

History 963
Fall, 2010
Tu 1:20-3:20
5245 Humanities
Email: clcohen@wisc.edu
Class email: history963-1-f10@lists.wisc.edu

Charles L. Cohen
4115 Humanities
Mailbox: 4025
Tel: 263-1956, -1800 (Dept.)
Office hours: Tu 11:00-1:00 and by appt.
<http://history.wisc.edu/cohen>

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. All core readings may be bought at Room of One’s Own, 307 W. Johnson Street (608-257-7888; room@chorus.net; www.roomofonesown.com); the Pestana and Rohrer books have been published only in hardcover, so you may want to find used copies (or, in the case of Rohrer, a Kindle version). The Wisconsin Historical Society Library [WHS] has placed the core readings on three-hour reserve for the semester.

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. The great majority of secondary readings live in WHS (if an item’s location is not indicated, assume WHS), but if you cannot find an item, there, check MadCat for other locations, including (as indicated on the syllabus): C = College Library, Helen C. White Hall; CLC = in my possession; E = Ethnic Studies Collection, Helen C. White Hall; 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]. 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, please discuss your proposal with me.

Due Friday, Oct. 1 - Taking the Puritans, Catherine Tekawitha, and Rebecca Protten as examples, analyze the construction of religious identity in early North America.

Due Friday, Oct. 22 - To what degree did the imperial relationship configure American religion?

Due Friday, Nov. 5 - Evaluate the relationship between evangelicalism and democracy in the eighteenth and early nineteenth centuries.

Due Friday, Nov. 19 - For the period under discussion, assess the division of American religion in terms of the categories “head” and “heart.”

Due Monday, Dec. 20 - Determine the religious character of the American national state in the mid-nineteenth century.

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Paper Format

Please follow the Style Sheet on my web page, 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 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

Everyone in the class must have a Wisemail account, available from DoIT. To contact me *alone*, send messages to: clcohen@wisc.edu. To contact everyone in the class (including me) simultaneously, send messages to:

I. INTRODUCTION

SEPT. 7 - THE DIALOGUE BETWEEN REASON AND PASSION

Core reading: Garry Wills, *Head and Heart: A History of Christianity in America*

II. RELIGIOUS WORLDVIEWS

SEPT. 14 - 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 17th-Century Massachusetts*, 53-72

Prodigies and Providentialism

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

Keith Thomas, *Religion and the Decline of Magic*, 78-112 [M, C]

Mark Valeri, *Heavenly Merchandize: How Religion Shaped Commerce in Puritan America*, 74-110

Alexandra Walsham, *Providence in Early Modern England*, 167-224 [M]

Michael P. Winship, *Seers of God: Puritan Providentialism in the Restoration and Early Enlightenment*, 138-52

Popular Piety and Magic

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]

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

Peter N. Moogk, *La Nouvelle France: The Making of French Canada—A Cultural History*, 235-64

Eric R. Seeman, *Pious Persuasions: Laity and Clergy in Eighteenth-Century New England*, 79-115

Emma Wilby, *Cunning Folk and Familiar Spirits: Shamanistic Visionary Traditions in Early Modern British Witchcraft and Magic*, 26-45

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

Charles L. Cohen, "Religion, Print Culture, and the Bible," in Charles L. Cohen and Paul S. Boyer, eds., *Religion and the Culture of Print in Modern America*, 3-13

Lori Anne Ferrell, *The Bible and the People*, 56-94 [M]

David Paul Nord, "Teleology and News: The Religious Roots of American Journalism, 1630-1730," *Journal of American History*, 77 (1990-91), 9-38

SEPT. 21 - CANONIZATION FODDER

Core reading: Allan Greer, *Mohawk Saint: Catherine Tekakwitha and the Jesuits*

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
Carole Blackburn, *Harvest of Souls: The Jesuit Missions and Colonialism in North America, 1632-1650*, 105-28
Leslie Choquette, "Religious Conversion in New France: The Case of Amerindians and Immigrants Compared," *Québec Studies*, 40 (2005), 97 -109 [CLC]
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
Steven W. Hackel, *Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California, 1769-1850*, 127-81
Jenny Hale Pulsipher, *Subjects unto the Same King: Indians, English, and the Contest for Authority in Colonial New England*, 138-59

