

History 963  
Fall, 2013  
M 1:20-3:20  
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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. Students are responsible for obtaining the core readings by hook or by crook. Beginning in the second week, each person will select their own secondary reading. Generally, you will be free to choose the work that most interests you, but some “volunteers” may be sacrificed to ensure coverage across the topics.

All core readings have 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 Library’s collection [WHS]; if there is no indication, assume WHS. Other journals can be found at Memorial Library. An increasing number of journals and, for that matter, books, are available online. You can find electronically accessible journals and books in the online catalog and its legacy, MadCat. Hard copies of items not in WHS can be found elsewhere on campus [indicated as C = College Library, Helen C. White Hall; CLC = in my possession; E = Ethnic Studies Collection, Helen C. White Hall; Eb = Ebling Library, Health Sciences Learning Center; G = Geography Library, Science Hall; I = Internet via MadCat; L = Law School Library, Law School; M = Memorial Library; RR = Reading Room, Wisconsin Historical Society Library; UGR = 1191 Collection, Helen C. White Hall]. I have tried to identify the location of all items, but, ultimately, finding them is your responsibility.

### 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, please discuss your proposal with me.

**Due Friday, September 27** - Evaluate the impact Puritanism had on and beyond colonial New England.

**Due Friday, October 18** - Within the context of its time, assess the degree to which the American Revolutionary Settlement of Religion provided a groundwork for religious toleration.

**Due Friday, November 1** - Analyze the relationships between religion, democracy, and republicanism in the United States, ca. 1776-ca. 1865.

**Due Friday, November 22** - Explain how interactions with Euroamericans configured religion among Native and African American communities.

**Due Monday, December 16** - Assess the validity of the judgment that the mid-nineteenth-century United States constituted a Protestant state.

## History 963, Readings in American Religious History to 1860, 2

### Paper Format

Please follow the Style Sheet on my web page, [http://history.wisc.edu/cohen/Style\\_Sheet.pdf](http://history.wisc.edu/cohen/Style_Sheet.pdf).

### 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 *infra*). You may have an Incomplete without penalty only in such cases; in all other instances, an Incomplete carries a grade penalty of ½-step.

### Academic Misconduct

I expect you to maintain the highest standards of academic honesty and integrity. On plagiarism and how to avoid it, see [http://writing.wisc.edu/Handbook/QPA\\_plagiarism.html](http://writing.wisc.edu/Handbook/QPA_plagiarism.html).

### Disability Statement

This course is set up include persons with disabilities. Please let me know if you need accommodations in the curriculum, instruction, or assessments to enable your full participation. I will attempt to maintain confidentiality of the information you share with me.

## I. INTRODUCTION

### SEPT. 2 - ONE EMPIRE UNDER GOD

**Core reading:** Carla Gardina Pestana, *Protestant Empire: Religion and the Making of the British Atlantic World*

## II. PURITANISM

### SEPT. 9 - THE PUBLIC SQUARE ON THE HILL

**Core reading:** David D. Hall, *A Reforming People: Puritanism and the Transformation of Public Life in New England*

#### Secondary Reading:

##### Overviews

Charles L. Cohen, "Puritanism," *Encyclopedia of the North American Colonies*, III, 577-94 [RR]

##### Puritanism and Civil Authority

Stephen Baskerville, *Not Peace but a Sword: The Political Theology of the English Revolution*, 96-130 [M]

Monica D. Fitzgerald, "Drunkards, Fornicators, and a Great Hen Squabble: Censure Practices and the Gendering of Puritanism," *Church History*, 80 (2011), 40-75

Stephen Foster, *Their Solitary Way: The Puritan Social Ethic in the First Century of Settlement in New England*, 155-72

Jane Kamensky, *Governing the Tongue: The Politics of Speech in Early New England*, 99-126

Carla Pestana, *The English Atlantic in an Age of Revolution 1640-1661*, 123-56

Richard J. Ross, "Puritan Godly Discipline in Comparative Perspective: Legal Pluralism and the Sources of 'Intensity'," *American Historical Review* 113 (2008), 975-1002

J. P. Sommerville, *Royalists and Patriots: Politics and Ideology in England 1602-1640*, 2<sup>nd</sup> ed., 134-74 [M]

Michael Winship, "Godly Republicanism and the Origins of the Massachusetts Polity," *William and Mary Quarterly*, 3<sup>rd</sup> ser., 54 (2006), 427-62

Phil Withington, *The Politics of Commonwealth: Citizens and Freemen in Early Modern England*, 230-64

John Witte, Jr., *The Reformation of Rights: Law, Religion and Human Rights in Early Modern Calvinism*, 277-320

##### Puritanism, Church Discipline and Ecclesiastical Authority

Theodore Dwight Bozeman, *To Live Ancient Lives: The Primitivist Dimension in Puritanism*, 120-50

James Cooper, *Tenacious of Their Liberties: The Congregationalists in Colonial Massachusetts*, 23-45

David D. Hall, *The Faithful Shepherd: A History of the New England Ministry in the Seventeenth Century*, 121-55

Stephen Foster, *The Long Argument: English Puritanism and the Shaping of New England Culture, 1580-1700*, 138-74

Richard Gildrie, *The Profane, the Civil, & the Godly: The Reformation of Manners in Orthodox New England, 1679-1749*, 133-56

Mark Garrett Longaker, "Puritan Sermon Method and Church Government: Solomon Stoddard's Rhetorical Legacy," *New England Quarterly*, 79 (2006), 439-60

J. S. Maloy, *The Colonial American Origins of Modern Democratic Thought*, 86-113

Mary Beth Norton, *Founding Mothers & Fathers: Gendered Power and the Forming of American Society*, 359-99

