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 Room of One’s Own, 307 W. Johnson Street (608-257-7888; www.roomofonesown.com), 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 stacks of the Society’s library; 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; I = Internet Resource via MadCat; L = Law School Library; 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. 7 - Discuss the extent of religious liberty in seventeenth- and eighteenth-century Anglo-America.

DUE FRIDAY, OCT. 21 - Assess the radicalism of religion in the Revolutionary Era.

DUE FRIDAY, NOV. 4 - Evaluate the balance between rationalism and supernaturalism in nineteenth-century American religious life.

DUE FRIDAY, NOV. 18 - Delineate the boundaries between church and state in nineteenth-century America.

DUE MONDAY, DEC. 19 - Analyze the relationship between religion and republicanism in America from the Revolution to/through the Civil War.
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@wisc.edu. To contact everyone in the class (including me), send messages to: his-963@lists.students.wisc.edu

I. INTRODUCTION

SEPT. 6 - THE VARIETY OF AMERICAN RELIGIOUS EXPERIENCE

Core reading: Jon Butler, Grant Wacker & Randall Balmer, Religion in American Life: A Short History, 1-327; 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: go to MyUW (http://my.wisc.edu/portal/index.jsp), click on the “Academic” tab, go to the “Library Reserves by Department” module (if it does not appear, you can add it by clicking on the “More” button at the upper left-hand portion of the screen and following the directions), and proceed from there.
II. SEVENTEENTH-CENTURY FOUNDATIONS

SEPT. 13 - 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


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 17th-Century Massachusetts, 53-72

Prodigies and Providentialism

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

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
Leslie J. Lindenauer, Piety and Power: Gender and Religious Culture in the American Colonies, 1630-1700, 43-68
Michael McGiffert, God's Plot: Puritan Spirituality in Thomas Shepard's Cambridge, 3-29

Protestantism and Print Culture

SEPT. 20 - THE CONTINGENCY OF TOLERATION

Core reading: Andrew R. Murphy, *Conscience and Community: Revisiting Toleration and Religious Dissent in Early Modern England and America*, 1-243

Secondary Reading:

Religious Liberty in England


Perez Zagorin, *How the Idea of Religious Toleration Came to the West*, 188-239

Religious Liberty in New England


Clark Gilpin, *The Millenarian Piety of Roger Williams*, 96-134


Timothy L. Hall, *Separating Church and State: Roger Williams and Religious Liberty*, 72-98


Carla Pestana, *Quakers and Baptists in colonial Massachusetts*, 145-64

Religious Liberty in Pennsylvania and Maryland


Sally Schwartz, “A Mixed Multitude”: The Struggle for Toleration in Colonial Pennsylvania, 36-80

Edward Terrar, “Was There a Separation Between Church and State in Mid-17th-Century England and Colonial Maryland?” *Journal of Church and State*, 35 (1993), 61-82 (also L, I)
III. EIGHTEENTH-CENTURY DEVELOPMENTS

SEPT. 27 - DECENSION 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
John Frederick Woolverton, Colonial Anglicanism in North America, 107-135

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

The Great Awakening

Frank Lambert, Inventing the “Great Awakening,” 87-124
Leigh Eric Schmidt, Holy Fairs: Scottish Communions and American Revivals in the Early Modern Period, 115-68
Marilyn Westerkamp, Triumph of the Laity: Scots-Irish Piety and the Great Awakening, 1625-1760, 195-213

Religion, Politics, and Revolution

J.C.D. Clark, The Language of Liberty 1660-1832: Political Discourse and Social Dynamics in the Anglo-American World, 296-339
Rhys Isaac, The Transformation of Virginia, 1740-1790, 243-69
Joseph S. Tiedeman, “Presbyterians and the American Revolution in the Middle Colonies,” Church History, 74 (2005), 306-44
OCT. 4 - FREE MARKET, FREE CONSCIENCE

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

Secondary reading:

**Churches and States**

- Thomas Buckley, *Church and State in Revolutionary Virginia*, 144-72
- Derek Davis, *Religion and the Continental Congress*, 151-73
- Peter Judson Richards, “‘A Clear Stand and Steady Channel’: Isaac Backus and the Limits of Liberty,” *Journal of Church and State*, 43 (2001), 447-82