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
Gregory Evans Dowd, *A Spirited Resistance: The North American Indian Struggle for Unity, 1745-1815*, 1-22
Ramón A. Gutiérrez, *When Jesus Came, the Corn Mothers Went Away*, 39-94
Erik R. Seeman, *Death in the New World: Cross-Cultural Encounters, 1492-1800*, 106-42
David J. Silverman, "Indians, Missionaries, and Religious Translation: Creating Wampanoag Christianity in Seventeenth-Century Martha's Vineyard," *William and Mary Quarterly*, 62 (2005), 141-74
Rachel Wheeler, *To Live Upon Hope: Mohicans and Missionaries in the Eighteenth-century Northeast*, 105-32

Tekakwitha and the Iroquois

- John Demos, *The Unredeemed Captive: A Family Story from Early America*, 120-39
K.I. Koppedraayer, "The Making of the First Iroquois Virgin: Early Jesuit Biographies of the Blessed Kateri Tekakwitha," *Ethnohistory*, 40 (1993), 277-306
Daniel Richter, *Facing East from Indian Country: A Native History of Early America*, 69-109
Daniel Richter, *The Ordeal of the Longhouse: The Peoples of the Iroquois League in the Era of European Colonization*, 105-32

III. EIGHTEENTH-CENTURY REVIVALS

SEPT. 28 - THE SOULS OF MORAVIAN BLACK FOLK

Core reading: Jon F. Sensbach, *Rebecca's Revival: Creating Black Christianity in the Atlantic World*

Secondary reading:

Overviews

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

Sylvia R. Frey, "The Visible Church: Historiography of African American Religion since Raboteau," *Slavery & Abolition*, 29 (2008), 83-110

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 [CLC]

Michael A. Gomez, *Exchanging our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*, 244-90

Eric R. Seeman, "Reassessing the 'Sankofa Symbol' in New York's African Burial Ground," *William and Mary Quarterly*, 3rd ser., 67 (2010), 1-22

James Sweet, *Recreating Africa: Culture, Kinship, and Religion in the African-Portuguese World, 1441-1770*, 13-58 [M, C]

Moravians

Ray A. Kea, "From Catholicism to Moravian Pietism: The World of Marotta/Magdalena, a Woman of Popo and St. Thomas," in Elizabeth Mancke and Charole Shamma, eds., *The Creation of the British Atlantic World*, 115-35

Ellen Klinkers, "Moravian Missions in Times of Emancipation: Conversion of Slaves in Suriname During the Nineteenth Century," in Michele Gillespie and Robert Beachy, eds., *German Moravians in the Atlantic World*, 207-38

Colin Podmore, *The Moravian Church in England, 1728-1760*, 120-58 [M]

S. Scott Rohrer, *Hope's Promise: Religion and Acculturation in the Southern Backcountry*, 35-65

The Religions of Eighteenth-Century Slaves

Sylvia R. Frey and Betty Wood, *Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830*, 80-117

John Catron, "Early Black-Atlantic Christianity in the Middle Colonies: Social Mobility and Race in Moravian Bethlehem," *Pennsylvania History*, 76 (2009), 301-45

Cedric May, *Evangelism and Resistance in the Black Atlantic, 1760-1835*, 24-48 [CLC]

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

Michael Mullin, *Africa in America: Slave Acculturation and Resistance in the American South and the British Caribbean, 1736-1831*, 174-212 [WHS, I]

Marvin L. Michael Kay and Lorin Lee Cary, *Slavery in North Carolina 1748-1775*, 173-217

Albert J. Raboteau, *Slave Religion: The Invisible Institution in the Antebellum South*, 97-150

Mechal Sobel, *The World They Made Together: Black and White Values in Eighteenth-Century Virginia*, 171-203

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OCT. 5 - THE BIRTH OF THE BORN-AGAIN

Core reading: Thomas S. Kidd, *The Great Awakening: The Roots of Evangelical Christianity in Colonial America*

Secondary reading:

Overview

Michael J. McClymond, "Issues and Explanations in the Study of North American Revivalism," in idem, ed., *Embodying the Spirit: New Perspectives on North American Revivalism*, 1-46 [M, C]

Evangelicalism

Randall Balmer, *The Making of Evangelicalism: From Revivalism to Politics and Beyond*, 9-25 [CLC]

Richard Carwardine, *Transatlantic Revivalism: Popular Evangelicalism in Britain and America, 1790-1865*, 134-55

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

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

John Wolffe, *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers and Finney*, 45-70 [CLC]

The Great Awakening

Anthony L. Blair, "Schism on the Susquehanna: Community and Congregational Conflict on the Pennsylvania Frontier During the Era of the Great Awakening," *Pennsylvania History*, 75 (2008), 1-25

Christopher Grasso, *A Speaking Aristocracy: Transforming Public Discourse in Eighteenth-Century Connecticut*, 86-143