Mark A. Peterson, *The Price of Redemption: The Spiritual Economy of Puritan New England*, 23-50

Mark Valeri, *Heavenly Merchandize: How Religion Shaped Commerce in Puritan America*, 37-73

Timothy L. Wood, *Agents of Wrath, Sowers of Discord: Authority and Dissent in Puritan Massachusetts, 1630-1655*, 87-110

Ralph F. Young, "Breathing the 'Free Aire of the New World': The Influence of the New England Way on the Gathering of Congregational Churches in Old England, 1640-1660," *New England Quarterly*, 83 (2010), 5-46

SEPT. 16 - SPIRITUAL EMPIRICISM

**Core reading:** Sarah Rivett, *The Science of the Soul in Colonial New England*

**Secondary reading:**

**Indian Conversions**

- Joyce E. Chaplin, *Subject Matter: Technology, the Body, and Science on the Anglo-American Frontier, 1500-1676*, 280-320 [WHS, M]
- 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
- Annie Parker, "Conversion in Theory and Practice: John Eliot's Mission to the Indians," in James Muldoon, ed., *The Spiritual Conversion of the Americas*, 78-98 [CLC]
- R. Todd Romero, *Making War and Minting Christians: Masculinity, Religion, and Colonialism in Early New England*, 121-36 [CLC]

**Religious Experience and Devotion**

- Catherine Brekus, "Writing as a Protestant Practice: Devotional Diaries in Early New England," in Laurie F. Maffly-Kipp, et al., *Practicing Protestants: Histories of Christian Life in America, 1630-1965*, 19-34 [WHS, C]
- Patricia Caldwell, *The Puritan Conversion Narrative: The Beginnings of American Expression*, 163-86
- Charles L. Cohen, *God's Caress: The Psychology of Puritan Religious Experience*, 162-200
- 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
- Eric R. Seeman, *Pious Persuasions: Laity and Clergy in Eighteenth-Century New England*, 79-115
- Marilyn J. Westerkamp, *Women and Religion in Early America 1600-1850: The Puritan and Evangelical Tradition*, 35-52

**Ways of Knowing**

- Antonio Barrera-Osorio, "Empiricism in the Spanish Atlantic World," in James Delbourgo and Nicolas Dew, eds., *Science and Empire in the Atlantic World*, 177-202 [M]
- James Delbourgo, *A Most Amazing Scene of Wonders: Electricity and Enlightenment in Early America*, 50-86 [WHS, C]
- Norman Fiering, *Moral Philosophy at Seventeenth-Century Harvard: A Discipline in Transition*, 147-206
- Brett Malcolm Grainger, "Vital Nature and Vital Piety: Johann Arndt and the Evangelical Vitalism of Cotton Mather," *Church History*, 81 (2012), 852-72
- David D. Hall, *Worlds of Wonder, Days of Judgment: Popular Religious Belief in Early New England*, 71-116
- Gerald McDermott, *Jonathan Edwards Confronts the Gods: Christian Theology, Enlightenment Religion, and Non-Christian Faiths*, 34-51
- Robert Middlekauff, *The Mathers: Three Generations of Puritan Intellectuals 1596-1728*, 279-304
- Stephanie Schnorbus, "Calvin and Locke: Dueling Epistemologies in *The New-England Primer*, 1720-1790," *Early American Studies, An Interdisciplinary Journal*, 8 (2010), 250-87
- Reiner Smolinski, "How to Go to Heaven, or How Heaven Goes? Natural Science and Interpretation in Cotton Mather's 'Biblia Americana' (1693-1728)," *New England Quarterly*, 81 (2008), 278-329
- Ann Thomson, *Bodies of Thought: Science, Religion, and the Soul in the Early Enlightenment*, 29-64 [CLC]
- Michael P. Winship, *Seers of God: Puritan Providentialism in the Restoration and Early Enlightenment*, 138-52
- Walter Woodward, *Prospero's America: John Winthrop, Jr., Alchemy, and the Creation of New England Culture, 1606-1676*, 253-301 [M]

### III. RELIGION AND THE REVOLUTION

#### SEPT. 23 - FREE MARKET, FREE CONSCIENCE

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

**Secondary reading:**

#### Overviews

- James W. Caesar, "Alexis de Tocqueville and the Two-Founding Thesis," *Review of Politics*, 73 (2011), 219-43
- Daniel Walker Howe, et al., "Religion and Politics on the American Scene," *Religion & American Culture*, 18 (Winter 2008), 1-26
- James Q. Whitman, "Separating Church and State: The Atlantic Divide," *Historical Reflections*, 34 (2008), 86-104

#### Churches and States

- Shelby Balik, "Equal Right and Equal Privilege: Separating Church and State in Vermont," *Journal of Church & State*, 50 (2008), 23-48
- Thomas Buckley, *Church and State in Revolutionary Virginia*, 144-72
- Derek Davis, *Religion and the Continental Congress*, 151-73
- Mark Douglas McGarvie, *One Nation Under Law: America's Early National Struggles to Separate Church and State*, 97-130 [WHS, L]
- Edwin S. Gaustad, "Religious Tests, Constitutions, and 'Christian Nation'," in Ronald Hoffman and Peter J. Albert, eds., *Religion in a Revolutionary Age*, 218-35
- James H. Hutson, *Church and State in America: The First Two Centuries*, 47-93 [WHS, C]
- Isaac Kramnick and R. Laurence Moore, *The Godless Constitution*, 67-87
- Monica Najjar, *Evangelizing the South: A Social History of Church and State in Early America*, 115-36
- Ronald Peters, *The Massachusetts Constitution of 1780: A Social Compact*, 65-114

