

History 963  
Fall, 2005  
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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 Room of One’s Own, 307 W. Johnson Street (608-257-7888; [www.roomofonesown.com](http://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.

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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@wisc.edu](mailto:clcohen@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)

## 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

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

John L. Brooke, *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844*, 3-29  
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  
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  
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

Hugh Amory, "Printing and Bookselling in New England, 1638-1713," in Hugh Amory and David D. Hall, eds., *A History of the Book in America: vol. 1: The Colonial Book in the Atlantic World*, 83-116  
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

**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**

- John Coffey, *Persecution and Toleration in Protestant England 1588-1689*, 134-65 [M]  
John Dunn, "The Claim to Freedom of Conscience: Freedom of Speech, Freedom of Thought, Freedom of Worship?" in Ole Peter Grell, Jonathan I. Israel and Nicholas Tyacke, eds., *From Persecution to Toleration: The Glorious Revolution and Religion in England*, 171-94 [M]  
Gordon J. Schochet, "The Act of toleration and the Failure of Comprehension: Persecution, Nonconformity, and Religious Indifference," in Dale Hoak and Mordechai Feingold, eds., *The World of William and Mary: Anglo-Dutch Perspectives on the Revolution of 1689*, 165-87 [M]  
H. Frank Way, "The Problem of Toleration in the New Israel: Religious Communalism in Seventeenth-Century Massachusetts," in John Christian Laursen and Cary J. Nederman, eds., *Beyond the Persecuting Society: Religious Toleration Before the Enlightenment*, 251-78 [M]  
Perez Zagorin, *How the Idea of Religious Toleration Came to the West*, 188-239

**Religious Liberty in New England**

- James P. Boyd, *Religious Liberty, Violent Persecution, and the Bible: The Challenge of Roger Williams*, 155-82 [CLC]  
Edwin S. Gaustad, *Liberty of Conscience: Roger Williams in America*, 59-87  
Clark Gilpin, *The Millenarian Piety of Roger Williams*, 96-134  
Philip F. Gura, *A Glimpse of Zion's Glory: Puritan Radicalism in New England, 1620-1660*, 185-214  
David W. Jordan, "The Miracle of this Age': Maryland's Experiment in Religious Toleration, 1649-1689," *Historian*, 47 (1985), 338-59 [M]  
Timothy L. Hall, *Separating Church and State: Roger Williams and Religious Liberty*, 72-98  
David S. Lovejoy, "Roger Williams and George Fox: The Arrogance of Self-Righteousness," *New England Quarterly*, 66 (1993), 199-225  
William G. McGloughlin, *New England Dissent 1630-1833: The Baptists and the Separation of Church and State*, 1.91-110  
William Lee Miller, *The First Liberty: America's Foundation in Religious Freedom*, rev. ed., 129-86  
Carla Pestana, *Quakers and Baptists in colonial Massachusetts*, 145-64

**Religious Liberty in Pennsylvania and Maryland**

- J. William Frost, *A Perfect Liberty: Religious Liberty in Pennsylvania*, 10-28  
Evan Haefeli, "The Pennsylvania Difference: Religious Diversity on the Delaware before 1683," *Early American Studies*, 1 (2003), 28-60  
James Hutson, "William Penn and the American Tradition of Religious Liberty," in *idem*, *Forgotten Features of the Founding: The Recovery of Religious Themes in the Early American Republic*, 133-54  
John D. Krugler, "With Promise of Liberty in Religion: the Catholic Lords Baltimore and Toleration in Seventeenth-century Maryland, 1634-1692," *Maryland Historical Magazine*, 79 (1984), 21-43  
Stephen Longenecker, *Piety and Tolerance: Pennsylvania German Religion 1700-1850*, 27-46  
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 -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

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

##### The Great Awakening

Charles L. Cohen, "The Colonization of British North America as an Episode in the History of Christianity," *Church History*, 72 (2003), 553-68

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

Timothy D. Hall, *Contested Boundaries: Itinerancy and the Reshaping of the Colonial American Religious World*, 101-28

Frank Lambert, *Inventing the "Great Awakening,"* 87-124

Leigh Eric Schmidt, *Holy Fairs: Scottish Communion 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

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

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

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

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### 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  
Edwin S. Gaustad, "Religious Tests, Constitutions, and 'Christian Nation'," in Ronald Hoffman and Peter J. Albert, eds., *Religion in a Revolutionary Age*, 218-35  
Christopher S. Grenda, "Revealing Liberalism in Early America: Rethinking Religious Liberty and Liberal Values," *Journal of Church and State*, 45 (2003), 131-63  
Rhys Isaac, "'The Rage of Malice of the Old Serpent Devil': The Dissenters and the Making and Remaking of the Virginia Statute for Religious Freedom," in Merrill D. Peterson and Robert C. Vaughan, eds., *The Virginia Statute for Religious Freedom: Its Evolution and Consequences in American History*, 139-70  
Ronald Peters, *The Massachusetts Constitution of 1780: A Social Compact*, 65-114  
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