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

Thomas J. Little, "The Origins of Southern Evangelicalism: Revivalism in South Carolina, 1700-1740," *Church History*, 74 (2006), 768-808

Douglas L. Winiarski, "Jonathan Edwards, Enthusiast? Radical Revivalism and the Great Awakening in the Connecticut Valley," *Church History*, 74 (2005), 683-739

Religious Experience

Kevin Flatt, "Theological Innovation from Spiritual Experience: Henry Alline's Anti-Calvinism in Late Eighteenth-Century Nova Scotia and New England," *Journal of Religious History*, 33 (2009), 285-300 [M, I]

Rhys Isaac, *The Transformation of Virginia 1740-1790*, 58-87

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

Erik R. Seeman, *Pious Persuasions: Laity and Clergy in Eighteenth-Century New England*, 79-115

Ann Taves, *Fits, Trances & Visions: Experiencing Religion and Explaining Experience from Wesley to James*, 46-75

Revivals and Politics

Patricia U. Bonomi, *Under the Cope of Heaven: Religion, Society, and Politics in Early America*, 161-86

Rhys Isaac, *The Transformation of Virginia, 1740-1790*, 243-69

Jerome Dean Mahaffey, *Preaching Politics: The Religious Rhetoric of George Whitefield and the Founding of a New Nation*, 213-42

IV. BIG PICTURES

OCT. 12 - ONE EMPIRE UNDER GOD

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

Secondary reading:

Overview

Charles L. Cohen, "The Post-Puritan Paradigm in Early American Religious History," *William and Mary Quarterly*, 3d ser., 54 (1997), 695-722 (WHS, I)

Religions and Empires

- Jorge Cañizares-Esguerra, *Puritan Conquistadores: Iberianizing the Atlantic, 1550-1700*, 83-119 [CLC]
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
George L. Smith, *Religion and Trade in New Netherland: Dutch Origins and American Development*, 114-28
Rowan Strong, "A Vision of an Anglican Imperialism: The Annual Sermons of the Society for the Propagation of the Gospel in Foreign Parts 1701-1714," *Journal of Religious History*, 30 (2006), 175-98 [M, I]

Religion and Politics in the British Empire

- James B. Bell, *A War of Religion: Dissenters, Anglicans and the American Revolution*, 42-57
J.C.D. Clark, *The Language of Liberty 1660-1832: Political Discourse and Social Dynamics in the Anglo-American World*, 296-339
Patricia Crawford, "Anglicans, Catholics, and Nonconformists after the Restoration, 1660-1720," in Susan E. Dinan and Debra Meyers, eds., *Women and Religion in Old and New Worlds*, 157-85 [CLC]
Peter Doll, *Revolution, Religion, and National Identity: Imperial Anglicanism in British North America, 1745-1795*, 155-209,
Robert A. Ferguson, "The Dialectic of Liberty: Law and Religion in Anglo-American Culture," *Modern Intellectual History*, 1 (2004), 27-54 [M, I]
Thomas Kidd, *The Protestant Interest: New England After Puritanism*, 1-28
Andrew R. Murphy, *Conscience and Community: Revisiting Toleration and Religious Dissent in Early Modern England and America*, 123-63
Kevin Phillips, *The Cousins' Wars: Religion, Politics, & the Triumph of Anglo-America*, 35-78
Nancy L. Rhoden, *Revolutionary Anglicanism: The Colonial Church of England Clergy during the American Revolution*, 37-63
John Frederick Woolverton, *Colonial Anglicanism in North America*, 107-135

Transatlantic Revivalism

- 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
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

OCT. 19 - FREE MARKET, FREE CONSCIENCE

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

Secondary reading:

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

The Development of Religious Toleration

- Chris Beneke, *The Religious Origins of American Pluralism*, 113-55
- 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
- Robert T. Miller, "Religious Conscience in Colonial New England," *Journal of Church and State*, 50 (2008), 661-78 [WHS, I]
- John T. Noonan, *The Lustre of our Country: The American Experience of Religious Freedom*, 41-58
- Sally Schwartz, "A Mixed Multitude": *The Struggle for Toleration in Colonial Pennsylvania*, 257-91
- 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