**The Development of Religious Toleration**


**Liberalism and Deism**

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

**Pluralism and Religious Rivalry**

- Aaron Spencer Fogleman, Jesus is Female: The Moravian Challenge in the German Communities of British North America,” *William and Mary Quarterly*, 3rd ser., 60 (2003), 295-332
IV. REVOLUTION AND REVELATION

OCT. 11 - AN AMERICAN METHOD TO THEIR MADNESS

Core reading: Dee Andrews, The Methodists and Revolutionary America, 1760-1800: The Shaping of an Evangelical Culture

Secondary reading:

Democracy and Religion

Nathan O. Hatch, The Democratization of American Christianity, 17-46
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

Cynthia Lynn Lyerly, Methodism and the Southern Mind, 1770-1810, 146-75
Russell E. Richey, Early American Methodism, 82-97

Religion in a Republican Society

Edwin S. Gaustad, Faith of Our Fathers, 110-33
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

Paul Conkin, Cane Ridge: America's Pentecost, 64-115
Ellen Eslinger, Citizens of Zion: The Social Origins of Camp Meeting Revivalism, 187-212
Marianne Perciaccante, Calling Down Fire : Charles Grandison Finney and Revivalism in Jefferson County, New York, 1800-1840, 37-74 [CLC]
OCT. 18 - ORDINARY PROPHETS

Core reading: Susan Juster, *Doomsayers: Anglo-American Prophecy in the Age of Revolution*

Secondary reading:

Female Preachers

Catherine A. Brekus, *Strangers & Pilgrims: Female Preaching in America 1740-1845*, 68-113
Rebecca Larson, *Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad*, 170-177, 133-71

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
Kerry A. Trask, *In the Pursuit of Shadows: Massachusetts Millennialism and the Seven Years War*, 223-86

Women, Gender, Experience and Authority

Amanda Porterfield, *Feminine Spirituality in America*, 50-81 [M]
Charles E. Hambrick-Stowe, “The Spiritual Pilgrimage of Sarah Osborn (1714-1796),” *Church History*, 61 (1992), 408-21
Barry Levy, *Quakers and the American Family*, 193-230
V. VARIETIES OF RELIGIOUS EXPERIENCE

OCT. 25 - EAR WITNESS

Core Reading: Leigh Eric Schmidt, *Hearing Things: Religion, Illusion, and the American Enlightenment*

Secondary Reading:

Overview


Enlightenment and Religion

Henry F. May, *The Enlightenment in America*, 278-304

Orality

Richard Cullen Rath, *How Early America Sounded*, 97-119

Religion and Science

Theodore Dwight Bozeman, *Protestants in an Age of Science*, 44-70
Walter H. Conser, *God and the Natural World: Religion and Science in Antebellum America*, 105-35
Craig James Hagen, *The Village Enlightenment in America: Popular Religion and Science in the Nineteenth Century*, 65-112
Lester D. Stephens, *Science, Race, and Religion in the American South: John Bachman and the Charleston Circle of Naturalists*, 1815-1895, 146-64
NOV. 1 - ENTRANCED REASON

Core Reading:

Secondary Reading: Ann Taves, Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James, 1-249

Overview

David D. Hall, “What is the Place of ‘Experience’ in Religious History?” Religion and American Culture, 13 (2003), 241-50

Enthusiasm and Spiritism

Clarke Garrett, Spirit Possession and Popular Religion: From the Camisards to the Shakers, 105-39 [M]
Michael Heyd, ‘Be Sober and Reasonable’: The Critique of Enthusiasm in the Seventeenth and Early Eighteenth Centuries, 191-210 [M]
David Lovejoy, Religious Enthusiasm in the New World: Heresy to Revolution, 178-94
Stephen J. Stein, The Shaker Experience in America, 164-200

Explanations of Experience

Jay Wharton Fay, American Psychology before William James, 50-89 [M]
James Hoopes, Consciousness in New England: From Puritanism and Ideas to Psychoanalysis and Semiotics, 95-124 [M]
Robert Bruce Mullin, Miracles and the Modern Religious Imagination, 31-57 [M]
Ronald L. Numbers and Janet S. Numbers, “Millerism and Madness: A Study of ‘Religious Insanity’ in Nineteenth-Century America,” in Ronald L. Numbers and Jonathan M. Butler, eds., The Disappointed: Millerism and Millenarianism in the Nineteenth Century, 92-118

