlers in the war that became known as King Philip's War*

Sept. 12 Metacom/Philip

Sept. 14 Weetamoo

Required reading:

\*King Philip's War Primary Sources C

Daniel Mandell, *King Philip's War* (2010) 1-59 C

Lisa Brooks, *Our Beloved Kin*, pp. 27-71, C

### **Week 4: Witches Everywhere: Tituba, Sarah Good, and Sarah Osborne**

*Historians still cannot account for the Salem witchcraft outbreak in ways that satisfy modern readers. How do you account for the timing, the momentum of accusations, and the central role of young female accusers?*

Sept. 19 varieties of witchcraft

Sept. 21 the Salem outbreak

Required reading:

\*Godbeer, *The Salem Witch Hunt* (this book combines primary and secondary source material)

### **Week 5: Violent mothers: Elizabeth Emerson and Hannah Emerson Duston**

*This week we learn about two sisters who achieved notoriety for acts of violence: one committed infanticide, while the other avenged the death of her infant by killing Indian women and children*

Sept. 26 NO CLASS video lecture: Elizabeth Emerson's crime

Sept. 28 Indian-hating and the rage of Hannah Emerson Duston

Required Reading:

Brown, "Murderous Uncleaness" C

Barbara Cutter, "The Gruesome story of Hannah Duston" *Smithsonian Magazine* C

**Paper option #1:** *What were the foundations of social order in English colonial settler communities? What transgressions provoked communities to persecute, punish, and respond with violence? Under what circumstances might a transgressor (dissenter, criminal, sinner, enemy combatant) be tolerated or reincorporated into the community?*

**DUE: Monday October 2**

### **Week 6: Turning people into slaves**

*This week we examine the practices, laws, and ideological supports for English property owners to define enslaved people as a distinct population of laborers; by the late eighteenth century, their legal, social, and political subordination was being justified by racist scientific theories.*

Oct. 3 Atlantic slavery in historical context

Oct. 5 slave laws, Atlantic traffic, and theories of race

Required reading:

\*1662 Virginia maternal inheritance law

Brown, *Good Wives, Nasty Wenches* (excerpt) C

Smallwood, *Saltwater Slavery* (excerpt) C

\*Runaway Advertisements C

\*Jefferson, *Notes on the State of Virginia* (excerpt) C

### **Week 7: Africans rebel**

*In 1739, enslaved African men in coastal South Carolina took up arms and began killing white people as they marched south towards Spanish Florida. How should we interpret their motives and their tactics, and what does the historical evidence tell us about who they were?*

Oct. 10 African legacies

Oct. 12 Slavery in South Carolina's rice country

Required reading:

\*Mark Smith, ed., *Stono* (this book includes primary and secondary source material)

### **Week 8: Colonists rebel**

*We have been taught to think of the American Revolution as being led by sage "founding fathers." But was it more youthful and disorderly than we have realized? Whose War of Independence was it?*

Oct 17 Global context for imperial tensions

Oct 19 rebellion

Required reading:

Duval *Independence Lost* chapters 8, 14 C

Carp, "Orderly and Disorderly Mobilization in the Taverns of New York City" *Rebels Rising* C

- \*Boston Tea Party primary documents C
- \*Declaration of Independence C
- \*Massachusetts petition

### **Week 9: An Appeal, a prophet, and a rebellion: David Walker and Nat Turner**

*This week we focus on a pivotal publication and the rebellion that followed that heightened white Americans' anxiety about slavery.*

Oct. 24 David Walker and the *Appeal to the Coloured Citizens*

Oct. 26 Nat Turner and the Southampton rebellion

Required reading:

Gradert, "The Book that Spooked the South," *Smithsonian Magazine* C

\*David Walker's *Appeal* (e-resource) C

\*Greenberg, *Confessions of Nat Turner* C

\*Image—"Horrid Massacre in Virginia" C

**Paper #2** *What was the role of slavery and the legacy of armed rebellion in the making of the United States? Please consider all the episodes of war and armed rebellion that you have read about this semester.*