- Charles P. Hanson, *Necessary Virtue: The Pragmatic Origins of Religious Liberty in New England*, 188-222  
Beatriz Betancourt Hardy, "Roman Catholics, Not Papists: Catholic Identity in Maryland, 1689-1776," *Maryland Historical Review*, 92 (1997), 138-61  
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  
John T. Noonan, *The Lustre of our Country: The American Experience of Religious Freedom*, 41-58

##### 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  
Jack Fruchtman, Jr., *Thomas Paine and the Religion of Nature*, 156-71 [M]  
Charles B. Sanford, *The Religious Life of Thomas Jefferson*, 102-40  
Kerry Walters, *Rational Infidels: The American Deists*, 3-43

##### 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]  
Aaron Spencer Fogleman, "Jesus is Female: The Moravian Challenge in the German Communities of British North America," *William and Mary Quarterly*, 3<sup>rd</sup> ser., 60 (2003), 295-332  
Douglas B. Jacobsen, *An Unprov'd Experiment: Religious Pluralism in Colonial New Jersey*, 113-47  
Ned C. Landsman, "Roots, Routes, and Rootedness: Diversity, Migration, and Toleration in Mid-Atlantic Pluralism," *Early American Studies*, 2 (2004), 267-309  
Richard W. Pointer, *Protestant Pluralism and the New York Experience*, 53-71  
James R. Stoner, "Catholic Politics and Religious Liberty in America: The Carrolls of Maryland," in Daniel L. Driesbach, Mark D. Hall, and Jeffry H. Morrison, *The Founders on God and Government*, 251-71

#### 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

- 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
- Nathan O. Hatch, *The Democratization of American Christianity*, 17-46
- 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
- Cynthia Lynn Lyerly, *Methodism and the Southern Mind, 1770-1810*, 146-75
- 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

- 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
- Peter N. Moore, "Family Dynamics and the Great Revival: Religious Conversion in the South Carolina Piedmont," *Journal of Southern History*, 70 (2004), 35-62
- Marianne Perciaccante, *Calling Down Fire : Charles Grandison Finney and Revivalism in Jefferson County, New York, 1800-1840*, 37-74 [CLC]

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### 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, 170-1775*, 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]

##### 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
- Clarke Garrett, *Respectable Folly: Millenarians and the French Revolution in France and England*, 209-23 [M]
- Nathan Hatch, *The Sacred Cause of Liberty*, 97-138
- J. I. Little, "The Mental World of Ralph Merry: a Case Study of Popular Religion in the Lower Canadian-New England Borderland, 1798-1863," *Canadian Historical Review*, 83 (2002), 338-363 [HS, I]
- Stephen Marini, *Radical Sects of Revolutionary New England*, 40-59
- Gerald R. McDermott, *One Holy and Happy Society: The Public Theology of Jonathan Edwards*, 37-92
- 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]
- Elizabeth 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
- Charles E. Hambrick-Stowe, "The Spiritual Pilgrimage of Sarah Osborn (1714-1796)," *Church History*, 61 (1992), 408-21
- Nancy A. Hewitt, "The Perimeters of Women's Power in American Religion," in Leonard Sweet, ed., *The Evangelical Tradition in America*, 233-56
- Susan Juster, *Disorderly Women: Sexual Politics & Evangelicalism in Revolutionary New England*, 145-79
- Barry Levy, *Quakers and the American Family*, 193-230
- Janet Moore Lindman, "Acting the Manly Christian: White Evangelical Masculinity in Revolutionary Virginia," *William and Mary Quarterly*, 3d ser., 57 (2000), 393-416
- Julie Sievers, "Awakening the Inner Light: Elizabeth Ashbridge and the Transformation of Quaker Community," *Early American Literature*, 36 (2001), 235-62



## 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

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

#### Enlightenment and Religion

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

Herbert Leventhal, *In the Shadow of the Enlightenment: Occultism and Renaissance Science in Eighteenth-Century America*, 219-59

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

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

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

James W. Turner, *Without God, Without Creed: The Origins of Unbelief in America*, 35-72

#### Orality

R. Brooks Holifield, "Theology as Entertainment: Oral Debate in American Religion," *Church History*, 67 (1998), 499-520

Walter J. Ong, *Orality and Literacy: The Technologizing of the World*, 31-77 [M]

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

Mark M. Smith, "Listening to the Heard Worlds of Antebellum America," *Journal of the Historical Society*, 1 (2000), 65-97 [M]

#### Religion and Science

Theodore Dwight Bozeman, *Protestants in an Age of Science*, 44-70

Paul Jerome Croce, *Science and Religion in the Era of William James: vol. 1: Eclipse of Certainty, 1820-1880*, 87-110 [M]