Religion and Healing

Catherine Albanese, Nature Religion in America: From the Algonkian Indians to the New Age, 117-52
Adam Crabtree, From Mesmer to Freud: Magnetic Sleep and the Roots of Psychological Healing, tba, [M]
Robert C. Fuller, Mesmerism and the American Cure of Souls, 69-104 [M]
Ronald L. Numbers, Prophetess of Health: Ellen G. White and the Origins of Seventh-Day Adventist Health Reform, 77-101

Spiritualism

Anne Braude, Radical Spirits: Spiritualism and Women's Rights in Nineteenth-Century America, 82-115
Bret E. Carroll, Spiritualism in Antebellum America, 135-59
John J. Kucich, Ghostly Communion: Cross-Cultural Spiritualism in Nineteenth-Century American Literature, 36-58
R. Laurence Moore, In Search of White Crows: Spiritualism, Parapsychology, and American Culture, 3-39
VI. CHURCHES AND STATE

NOV. 8 - FEAR AND LOATHING ON THE TRAIL OF TOLERATION

Core Reading: Philip Hamburger, *Separation of Church and State*, 1-284

Secondary Reading:

Anti-Catholicism

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


Michael F. Holt, *Political Parties and American Political Development from the Age of Jackson to the Age of Lincoln*, 265-90


Jody Roy, *Rhetorical Campaigns of the Nineteenth-Century Anti-Catholics*, 89-115 [CLC]


Establishment and Disestablishment


Thomas Curry, *The First Freedoms: Church and State in America to the Passage of the First Amendment*, 193-222


Mark DeWolfe Howe, *The Garden and the Wilderness*, 32-60 [HS, Law]

Daniel Walker Howe, “Church, State and Education in the Young American Republic,” *Journal of the Early Republic*, 22 (2002), 1-24


Republicanism and Walls of Separation


Daniel L. Driesbach, *Thomas Jefferson and the Wall of Separation between Church and State*, 25-54


Core Reading: Sarah Barringer Gordon, *The Mormon Question: Polygamy and Constitutional Conflict in Nineteenth-Century America*

Secondary reading:

Politics, Law and Anti-Mormonism

Charles L. Cohen, “Jews, Gentiles, Israel, and the Construction of the Mormon People,” (ms, CLC)


Edwin Brown Firmage and Richard Collin Mangrum, *Zion in the Courts: A Legal History of the Church of Jesus Christ of Latter-day Saints, 1830-1900*, 160-209

Terry Givens, *The Viper on the Hearth: Mormons, Myths, and the Construction of Heresy*, 76-93


Klaus J. Hansen, *Quest for Empire: The Political Kingdom of God and the Council of Fifty in Mormon History*, 147-79


Polygamy and Sexuality


Lawrence Foster, *Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century*, 201-25

Lawrence Foster, *Women, Family and Utopia: Communal Experiments of the Shakers, the Oneida Community, and the Mormons*, 123-69

B. Carmon Hardy, *Solemn Covenant: The Mormon Polygamous Passage*, 39-83

Lewis J. Kern, *An Ordered Love: Sex Roles and Sexuality in Victorian Utopias—the Shakers, the Mormons, and the Oneida Community*, 170-89


VII. PEOPLE OF COLOR, PEOPLE OF FAITH

NOV. 22 - THE SOULS OF BLACK FOLKS

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:

Overview

Jon Butler, *Awash in a Sea of Faith: Christianizing the American People*, 129-63

African Influences

Margaret W. Creel, “*A Peculiar People*” : Slave Religion and Community-Culture Among the Gullahs, 45-63
Michael A. Gomez, *Black Crescent: The Experience and Legacy of African Muslims in the Americas*, 143-84
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

Afro-American Churches

Douglas R. Egerton, “*Why Did They Not Preach up this Thing?*” Denmark Vesey and Revolutionary Theology,” *South Carolina Historical Magazine*, 100 (1999), 298-313
Carol V. R. George, *Segregated Sabbaths: Richard Allen and the Emergence of Independent Black Churches 1760-1840*, 90-115
Charlotte Haller, “And Made Us to Be a Kingdom”: Race, Antislavery, and Black Evangelicals in North Carolina’s Early Republic,” *North Carolina Historical Review*, 80 (2003), 125-152