**DUE: Monday October 30**

### **Week 10: Indian Removals**

*Pan-Indian movements emerged during the late eighteenth century and were a major factor during the early republic (1776-1820). Despite the charismatic spiritual leadership of Tenskwatawa and Tecumseh, Native Americans were pushed west repeatedly from the 1810s to the 1830s and beyond*

Oct. 31 Early pan-Indian coalitions: Tenskwatawa and Tecumseh

Nov. 2 The Trail of Tears

Required reading:

Jortner, *The Gods of Prophetstown*, ch. 7 and 8 C

\*Theda Perdue: *Cherokee Removal: A Brief History with Documents* (this book includes primary and secondary materials)

### **Week 11: Commercial sex, birth control, and abortion: Helen Jewett and Madame Restell**

*Abortion became a crime during the nineteenth century at the same time as North American cities became sexual marketplaces. Two women's lives, those of sex worker Helen Jewett and abortion and health care provider Madame Restell, illuminate these developments.*

Nov. 7 Sex work in the nineteenth century city: Helen Jewett

Nov. 9 Nineteenth-century birth control and abortion: Madame Restell

Required reading:

Patricia Cline Cohen, *The Murder of Helen Jewett* (excerpt) C

Nicholas Syrett, *The Trials of Madame Restell* (Introduction, ch. 1-2, to be added to Canvas after October publication) C

\*Advertisements for abortion pills C

### **Week 12 The Love that dare not speak its name: same sex desire**

*There were many expressions of same sex desire during the nineteenth century. This week we focus on the love of two women in a small Vermont town.*

Nov. 14 Same sex desire

Nov. 16 Female husbands

Rachel Cleves, *Charity and Sylvia*

### **Week 13 More Prophets: William Miller and Joseph Smith**

*As we have seen from our study of Tecumseh and Nat Turner, the early United States had a deeply engrained prophetic tradition. This week we consider two individuals, one who has mainly been forgotten and the other who founded a home-grown American religion.*

Nov. 21 End times and the federal commitment to heterosexual monogamous marriage

Required reading:

\*\*“William Miller and His Followers” [see links to “Miller’s Scene of the Last Day,” “Miller’s The Signs of the Times,” “New York Herald’s Coverage,” “Millerism and Antislavery”] C

\*Joseph Smith Revelation C

Sarah Pearsall, chapter 8, *Polygamy: An American History* (CANVAS e-resource), 249-288

## **THANKSGIVING BREAK**

**Paper #3:** *How can we understand the developments of the 1830s, 40s, and 50s along the multiple axes of small town tolerances, systematic Native American dispossession, the sexual marketplace of cities, and the backlash against Mormon polygamy? It is a tall order to explain all of these developments, but your paper should try to find some coherent thread linking three of the four units.*

**DUE: Monday November 27**

### **Week 14: Dreams of Empire: Jane McManus Cazneau (Cora Montgomery) and William Walker**

*Although we often think of Manifest Destiny as an ideology of continental expansion and Native dispossession (which it was), the lives of Cora Montgomery and William Walker reveal the complex politics of American imperial interests in the Caribbean and Latin America.*

Nov. 28 Cora Montgomery and Manifest Destiny

Nov. 30 William Walker and the filibusters

Required reading:

Godfrey Hodgson, “Storm Over Mexico” C

Michael Gobat, Introduction, chapter 2, *Empire by Invitation* (CANVAS e-resource) 1-11, 46-74  
 Griffin, Jane McManus Storms Cazaneau C

**Week 15 Abolitionists: Sojourner Truth, Frederick Douglass, Angelina Grimke, and Henry Highland Garnet**

*Abolitionists launched the first campaign for human rights and the first interracial social movement. The four activists we examine here suggest the variety of life experiences and approaches represented in the movement.*

Dec. 5 Grimke, Garnet

Dec. 7 Truth, Douglass

Required reading:

Secondary source

\*cartoons: abolitionist and anti-abolitionist C

\*Sojourner Truth

\*Henry Highland Garnet speech, 1843 C

\*Frederick Douglass speech, “American Slavery” (1846) C

\*Angelina Grimke, “Appeal to the Christian Women of the South,” (1837) C

**FINAL EXAM:**

Includes a take home and in-class portion. Take home portion due on the day of the in-class exam.