Walter H. Conser, *God and the Natural World: Religion and Science in Antebellum America*, 105-35

Allen C. Guelzo, "'The Science of Duty': Moral Philosophy and the Epistemology of Science in Nineteenth-Century America," in David N. Livingstone, et al., *Evangelicals and Science in Historical Perspective*, 267-89 [M]

Craig James Hagen, *The Village Enlightenment in America: Popular Religion and Science in the Nineteenth Century*, 65-112

Herbert Hovenkamp, *Science and Religion in America, 1800-1860*, 19-36

G. Blair Nelson, "'Men before Adam!'" American Debates over the Unity and Antiquity of Humanity, in David C. Lindberg and Ronald L. Numbers, eds., *When Science & Christianity Meet*, 161-81

Mark Noll, "Science, Theology, and Society: From Cotton Mather to William Jennings Bryan," in David N. Livingstone, et al., *Evangelicals and Science in Historical Perspective*, 99-119 [M]

Lester D. Stephens, *Science, Race, and Religion in the American South: John Bachman and the Charleston Circle of Naturalists, 1815-1895*, 146-64

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### 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]

Ronald K. Knox, *Enthusiasm: A Chapter in the History of Religion*, 422-58 [M]

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

Stephen J. Stein, *The Shaker Experience in America*, 164-200

Douglas Winiarski, "Souls Filled with Ravishing Transport: Heavenly Visions and the Radical Awakening in New England," *William and Mary Quarterly*, 3<sup>rd</sup> ser., 61 (2004), 3-46

#### 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

Catharine Albanese, "On the Matter of Spirit: Andrew Jackson Davis and the Marriage of God and Nature," *Journal of the American Academy of Religion*, 60 (1992), 1-17

Anne Braude, *Radical Spirits: Spiritualism and Women's Rights in Nineteenth-Century America*, 82-115

Bret E. Carroll, *Spiritualism in Antebellum America*, 135-59

Robert S. Cox, *Body and Soul: A Sympathetic History of American Spiritualism*, 108-35

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
- Jenny Franchot, *Roads to Rome: The Antebellum Protestant Encounter with Catholicism*, 197-220 [M]
- 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
- Jody Roy, *Rhetorical Campaigns of the Nineteenth-Century Anti-Catholics*, 89-115 [CLC]
- Ryan K. Smith, "The Cross: Church Symbol and Contest in Nineteenth-Century America," *Church History*, 70 (2001), 705-34
- John Wolffe, *The Protestant Crusade in Great Britain, 1829-1860*, 107-44 [M]

##### Establishment and Disestablishment

- Stephen Botein, "Religious Dimensions of the Early American State," in Richard Beeman, et al., eds., *Beyond Confederation*, 315-30
- Thomas Curry, *The First Freedoms: Church and State in America to the Passage of the First Amendment*, 193-222
- Nathan Hatch, "the Whirlwind of Religious Freedom in Early America," in Richard Helmstadter, ed., *Freedom and Religion in the Nineteenth Century*, 29-53 [M]
- 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
- Colin Kidd, "Civil Theology and Church Establishments in Revolutionary America," *Historical Journal* [Great Britain], 42 (1999), 1007-26 [M, I]
- Leonard Levy, *The Establishment Clause: Religion and the First Amendment*, 1-24
- Michael Novak, "The Influence and Judaism and Christianity on the American Founding," in James H. Hutson, ed., *Religion and the Republic: Faith in the Founding of America*, 159-87

##### Republicanism and Walls of Separation

- Thomas E. Buckley, "After Disestablishment: Thomas Jefferson's Wall of Separation in Antebellum Virginia," *Journal of Southern History*, 61 (1995), 445-80
- Daniel L. Driesbach, *Thomas Jefferson and the Wall of Separation between Church and State*, 25-54
- Daniel L. Driesbach, ed., *Religion and Politics in the Early Republic: Jasper Adams and the Church-State Debate*, 1-35
- William R. Hutchinson, *Religious Pluralism in America: The Contentious History of a Founding Ideal*, 30-58
- James H. Hutson, "Thomas Jefferson's Letter to the Danbury Baptists: A Controversy Rejoined," *William and Mary Quarterly*, 3<sup>rd</sup> ser., 56 (1999), 775-790
- Robert M. O'Neil, et al, responses to Hutson, *William and Mary Quarterly*, 3<sup>rd</sup> ser., 56 (1999), 791-822