#### Establishment and Disestablishment

- Stephen Botein, "Religious Dimensions of the Early American State," in Richard Beeman, et al., eds., *Beyond Confederation*, 315-30
- Steven K. Green, *The Second Disestablishment: Church and State in Nineteenth-Century America*, 53-77
- Christopher S. Grenda, "Revealing Liberalism in Early America: Rethinking Religious Liberty and Liberal Values," *Journal of Church and State*, 45 (2003), 131-163 [WHS, I]
- Nathan Hatch, "The Whirlwind of Religious Freedom in Early America," in Richard Helmstadter, ed., *Freedom and Religion in the Nineteenth Century*, 29-53 [M]
- Leonard Levy, *The Establishment Clause: Religion and the First Amendment*, 1-24
- Mark D. McGarvie, "Disestablishing Religion and Protecting Religious Liberty in State Laws and Constitutions (1776-1833)," in T. Jeremy Gunn and John Witte, eds., *No Establishment of Religion: American's Original Contribution to Religious Liberty*, 70-99
- Michael Novak, "The Influence of Judaism and Christianity on the American Founding," in James H. Hutson, ed., *Religion and the Republic: Faith in the Founding of America*, 159-87

#### Religious Markets

- Chris Beneke, "The Free Market and the Founders' Approach to Church-State Relations," *Journal of Church & State*, 52 (2010), 323-52
- Roger Finke and Rodney Stark, *The Churching of America, 1776-2005: Winners and Losers in Our Religious Economy*, 25-54



**SEPT. 30 - ONE NATION, UNDER GOD**

**Core reading:** Thomas Kidd, *God of Liberty: A Religious History of the American Revolution*

**Secondary reading:**

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

**Evangelicals, Liberals, and Deists**

- Patricia U. Bonomi, *Under the Cope of Heaven: Religion, Society, and Politics in Early America*, 161-86  
Gregg L. Frazer, *The Religious Beliefs of America's Founders: Reason, Revelation, and Revolution*, 214-36  
Philip Goff, "Revivals and Revolution: Historiographic Turns Since Alan Heimert's *Religion and the American Mind*," *Church History*, 67 (1998), 695-727  
Christopher Grasso, "Deist Monster: On Religious Common Sense in the Wake of the American Revolution," *Journal of American History*, 95 (June, 2008), 43-68  
Alan Heimert, *Religion and the American Mind: From the Great Awakening to the Revolution*, 294-350  
Rhys Isaac, *The Transformation of Virginia, 1740-1790*, 239-93  
Jerome Dean Mahaffey, *Preaching Politics: The Religious Rhetoric of George Whitefield and the Founding of a New Nation*, 213-42

**Millennialism**

- Ruth Bloch, *Visionary Republic: Millennial Themes in American Thought, 1756-1800*, 150-86  
James P. Byrd, *Sacred Scripture, Sacred War: The Bible and the American Revolution*, 143-63 [WHS, 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  
Susan Juster, *Doomsayers: Anglo-American Prophecy in the Age of Revolution*, 57-95  
Stephen A. Marini, "Uncertain Dawn: Millennialism and Political Theology in Revolutionary America," in Richard Connors and Andrew Colin Gow, eds., *Anglo-American Millennialism, from Milton to the Millerites*, 159-77 [M]

**Religion, Rebellion and Politics**

- James B. Bell, *A War of Religion: Dissenters, Anglicans and the American Revolution*, 91-106  
J.C.D. Clark, *The Language of Liberty 1660-1832: Political Discourse and Social Dynamics in the Anglo-American World*, 296-339  
Vernon P. Creviston, "'No King Unless it be a Constitutional King': Rethinking the Place of the Quebec Act in the Coming of the American Revolution," *Historian*, 73 (2011), 463-79  
Peter Doll, *Revolution, Religion, and National Identity: Imperial Anglicanism in British North America, 1745-1795*, 155-209  
Katherine Carté Engel, "The SPCK and the American Revolution: The Limits of International Protestantism," *Church History*, 81 (2012), 77-103 [M, I]  
Kevin Phillips, *The Cousins' Wars: Religion, Politics, & the Triumph of Anglo-America*, 79-122  
Joseph S. Tiedemann, "A Tumultuous People: The Rage for Liberty and the Ambiance of Violence in the Middle Colonies in the Years Preceding the American Revolution," *Pennsylvania History*, 77 (2010), 387-431

#### IV. TOLERATION IN COMPARATIVE CONTEXT

OCT. 7 - WITHIN ONE, MANY

**Core reading:** Chris Beneke, *The Religious Origins of American Pluralism*

**Secondary reading:**

**Overviews**

Charles L. Cohen and Ronald L. Numbers, "Introduction," in idem, eds., *Gods in America: Religious Pluralism in the United States*, 1-18 [CLC]

Kathleen Flake, "An Enduring Contest: American Christianities and the State," in Catherine A. Brekus and W. Clark Gilpin, eds., *American Christianities: A History of Dominance & Diversity*, 491-508 [M]

Christopher S. Grenda, "Faith, Reason and Enlightenment: The Cultural Sources of Toleration in Early America," in Chris Beneke and Christopher S. Grenda, eds., *The First Prejudice: Religious Tolerance and Intolerance in Early America*, 23-52 [WHS, M]

#### **The Development of Religious Toleration**

Thomas Curry, *The First Freedoms: Church and State in America to the Passage of the First Amendment*, 78-104

Charles P. Hanson, *Necessary Virtue: The Pragmatic Origins of Religious Liberty in New England*, 188-222

