

Dear readers,

Thank you all for taking the time to read and engage with this piece!

This chapter is from the second section of my manuscript that examines how the intertwined effects of the “Great Awakening” and warfare shaped economic life in the 1740s. There is a section introduction that lays out the broader argument/historiography, although I’ve tried to move some of that information into this chapter for clarity’s sake. The first chapter in this section compares how merchants from Anglican, Quaker, and Congregationalist churches stitched together geographically dispersed religious communities in ways that both shaped and reflected their denominational affiliations. The second and third chapters look at how revivals and war disrupted the rhythms of working life by doing a deep dive into different types of eighteenth-century workplaces. This chapter that I’ve circulated focuses on the workplaces of Boston congregationalists and the next looks at Quakers (comparing the stores of two Philadelphia Quaker merchants who had different relationships with the Society of Friends) and Anglicans (examining the South Carolina plantation of Eliza Lucas Pinckney).

I’ve completely reorganized and rewritten these chapters from my dissertation and I’m anxious to see if this new structure works. I wrote all three chapters together, so there has been a lot of movement of examples and argument between them. Does this chapter work as a stand-alone chapter, or is it missing too much context/bigger picture argument for it to be effective?

I’m also particularly concerned about my use of the “workplace” as an analytic concept. It is something I analyze throughout my project, but these are the chapters where I do my most intensive reconstruction of these places. The concept is an artificial one—everywhere was a workplace for someone in the eighteenth-century—so I’m worried that by isolating certain places as “workplaces” that I’m mis-portraying working life. At the same time, certain places do emerge in my sources as key “workplaces” for particular people in ways that make me think that the concept has some analytic merit. So I’m anxious to hear if this concept illuminates the close connections between working and religious life like I hope or if it is too distracting.

Any and all comments are welcome. These are the first book chapters that I’ve written, so there is lots of time to make substantial changes if necessary.

Thank you in advance and looking forward to our conversation,

Kristen