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

### NOV. 15 - LOCAL OPTIONS

**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)
- Stephen Cresswell, *Mormons & Cowboys, Moonshiners & Klansmen: Federal Law Enforcement in the South & West, 1870-1893* 79-132
- 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
- Terryl Givens, *The Viper on the Hearth: Mormons, Myths, and the Construction of Heresy*, 76-93
- Matthew J. Grow, "The Whore of Babylon and the Abomination of Abominations: Nineteenth-Century Catholic and Mormon Mutual Perceptions and Religious Identity," *Church History*, 73 (2004), 139-67
- Klaus J. Hansen, *Quest for Empire: The Political Kingdom of God and the Council of Fifty in Mormon History*, 147-79
- Marvin S. Hill, *Quest for Refuge: The Mormon Flight from American Pluralism*, 55-67
- John Kincaid, "Extinguishing the Twin Relics of Barbaric Multiculturalism - Slavery and Polygamy - from American Federalism," *Publius*, 33 (2003), 75-92 [M, I]
- D. Michael Quinn, *The Mormon Hierarchy: Origins of Power*, 105-43
- Jan Shippy, "Difference and Otherness: Mormonism and the American Religious Mainstream," in *idem*, *Sojourner in the Promised Land: Forty Years Among the Mormons*, 302-28
- Kenneth S. Winn, *Exiles in a Land of Liberty: Mormons in America, 1830-1846*, 18-39

##### Polygamy and Sexuality

- Bruce Burgett, "On the Mormon Question: Race, Sex and Polygamy in the 1850s and the 1990s," *American Quarterly*, 57 (2005), 75-102
- Kathryn M. Daynes, *More Wives Than One: Transformation of the Mormon Marriage System, 1840-1910*, 67-87
- Jesse L. Embry, *Mormon Polygamous Families: Life in the Principle*, 53-71
- 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
- D. Michael Quinn, *Same-Sex Dynamics among Nineteenth-Century Americas: A Mormon Example*, 265-89
- Jeffrey D. Nichols, "Polygamy and Prostitution: Comparative Morality in Salt Lake City, 1847-1911," *Journal of Mormon History*, 27 (2001), 1-39
- Richard S. Van Wagoner, *Mormon Polygamy: A History*, 89-104

## 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

Yvonne P. Chireau, *Black Magic: Religion and the African American Conjuring Tradition*, 35-57  
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 [M]

##### 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

Will B. Gravelly, "African Methodisms and the Rise of Black Denominationalism," in Robert Bruce Mullin and Russell E. Richey, eds., *Reimagining Denominationalism*, 239-63

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

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

John Saillant, *Black Puritan, Black Republican: The Life and Thought of Lemuel Haynes, 1753-1833*, 83-116 [CLC]

##### 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

Annette Laing, "'Heathens and Infidels'? African Christianization and Anglicanism in the South Carolina Low Country, 1700-1750," *Religion & American Culture*, 12 (2002), 197-228

Philip D. Morgan, *Slave Counterpoint: Black Culture in the Eighteenth-Century Chesapeake & Lowcountry*, 610-58

Thomas C. Parramore, "Muslim Slave Aristocrats in North Carolina," *North Carolina Historical Review*, 77 (2000), 127-50

Albert J. Raboteau, *Slave Religion*, 211-88

John F. Sensbach, *Rebecca's Revival: Creating Black Christianity in the Atlantic World*, 69-101

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

**NOV. 29 - POWER OUTAGE**

**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  
Henry W. Bowden, *American Indians and Christian Missions*, 134-63  
Charles L. Cohen, "The Limits of Missions in the Early Modern World," (ms, CLC)  
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  
Laura M. Stevens, *The Poor Indians: British Missionaries, Native Americans, and Colonial Sensibility*, 84-110

**Indians and the Great Awakening**

- Keely McCarthy, "Conversion, Identity, and the Indian Missionary," *Early American Literature*, 36 (2001), 353-69  
Jane T. Merritt, *At the Crossroads: Indians & Empires on a Mid-Atlantic Frontier, 1700-1763*, 89-128  
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  
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  
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**

- 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

## 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

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

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

James A. Morone, *Hellfire Nation: The Politics of Sin in American History*, 123-44

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

#### Churches and the Sectional Crisis

Alan Bearman, "'The South Carolina of Kentucky': Religion and Secession in the Jackson Purchase," *Filson Historical Society Quarterly*, 76 (2002), 495-521

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

Kevin Phillips, *The Cousins' Wars: Religion, Politics, & The Triumph of Anglo-America*, 363-406

#### Southern Evangelicalism

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

Robert Calhoun, *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

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### 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)

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

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

David W. Kling, *A Field of Divine Wonders: The New Divinity and Village Revivals in Northwestern Connecticut 1792-1822*, 43-74

George M. Marsden, *Jonathan Edwards: A Life*, 459-71

#### 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]

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

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

Alan Guelzo, *Edwards on the Will: A Century of American Theological Debate*, 240-71

David F. Holland, "Anne Hutchinson to Horace Bushnell: A New Take on the New England Sequence," *The New England Quarterly*, 78 (2005), 163-201

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



# 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:*