John T. Noonan, *The Lustre of our Country: The American Experience of Religious Freedom*, 41-58

John A. Ragosta, *Wellspring of Liberty: How Virginia's Religious Dissenters Helped Win the American Revolution and Secured Religious Liberty*, 15-42

Sally Schwartz, "A Mixed Multitude": *The Struggle for Toleration in Colonial Pennsylvania*, 257-91

#### **Pluralism and Religious Rivalry**

Randall Balmer, *A Perfect Babel of Confusion*, 72-98

Mark Haberlein, *The Practice of Pluralism: Congregational Life and Religious Diversity in Lancaster, Pennsylvania, 1730-1820*, 138-80

Douglas B. Jacobsen, *An Unprov'd Experiment: Religious Pluralism in Colonial New Jersey*, 113-47

Susan Juster, "Heretics, Blasphemers, and Sabbath Breakers: The Prosecution of Religious Crime in Early America," in Chris Beneke and Christopher S. Grenda, eds., *The First Prejudice: Religious Tolerance and Intolerance in Early America*, 123-42

Charles H. Lippy, "Chastized by Scorpions: Christianity and Culture in Colonial South Carolina, 1669-1740," *Church History*, 79 (2010), 253-70 [M, I]

William Pencak, "Anti-Semitism, Toleration, and Appreciation: The Changing Relations of Jews and Gentiles in Early America," in Chris Beneke and Christopher S. Grenda, eds., *The First Prejudice: Religious Tolerance and Intolerance in Early America*, 241-62 [WHS, M]

James R. Stoner, "Catholic Politics and Religious Liberty in America: The Carrolls of Maryland," in Daniel L. Driesbach, Mark D. Hall, and Jeffrey H. Morrison, *The Founders on God and Government*, 251-71

#### **Republicanism and Walls of Separation**

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

William R. Hutchinson, *Religious Pluralism in America: The Contentious History of a Founding Ideal*, 30-58

Philip Hamburger, *Separation of Church and State*, 144-89

Nicholas P. Miller, *The Religious Roots of the First Amendment: Dissenting Protestants and the Separation of Church and State*, 133-55

Winifred Sullivan, et al., "Forum: Mark deWolfe Howe, *The Garden and the Wilderness*," *Church History*, 79 (2010), 860-86 [M, I]

**OCT. 14 - ;TOLERATION, SI. INQUISITION, NO!**

**Core reading:** Stuart B. Schwartz, *All Can Be Saved: Religious Tolerance and Salvation in the Iberian Atlantic World*

**Secondary reading:**

**Overview**

Cary J. Nederman, "Toleration in a new key: historical and global perspectives," *Critical Review of International Social and Political Philosophy*, 14 (2011), 349-61 [I]

**Religions and Empires**

Jorge Cañizares-Esguerra, *Puritan Conquistadores: Iberianizing the Atlantic, 1550-1700*, 83-119 [C]

Luca Codignola, "Roman Catholic Conservatism in a New North Atlantic World, 1760-1829," *William and Mary Quarterly*, 3<sup>rd</sup> ser., 64 (2007), 717-756

J. H. Elliott, *Empires of the Atlantic World: Britain and Spain in America 1492-1830*, 185-218 [WHS, C]

Cornelius Jaenen, *The Role of the Church in New France*, 39-68

Ned Landsman, "The Episcopate, the British Union, and the Failure of Religious Settlement in Colonial British America," in Chris Beneke and Christopher S. Grenda, eds., *The First Prejudice: Religious Tolerance and Intolerance in Early America*, 75-97 [WHS, M]

George L. Smith, *Religion and Trade in New Netherland: Dutch Origins and American Development*, 114-28

**Religious Liberty and Toleration in Early Modern Atlantic World**

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]

Rudolph C. Head, "Religious Coexistence and Confessional Conflict in the Vier Dörfer: Practices of Toleration in Eastern Switzerland, 1525-1615," in John Christian Laursen and Cary J. Nederman, eds., *Beyond the Persecuting Society: Religious Toleration Before the Enlightenment*, 145-65 [M]

Henry Kamen, "Inquisition, Tolerance and Liberty in Eighteenth-Century Spain," in Ole Peter Grell and Roy Porter (eds.), *Toleration in Enlightenment Europe*, 250-58 [M]

Benjamin J. Kaplan, *Divided by Faith: Religious Conflict and the Practice of Toleration in Early Modern Europe*, 333-60 [C]

John Miller, "Pluralism, Persecution and toleration in France and Britain in the Seventeenth Century," in Ruth Whelan and Carol Baxter, eds., *Toleration and Religious Identity: The Edict of Nantes and its Implications in France, Britain and Ireland*, 166-78 [M]

Andrew R. Murphy, *Conscience and Community: Revisiting Toleration and Religious Dissent in Early Modern England and America*, 209-43

Eric Nelson, *The Hebrew Republic: Jewish Sources and the Transformation of European Political Thought*, 88-137 [M]

Martin Prak, "The Politics of Intolerance: Citizenship and Religion in the Dutch Republic (seventeenth to eighteenth centuries)," in R. Po-Chia Hsia and Henk Van Nierop, eds., *Calvinism and Religious Toleration in the Dutch Golden Age*, 159-76 [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]

Javier Fernández Sebastián, "Toleration and Freedom of Expression in the Hispanic World Between Enlightenment and Liberalism," *Past & Present*, 211, 1 (2011), 159-97

Irene Silverblatt, *Modern Inquisitions: Peru and the Colonial Origins of the Civilized World*, 141-60 [M, I]