The Religions of Afro-American Slaves

Janet Duitsman Cornelius, “*When I Can Read My Title Clear*”: Literacy, Slavery, and Religion in the Antebellum South, 11-36
Charles Joyner, *Down by the Riverside*, 141-71
Albert J. Raboteau, *Slave Religion*, 211-88
Core reading: Gregory Evans Dowd, *War under Heaven: Pontiac, the Indian Nations & the British Empire*

Secondary reading:

**Errands into the Wilderness**

James Axtell, *The Invasion Within*, 131-78
William McLoughlin “Native American Reactions to Christian Missions,” in *idem, Cherokees and Christianity*, 9-34
Laura M. Stevens, *The Poor Indians: British Missionaries, Native Americans, and Colonial Sensibility*, 84-110

**Indians and the Great Awakening**

Jane T. Merritt, *At the Crossroads: Indians & Empires on a Mid-Atlantic Frontier, 1700-1763*, 89-128

**Native Beliefs and Christianity**

James Axtell, “Were Indian Conversions *Bona Fide*?” in *idem, After Columbus*, 100-21
Allan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits*, 111-24
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
James A. Sandos, *Converting California: Indians and Franciscans in the Missions*, 128-53

**Revitalization movements**

Joel Martin, *Sacred Revolt*, 171-86
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
VIII. A FIERY GOSPEL WRIT

DECEMBER 6 - GOD SET US FREE FROM YANKEES

Core reading: Mitchell Snay, The Gospel of Disunion: Religion and Separatism in the Antebellum South

Secondary reading:

Overviews

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

Janet Duitsman Cornelius, Slave Missions and the Black Church in the Antebellum South, 69-102
James A. Morone, Hellfire Nation: The Politics of Sin in American History, 123-44

Churches and the Sectional Crisis

Diane Hochstedt Butler, Standing Against the Whirlwind: Evangelical Episcopalians in Nineteenth-Century America, 136-77
Richard J. Carwardine, Evangelicals and Politics in Antebellum America, 279-318
Paul Conkin, The Uneasy Center: Reformed Christianity in Antebellum America, 250-86
Edward Crowther, Southern Evangelicals and the Coming of the Civil War, 81-120 [CLC]
John Patrick Daly, When Slavery Was Called Freedom: Evangelicalism, Proslavery, and the Causes of the Civil War, 6-29
C. C. Goen, Broken Churches, Broken Nation, 65-107
Samuel S. Hill, The South and North in American Religion, 46-89

Southern Evangelism

John Boles, Religion in Antebellum Kentucky, 123-45
Robert Calhoon, Evangelicals and Conservatives in the Early South, 1740-1861, 133-62
Christine Heyrman, Southern Cross: The Beginnings of the Bible Belt, 161-205
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
Randy J. Sparks, On Jordan's Stormy Banks: Evangelicalism in Mississippi, 1773-1876, 16-40
DECEMBER 13 - AN AMERICAN (THEOLOGICAL) TRAGEDY

Core Reading: Mark A. Noll, America’s God: From Jonathan Edwards to Abraham Lincoln

Secondary reading:

The Bible and Slavery

Eugene D. Genovese, “King Solomon’s Dilemma - and the Confederacy’s,” *Southern Cultures*, 10 (2004), 55-75 (I)
Larry Tise, *Proslavery*, 286-307

Edwards, Edwardseanism and the New Divinity

E. Brooks Holifield, *Theology in America: Christian Thought from the Age of the Puritans to the Civil War*, 102-26
Robert Jenson, America’s Theologian: A Recommendation of Jonathan Edwards, 23-34

Religion and Civil War

Terrie Dapp Aamodt, *Righteous Armies, Holy Cause: Apocalyptic Imagery and the Civil War*, 100-18
Robert E. Brown, *Jonathan Edwards and the Bible*, 57-87 [CLC]
Allen Guelzo, *Abraham Lincoln: Redeemer President*, 311-51
James Moorhead, *American Apocalypse: Yankee Protestants and the Civil War*, 1860-1869, 82-128
Steven E. Woodward, *While God is Marching On: The Religious World of Civil War Soldiers*, 199-230

Theology and Theologians

Paul Conkin, *The Uneasy Center: Reformed Christianity in Antebellum America*, 210-49
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 escritoire 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: