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My eight weeks of research at the Newberry yielded significant findings for my project on toleration and civility in the British Atlantic, c. 1650-1750. I began the fellowship with the hope of finding enough material to write an article based on my research. I am currently in the process of drafting that article. However, I also found sufficient material on the topic to merit further study. I intend to pursue the project further, eventually developing it into a monograph.

Because this is a new project, I spent some initial time exploring how dissenters and non-dissenters understood toleration and civility. I read a wide range of sources, from John Locke's writings on toleration to accounts of Methodists and Pietists in colonial Georgia. These sources raised some key questions about chronology. Namely, what role did the 1689 Act of Toleration play in how dissenters interacted with one another? My preliminary findings suggest that dissenters frequently participated in debates over toleration, but that these debates had little influence on their interactions with one another. Their appeals to civility changed over time, but not in relation to toleration debates. Other catalysts, such as religious diversification in the colonies and ecumenical attempts at transatlantic revival, served as greater factors in how dissenters approached one another and in how they appealed to codes of civility.

Newberry collections provided a strong basis of research for at least two book chapters. One chapter will explore how civility and toleration informed the role of the

dissenter as cultural mediator.¹ It will focus on the Quakers, one of the most mobile dissenting groups in the late seventeenth- and early eighteenth-century British Atlantic. In my research for this chapter, I explored a number of the Newberry's holdings. These included sources such as travel journals, accounts of conferences between Quakers and Indians, and printed pamphlets of dissenters. I have more research to do for this chapter before I draw any firm conclusions. In particular, I need to gain a better understanding of how the theology of the Quakers informed their interactions with others and their understanding of "civility." I also need to do more research that will allow me to place Quakers in comparative context with other religious groups such as Moravians and Jesuits.

The other chapter, which is more developed at this point, looks at a number of formal and informal disputes among religious groups in the British Atlantic. These groups include Pietists, Moravians, Quakers, Methodists, and English Baptists, among others. At the Newberry, I focused on several case studies for this chapter, spanning from debates between Quakers and Baptists in the late 1670s to debates between George Whitefield and a Presbyterian minister in 1736. In some cases, dissenters held lengthy formal debates before a crowd of spectators; in other cases, debates took place in print. Regardless of the medium and setting, religious or doctrinal differences were not the only issues at stake. I found that dissenters also assessed the behavior of their fellow debaters; they frequently attacked the other group for failing to be "civil" or for transgressing expected codes of behavior. As I assess the research that I have gathered for this chapter, and as I continue to look at other sources, I plan to consider how conflicting ideas about public disputation and civility

¹ I draw here on Richard White's study of cultural mediation in *The Middle Ground : Indians, Empires, and Republics in the Great Lakes Region, 1650-1815* (New York: Cambridge University Press, 1991).

informed disputes among dissenters. I intend to pay special attention to the differences between private and public disputes. I will also need to do more research into the history of public disputation, which seems to have been a key factor in determining the course of dissenters' debates. I plan to study more closely how catechistic and pietistic influences (such as the conventicle tradition and scholasticism) shaped the dialogues of dissenters who debated with one another.

During my final weeks at the Newberry, I began to develop some of my research for this chapter into an article. The article focuses on a three-day debate that took place in Rhode Island in 1676 between the Baptist Roger Williams and the Quakers William Edmundson, John Stubbs, and John Burnyeat. This case study allows for an exploration of how the religious debates of dissenters moved from private exchanges to the public sphere. It examines the central role that competing notions of civility played in the accusations that Quakers and the Baptists levied at one another. I plan to submit the article to *Early American Studies*.

On an interpersonal level, I found that the Newberry Library provided an ideal setting for the fostering of fruitful conversations among fellows. I not only received insightful suggestions from a number of other fellows, but I also gained perspective about my own project by learning about others' research. My faculty mentor, Sandra Gustafson, was particularly helpful in talking through my publishing plans with me and in making suggestions about the research process.