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



## V. RELIGION AND REPUBLICANISM

Oct. 21 - AN AMERICAN (THEOLOGICAL) TRAGEDY

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

**Secondary reading:**

### Overviews

Jared Hickman, "The Theology of Democracy," *New England Quarterly*; 81 (2008), 177-217

Harry S. Stout, "Review Essay: Religion, War, and the Meaning of America," *Religion and American Culture* 19, 2 (Summer, 2009), 275-89

### Christian Republic

John Fea, *Was America Founded as a Christian Nation?: A Historical Introduction*, 3-21

Mark Hanley, *Beyond a Christian Commonwealth: The Protestant Quarrel with the American Republic, 1830-1860*, 32-57

Hugh Hecllo, "Is America a Christian Nation?" *Political Science Quarterly*, 122 (2007), 59-87 [M]

Perry Miller, "From the Covenant to the Revival," in idem, *Nature's Nation*, 90-120

Peter Onuf, "Thomas Jefferson's Christian Nation," in R. K. Ramazani and Robert Fatton, eds., *Religion, State, and Society: Jefferson's Wall of Separation in Comparative Perspective*, 17-36

David Sehat, *The Myth of American Religious Freedom*, 51-69

Ernest Tuveson, *Redeemer Nation*, 91-136

### Edwards, Edwardseanism and the New Divinity

Joseph Conforti, *Jonathan Edwards, Religious Tradition, & American Culture*, 62-86

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

Mark Valeri, "Jonathan Edwards, the New Divinity, and Cosmopolitan Calvinism," in Oliver D. Crisp and Douglas A. Sweeney, eds., *After Jonathan Edwards: The Courses of the New England Theology*, 17-30

### Evangelicalism

Randall Balmer, *The Making of Evangelicalism: From Revivalism to Politics and Beyond*, 9-26

George A. Rawlyk, *The Canada Fire: Radical Evangelicalism in British North America, 1775-1812*, 102-23

W. Jason Wallace, *Catholics, Slaveholders, and the Dilemma of American Evangelicalism, 1835-1860*, 89-112 [WHS, M]

W. R. Ward, *The Protestant evangelical awakening*, 296-355 [M]

### Theology and Theologians

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

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

David F. Holland, *Sacred Borders: Continuing Revelation and Canonical Restraint in Early America*, 89-126

Peter Thuesen, *Predestination: The American Career of a Contentious Doctrine*, 100-35

**OCT. 28 - DOUBTING THOMAS**

**Core Reading:** Amanda Porterfield, *Conceived in Doubt: Religion and Politics in the New American Nation*

**Secondary reading:**

**Religion, Democracy and Republicanism**

- Dee Andrews, *The Methodists and Revolutionary America, 1760-1800: The Shaping of an Evangelical Culture*, 155-83
- 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
- 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
- Nathan O. Hatch, *The Democratization of American Christianity*, 17-46
- Cynthia Lynn Lyerly, *Methodism and the Southern Mind, 1770-1810*, 146-75
- Nathan R. Pen-Rosenthal, "The 'Divine Right of Republics': Hebraic Republicanism and the Debate over Kingless Government in Revolutionary America," *William & Mary Quarterly*, 3<sup>rd</sup> ser., 66 (2009), 535-64
- Russell E. Richey, *Early American Methodism*, 82-97
- Ellis Sandoz, *Republicanism, Religion, and the Soul of America*, 1-52 [CLC]
- A. Gregory Schneider, *The Way of the Cross Leads Home: The Domestication of American Methodism*, 11-27
- Cushing Strout, *The New Heavens and New Earth: Political Religion in America*, 102-25
- 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

**Religion and Politics**

- Jonathan Den Hartog, "Trans-Atlantic Anti-Jacobinism," *Early American Studies, An Interdisciplinary Journal* 11 (2013), 133-45
- Henry F. May, *The Enlightenment in America*, 252-77
- Jonathan D. Sassi, *A Republic of Righteousness: The Public Christianity of the Post-Revolutionary New England Clergy*, 84-120
- Eric Schlereth, "Fits of Political Religion: Stalking Infidelity and the Politics of Moral Reform in Antebellum America," *Early American Studies, An Interdisciplinary Journal*, 5 (2007), 288-323

**Skepticism**

- Nathalie Caron and Naomi Wulf, "American Enlightenments: Continuity and Renewal," *Journal of American History*, 99, 4 (2013), 1072-1091
- Kirsten Fischer, "'Religion Governed by Terror': A Deist Critique of Fearful Christianity in the Early American Republic," *Revue Francaise d'Etudes Americaines*, 125 (2010), 13-26 [I]
- Susan Jacoby, *Freethinkers: A History of American Secularism*, 13-34
- Leigh Eric Schmidt, *Hearing Things: Religion, Illusion, and the American Enlightenment*, 78-134
- Eric Schlereth, "A Tale of Two Deists: John Fitch, Elihu Palmer, and the Boundary of Tolerable Religious Expression in Early National Philadelphia," *Pennsylvania Magazine of History & Biography*, 132 (2008), 5-31
- James Turner, *Without God, Without Creed: The Origins of Unbelief in America*, 73-113

## VI. RELIGION AND RACE

### NOV. 4 - WHOSE GREAT SPIRIT?

**Core Reading:** Linford D. Fisher, *The Indian Great Awakening: Religion and the Shaping of Native Cultures in Early America*

#### Secondary reading:

##### Missions

- Emma Anderson, *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert*, 165-206
- James Axtell, *The Invasion Within*, 131-78
- Juliana Barr, *Peace Came in the Form of a Woman: Indians and Spaniards in the Texas Borderlands*, 27-68
- Christopher J. Bilodeau, "Understanding Ritual in Colonial Wabanakia," *French Colonial History*, 14 (2013), 1-31 (I)
- Carole Blackburn, *Harvest of Souls: The Jesuit Missions and Colonialism in North America, 1632-1650*, 105-28
- 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
- Nicholas P. Cushner, *Why Have You Come Here?: The Jesuits and the First Evangelization of Native America*, 149-69
- Peter Goddard, "Two Kinds of Conversion ('Medieval' and 'Modern') among the Hurons of New France," in James Muldoon, ed., *The Spiritual Conversion of the Americas*, 36-56 [CLC]
- Steven W. Hackel, *Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769-1850*, 127-81
- Hillary E. Wyss, *English Letters and Indian Literacies: Reading, Writing, and New England Missionary Schools, 1750-1830*, 33-73

##### Native Beliefs and Christianity

- James Axtell, "Were Indian Conversions *Bona Fide*?" in *idem, After Columbus*, 100-21
- Gregory Evans Dowd, *A Spirited Resistance: The North American Indian Struggle for Unity, 1745-1815*, 1-22
- Allan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits*, 111-24
- Daniel R. Mandell, "'Turned Their Minds to Religion,'" *Early American Studies, An Interdisciplinary Journal*, 11 (2013), 211-42
- Richard W. Pointer, "Native Freedom? Indians and Religious Tolerance in Early America," in Chris Beneke and Christopher S. Grenda, eds., *The First Prejudice: Religious Tolerance and Intolerance in Early America*, 169-94
- Daniel K. Richter, *Facing East from Indian Country: A Native History of Early America*, 189-236
- Tammy Schneider, "'This Once Savage Heart of Mine': Joseph Johnson, Wheelock's 'Indians,' and the Construction of a Christian/Indian Identity, 1764-1776," in Colin G. Calloway and Neal Salisbury, eds., *Reinterpreting New England Indians and the Colonial Experience*, 232-63
- Erik R. Seeman, *Death in the New World: Cross-Cultural Encounters, 1492-1800*, 106-42
- David J. Silverman, *Red Brethren: The Brothertown and Stockbridge Indians and the Problem of Race in Early America*, 30-69
- Rachel Wheeler, *To Live Upon Hope: Mohicans and Missionaries in the Eighteenth-century Northeast*, 105-32
- Douglas L. Winiarski, "Native American Popular Religion in New England's Old Colony, 1670-1770," in Joel W. Martin and Mark A. Nicholas, eds., *Native Americans, Christianity, and the Reshaping of the American Religious Landscape*, 93-124

NOV. 11 - LINKED BY FAITH

**Core Reading:** Charles F. Irons, *The Origins of Proslavery Christianity: White and Black Evangelicals in Colonial and Antebellum Virginia*

**Secondary reading:**

**Christians Black and White**

- Bridget Ford, "Black Spiritual Defiance and the Politics of Slavery in Antebellum Louisville," *Journal of Southern History*, 78 (2012), 69-106
- Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America*, 21-50
- Daniel L. Fountain, *Slavery, Civil War and Salvation: African American Slaves and Christianity, 1830-1870*, 68-92
- Michael A. Gomez, *Exchanging our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*, 244-90
- Sylvia R. Frey and Betty Wood, *Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830*, 149-81
- John Sensbach, "Slaves to Intolerance: African American Christianity and Religious Freedom in Early America," in Chris Beneke and Christopher S. Grenda, eds., *The First Prejudice: Religious Tolerance and Intolerance in Early America*, 195-217 [WHS, M]
- Ann Taves, *Fits, Trances, & Visions: Experiencing Religion and Explaining Experience from Wesley to James*, 76-117

**Churches and Slavery**

- David T. Bailey, *Shadow on the Church: Southwestern Evangelical Religion and the Issue of Slavery, 1783-1860*, 202-28
- Janet Duitsman Cornelius, *Slave Missions and the Black Church in the Antebellum South*, 69-102
- 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
- Travis Glasson, *Mastering Christianity: Missionary Anglicanism and Slavery in the Atlantic World*, 111-40 [M]
- Jennifer Oast, "The Worst Kind of Slavery": Slave-Owning Presbyterian Churches in Prince Edward County, Virginia," *Journal of Southern History*, 76 (2010), 867-900
- Michael Pasquier, "'Though Their Skin Remains Brown, I Hope Their Souls Will Soon Be White': Slavery, French Missionaries, and the Roman Catholic Priesthood in the American South, 1789-1865," *Church History*, 77 (2008), 337-70
- 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
- Adam L. Tate, "Confronting Abolitionism: Bishop John England, American Catholicism, and Slavery," *Journal of the Historical Society*, 9 (2009), 373-404

**Religion and Slavery**

- John Patrick Daly, *When Slavery Was Called Freedom: Evangelicalism, Proslavery, and the Causes of the Civil War*, 30-56
- Stephen R. Haynes, *Noah's Curse: The Biblical Justification of American Slavery*, 65-86
- David F. Holland, "Sovereign Silences and the Voice of War in the American Conflict over Slavery," *Law and History Review*, 26 (2008), 571-94
- Sylvester A. Johnson, "Colonialism, Biblical World-Making, and Temporalities in Olaudah Equiano's *Interesting Narrative*," *Church History*, 77 (2008), 1003-24
- John McGreevy, *Catholicism and American Freedom: A History*, 43-67
- Larry Tise, *Proslavery*, 286-307

## VII. RELIGION AND GENDER

### NOV. 18 - UNCLOISTERED SISTERS

**Core Reading:** Emily Clark *Masterless Mistresses: The New Orleans Ursulines and the Development of a New World Society, 1727-1834*