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]
- Michael S. Carter, "'Under the Benign Sun of Toleration': Mathew Carey, the Douai Bible, and Catholic Print Culture, 1789-1791," *Journal of the Early Republic*, 27 (2007), 437-469
- Elizabeth Fenton, "Birth of a Protestant Nation: Catholic Canadians, Religious Pluralism, and National Unity in the Early U.S. Republic," *Early American Literature*, 41 (2006), 29-57
- Joyce D. Goodfriend, "The Limits of Religious Pluralism in Eighteenth-century New York City," *European Contributions to American Studies*, 59 (2005), 67-86 [CLC]
- Douglas B. Jacobsen, *An Unprov'd Experiment: Religious Pluralism in Colonial New Jersey*, 113-47
- 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

V. RELIGION AND REVOLUTION

OCT. 26 - 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 Prophecy in the Colonies and Abroad, 170-1775*, 133-71

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]

Catharine Randall, *From A Far Country: Camisards and Huguenots in the Atlantic World*, 40-60

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

Millennialism

Ruth Bloch, *Visionary Republic: Millennial Themes in American Thought, 1756-1800*, 150-86

James W. Davidson, *The Logic of Millennial Thought*, 213-54 [M]

Melvin B. Endy, Jr., "Just War, Holy War, and Millennialism in Revolutionary America," *William and Mary Quarterly*, 3d ser., 42 (1985), 3-25

Nathan Hatch, *The Sacred Cause of Liberty*, 97-138

Stephen A. Marini, *Radical Sects of Revolutionary New England*, 40-59

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]

Women, Gender, Experience and Authority

Amanda Porterfield, *Feminine Spirituality in America*, 50-81 [M]

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 America*, 163-95

Christine Leigh Heyrman, *Southern Cross: The Beginnings of the Bible Belt*, 161-205

Adam Jortner, "The Political Threat of a Female Christ: Ann Lee, Morality, and Religious Freedom in the United States, 1780-1819," *Early American Studies*, 7:1 (2009), 179-204

Barry Levy, *Quakers and the American Family*, 193-230

Janet Moore Lindman, "Beyond the Meetinghouse: Women and Protestant Spirituality in Early America," in Catherine Brekus, ed., *The Religious History of American Women: Reimagining the Past*, 142-60 (WHS, Coll. Women)

Janet Moore Lindman, *Bodies of Belief: Baptist Community in Early America*, 156-78

Scott Stephan, *Redeeming the Southern Family: Evangelical Women and Domestic Devotion in the Antebellum South*, 1-19

NOV. 2 - 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:

African American Methodism

Carol V. R. George, *Segregated Sabbaths: Richard Allen and the Emergence of Independent Black Churches 1760-1840*, 90-115

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

Richard S. Newman, *Freedom's Prophet: Bishop Richard Allen, the AME Church, and the Black Founding Fathers*, 159-82

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

Ann Taves, *Fits, Trances, & Visions: Experiencing Religion and Explaining Experience from Wesley to James*, 76-117

Anglo-American Methodism

Robert Bray, *Peter Cartwright, Legendary Frontier Preacher*, 75-100

David Hempton, *Methodism: Empire of the Spirit*, 86-108 [M]

Phyllis Mack, *Heart Religion in the British Enlightenment: Gender and Emotion in Early Methodism*, 127-70 [M]

Christopher H. Owne, *The Sacred Flame of Love: Methodism and Society in Nineteenth-Century Georgia*, 28-56

Religion, Democracy and Republicanism

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

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

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

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

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*, 3rd ser., 66 (2009), 535-64

Russell E. Richey, *Early American Methodism*, 82-97

Randolph A. Roth, *The Democratic Dilemma: Religion, Reform, and the Social Order in the Connecticut River Valley of Vermont, 1791-1850*, 265-310

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

VI. FAITH AND REASON

NOV. 9 - EAR WITNESS

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

Secondary Reading:

Overviews

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

Daniel W. Howe, "John Witherspoon and the Transatlantic Enlightenment," in Susan Manning and Francis D. Cogliano, eds., *The Atlantic Enlightenment*, 61-80

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

Stephanie Schnorbus, "Calvin and Locke: Dueling Epistemologies in The New-England Primer, 1720-1790," *Early American Studies*, 8 (2010), 250-87

David Sorkin, *The Religious Enlightenment: Protestants, Jews, and Catholics from London to Vienna*, 1-22 [M]

Orality

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

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

James Delbourgo, *A Most Amazing Scene of Wonders: Electricity and Enlightenment in Early America*, 50-86

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

Ronald L. Numbers, *Science and Christianity in Pulpit and Pew*, 11-37

Fred Nadis, *Wonder Shows: Performing Science, Magic, and Religion in America*, 21-47

Liberalism and Deism

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

Christopher Grasso, "Deist Monster: On Religious Common Sense in the Wake of the American Revolution," *Journal of American History*, 95 (June, 2008), 43-68