#### Secondary reading:

##### **The Catholic Church and the Republic**

- Ronald A. Binzley, "Ganganelli's Disaffected Children: The Suppressed English, Jesuit Province and the Shaping of American catholicism, 1762-1817," Ph.D. Dissertation, University of Wisconsin-Madison, 2011, 85-121 (M, CLC)
- Patrick W. Carey, *People, Priests and Prelates: Ecclesiastical Democracy and the Tensions of Trusteeship*, 154-89
- Jay P. Dolan, *In Search of American Catholicism: A History of Religion and Culture in Tension*, 13-45
- Maura Jane Farrelly, "American Slavery, American Freedom, American Catholicism," *Early American Studies, An Interdisciplinary Journal*, 10 (2012), 69-100
- Maura Jane Farrelly, *Papist Patriots: The Making of an American Catholic Identity*, 219-56
- Margaret Wilson Gillikin, "Competing Loyalties," *Early American Studies, An Interdisciplinary Journal* 11 (2013), 146-60
- John Gjerde, *Catholicism and the Shaping on Nineteenth-Century America*, 61-95
- John T. McGreevey, *Catholicism and American Freedom*, 19-42
- Catherine O'Donnell, "John Carroll and the Origins of an American Catholic Church, 1783-1815," *William and Mary Quarterly*, 3<sup>rd</sup> ser., 68 (2011), 101-26
- Andrew Stern, "Southern Harmony: Catholic-Protestant Relations in the Antebellum South," *Religion & American Culture*, 17, 2 (2007), 165-90

##### **Catholic Women Religious**

- Sarah Muihall Adelman, "Empowerment and Submission: The Political Culture of Catholic Women's Religious Communities in Nineteenth-Century America," *Journal of Women's History*, 23 (2011), 138-61
- Anne M. Butler, *Across God's Frontiers: Catholic Sisters in the American West, 1850-1920*, 13-42
- Carol K. Coburn and Martha Smith, *Spirited Lives: How Nuns Shaped Catholic Culture and American Life, 1836-1920*, 13-41
- Natalie Davis, *Women on the Margins: Three Seventeenth-Century Lives*, 63-113 (M, C, C Women's)
- Maureen Fitzgerald, *Habits of Compassion: Irish Catholic Nuns and the Origins of New York's Welfare System, 1830-1920*, 13-42
- Margaret Hogan, "Sister Servants: Catholic Women Religion in Antebellum Kentucky," Ph.D. Dissertation, University of Wisconsin-Madison, 2008, 59-115 (M, CLC)
- Debra Meyers, "Gender and Religion in England's Catholic Province," in Susan E. Dinan and Debra Meyers, eds., *Women and Religion in Old and New Worlds*, 213-30
- Diane Batts Morrow, *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828-1860*, 59-96
- Donna Porche-Frilot and Petra Munro Hendry, "'Whatever Diversity of Shade May Appear': Catholic Women Religious Educators in Louisiana, 1727-1862," *Catholic Southwest*, 21 (2010), 34-62
- Bárbara O. Reyes, *Private Women, Public Lives: Gender and the Missions of the Californias*, 93-110



NOV. 25 - THE UNGENTEEL

**Core reading:** Christine Heyrman, *Southern Cross: The Beginnings of the Bible Belt*

**Secondary reading:**

**Women, Gender, Experience and Authority**

- Dee Andrews, *The Methodists and Revolutionary America, 1760-1800: The Shaping of an Evangelical Culture*, 221-44
- Catherine A. Brekus, *Sarah Osborn's World: The Rise of Evangelical Christianity in Early America*, 170-90
- John Corrigan, *Business of the Heart: Religion and Emotion in the Nineteenth Century*, 128-62
- Robert Elder, "A Twice Scared Circle: Women, Evangelicalism, and Honor in the Deep South, 1784-1860," *Journal of Southern History*, 78 (2012), 579-64
- Aaron Spencer Fogelman, *Jesus Is Female: Moravians and the Challenge of Radical Religion in Early America*, 73-104
- Karin E. Gedge, *Without Benefit of Clergy: Women and the Pastoral Relationship in Nineteenth-Century American Culture*, 163-95
- David Hempton, *Methodism: Empire of the Spirit*, 131-51 [M]
- Adam Jortner, "The Political Threat of a Female Christ: Ann Lee, Morality, and Religious Freedom in the United States, 1780-1819," *Early American Studies, An Interdisciplinary Journal*, 7:1 (2009), 179-204
- Barry Levy, *Quakers and the American Family*, 193-230
- Cynthia Lynn Lyerly, *Methodism and the Southern Mind, 1770-1810*, 94-118
- Janet Moore Lindman, *Bodies of Belief: Baptist Community in Early America*, 156-78
- Phyllis Mack, *Heart Religion in the British Enlightenment: Gender and Emotion in Early Methodism*, 127-70 [M]
- Marie Pagliarini, "'And the Word was Made Flesh': Divining the Female Body in Nineteenth-Century American and Catholic Culture," *Religion & American Culture*, 17, 2 (2007), 213-45
- Scott Stephan, *Redeeming the Southern Family: Evangelical Women and Domestic Devotion in the Antebellum South*, 1-19

**Southern Evangelicalism**

- John Boles, *Religion in Antebellum Kentucky*, 123-45
- Robert Calhoon, *Evangelicals and Conservatives in the Early South, 1740-1861*, 133-62
- Thomas Kidd, *The Great Awakening: The Roots of Evangelical Christianity in Colonial America*, 234-52
- Donald Matthews, *Religion in the Old South*, 81-135
- Deborah McCauley, *Appalachian Mountain Religion*, 201-37
- Neil Meyer, "Falling for the Lord: Shame, Revivalism, and the Origins of the Second Great Awakening," *Early American Studies, An Interdisciplinary Journal*, 9 (2011), 142-66
- Philip N. Mulder, *A Controversial Spirit: Evangelical Awakenings in the South*, 149-71
- Christopher H. Owen, *The Sacred Flame of Love: Methodism and Society in Nineteenth-Century Georgia*, 1-27
- Jewel L. Spangler, *Virginians Reborn: Anglican Monopoly, Evangelical Dissent, and the Rise of the Baptists in the Late Eighteenth Century*, 167-94

## VIII. THE NATIONAL RELIGIOUS STATE

### DEC. 2 - SOULS GO MARCHING ON

**Core reading:** George C. Rable, *A Religious History of the American Civil War*

**Secondary reading:**

#### 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  
C. C. Goen, *Broken Churches, Broken Nation*, 65-107  
Luke E. Harlow, "The Religion of Proslavery Unionism: Kentucky Whites on the Eve of Civil War," *Register of the Kentucky Historical Society*, 110, 3/4 (2012), 265-91  
Samuel S. Hill, *The South and North in American Religion*, 46-89  
John R. McKivigan, "The Battle for the Border State Soul," *Ohio Valley History*, 12 (2012), 48-71  
Kevin Phillips, *The Cousins' Wars: Religion, Politics, & The Triumph of Anglo-America*, 363-406  
Mitchell Snay, *Gospel of Disunion: Religion and Separatism in the Antebellum South*, 181-209

#### Religion and the Civil War

- Terrie Dapp Aamodt, *Righteous Armies, Holy Cause: Apocalyptic Imagery and the Civil War*, 100-18  
Drew Gilpin Faust, *This Republic of Suffering: Death and the American Civil War*, 3-31  
Eugene D. Genovese, *A Consuming Fire: The Fall of the Confederacy in the Mind of the White Christian South*, 101-21  
James A. Morone, *Hellfire Nation: The Politics of Sin in American History*, 183-215  
James Moorhead, *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869*, 82-128  
Phillip Shaw Paludin, "Religion and the American Civil War," in Randall M. Miller, et al., eds., *Religion and the American Civil War*, 21-40  
Daniel W. Stowell, *Rebuilding Zion: The Religious Reconstruction of the South, 1863-1877*, 33-48  
Garry Wills, *Head and Heart: American Christianities*, 316-35  
Steven E. Woodward, *While God is Marching On: The Religious World of Civil War Soldiers*, 199-230

#### Theological Reflection

- Richard Carwardine, *Lincoln*, 3-44 [(2006 ed.); 1-42 (2003 ed.)]  
Joseph R. Fornieri, *Abraham Lincoln's Political Faith*, 133-64  
Allen Guelzo, *Abraham Lincoln: Redeemer President*, 311-51  
Nicholas Guyatt, *Providence and the Invention of the United States*, 259-98  
Mark Noll, *The Civil War as a Theological Crisis*, 51-74  
Charles Royster, *The Destructive War: William Tecumseh Sherman, Stonewall Jackson, and the Americans*, 264-95  
Harry S. Stout, *Upon the Altar of the Nation: A Moral History of the Civil War*, 167-90

**DECEMBER 9 - LOCAL OPTIONS**

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

**Secondary reading:**

**Overviews**

Charles L. Cohen, "The Construction of the Mormon People," *Journal of Mormon History*, 32 (Spring, 2006), 25-64

Terryl L. Givens, et al., "Forum" [on Mormonism, family, American popular culture, gender, and politics], *Religion & American Culture*, 23 (Winter 2013), 1-29

**Politics, Law and Anti-Mormonism**

James B. Bennett, "'Until This Curse of Polygamy Is Wiped Out': Black Methodists, White Mormons, and Constructions of Racial Identity in the Late Nineteenth Century," *Religion & American Culture*, 21 (Summer 2011), 167-94

Richard H. Cracroft, "'The Assault of Laughter': The Comic Attack on Mormon Polygamy in Popular Literature," *Journal of Mormon History*, 34 (2008), 233-62

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

Spencer Fluhman, "A Peculiar People": *Anti-Mormonism and the Making of Religion in 19<sup>th</sup>-Century America*, 103-25

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

Mathew J. Grow, "The Suffering Saints: Thomas L. Kane, Democratic Reform, and the Mormon Question in Antebellum America," *Journal of the Early Republic*, 29 (2009), 681-710

Patrick Q. Mason, *The Mormon Menace: Violence and Anti-Mormonism in the Post-Bellum South*, 102-26

D. Michael Quinn, *The Mormon Hierarchy: Origins of Power*, 105-43

Jan Shipps, "Difference and Otherness: Mormonism and the American Religious Mainstream," in idem, *Sojourner in the Promised Land: Forty Years Among the Mormons*, 302-28

**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

Richard Lyman Bushman, *Joseph Smith: Rough Stone Rolling, A Cultural Biography of Mormonism's Founder*, 437-58

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*, 181-225

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

Stephen Eliot Smith, "Barbarians within the Gates: Congressional Debates on Mormon Polygamy, 1850–1879," *Journal of Church & State*, 51 (2009), 587-616 [WHS, I]

Jason Vickers, "'That Deep Kind of Discipline of Spirit': Freedom, Power, Family, Marriage, and Sexuality in the Story of John Humphrey Noyes and the Oneida Community," *American Nineteenth Century History*, 14 (2013), 1-26

# 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:*