Charles B. Sanford, *The Religious Life of Thomas Jefferson*, 102-40

Kerry Walters, *Rational Infidels: The American Deists*, 3-43

NOV. 16 - MIND RELIGION

Core Reading: Catherine L. Albanese, *A Republic of Mind & Spirit: A Cultural History of American Metaphysical Religion*, 1-253

Secondary Reading:

Magic, Esotericism, and Occultism

- John L. Brooke, *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844*, 105-28
Jon Butler, *Awash in a Sea of Faith: Christianizing the American People*, 225-56
Russ Castronova, "The Antislavery Unconscious: Mesmerism, Vodun, and 'Equality,'" *Mississippi Quarterly*, 53 1(999-2000), 41-56 [M,I]
Herbert Leventhal, *In the Shadow of the Enlightenment: Occultism and Renaissance Science in Eighteenth-Century America*, 219-59
D. Michael Quinn, *Early Mormonism and the Magic World View*, 112-49

Religions of Mind

- Ann Lee Bressler, *The Universalist Movement in America, 1770-1880*, 9-30
Lawrence Buell, *Emerson*, 158-98 [M]
Steven C. Bullock, *Revolutionary Brotherhood : Freemasonry and the Transformation of the American Social Order, 1730-1840*, 163-83
Mary Ann Clawson, *Constructing Brotherhood: Class, Gender, and Fraternalism*, 53-83
Paul Conkin, *American Originals: Homemade Varieties of Christianity*, 57-109
Dean Grodzins, *American Heretic: Theodore Parker and Transcendentalism*, 248-94
Philip Gura, *American Transcendentalism: A History*, 98-122 [CLC]
Colleen McDannell and Bernhard Lang, *Heaven: A History*, 181-227 [M]
Erich Robert Paul, *Science, Religion, and Mormon Cosmology*, 99-126
Anne C. Rose, *Transcendentalism as a Social Movement, 1830-1850*, 38-69
Leigh Eric Schmidt, *Restless Souls: The Making of American Spirituality*, 25-62
Arthur Versluis, *The Esoteric Origins of the American Renaissance*, 21-52 [M]

Religions of Spirit

- 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
J. Spencer Fluhman, "Early Mormon and Shaker Visions of Sanctified Community," *BYU Studies*, 44 (2005), 79-110
Richard Francis, *Transcendental Utopias: Individuality and Community at Brook Farm, Fruitlands, and Walden, 100-39*
Robert C. Fuller, *Mesmerism and the American Cure of Souls*, 69-104
Timothy W. Kneeland, Robert Hare: Politics, Science, and Spiritualism in the Early Republic, *Pennsylvania Magazine of History & Biography*, 132 (2008), 245-260
John J. Kucich, *Ghostly Communion: Cross-Cultural Spiritualism in Nineteenth-Century American Literature*, 36-58
Bruce Mills, *Poe, Fuller, and the Mesmeric Arts: Transition States in the American Renaissance*, 19-42 [M]
R. Laurence Moore, *In Search of White Crows: Spiritualism, Parapsychology, and American Culture*, 3-39
Stephen J. Stein, *The Shaker Experience in America*, 165-84

VII. CHURCHES AND STATE

NOV. 23 - 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

Tracy Fessenden, *Culture and Redemption: Religion, the Secular, and American Literature*, 60-83

Jenny Franchot, *Roads to Rome: The Antebellum Protestant Encounter with Catholicism*, 197-220 [M]

Jason K. Duncan, *Citizens or Papists?: The Politics of Anti-Catholicism in New York, 1685-1821*, 54-80

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

Ryan K. Smith, *Gothic Arches, Latin Crosses: Anti-Catholicism and American Church Designs in the Nineteenth Century*, 1-18

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

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]

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

Leonard Levy, *The Establishment Clause: Religion and the First Amendment*, 1-24

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

John Witte, Jr., *Religion and the American Constitutional Experiment*, 2nd ed., 41-67 [CLC]

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

James H. Hutson, "Thomas Jefferson's Letter to the Danbury Baptists: A Controversy Rejoined," *William and Mary Quarterly*, 3rd ser., 56 (1999), 775-790

Robert M. O'Neil, et al, responses to Hutson, *William and Mary Quarterly*, 3rd ser., 56 (1999), 791-822

Johann N. Neem, "Beyond the Wall: Reinterpreting Jefferson's Danbury Address," *Journal of the Early Republic*, 27 (2007), 139-154

NOV. 30 - 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, "The Construction of the Mormon People," *Journal of Mormon History*, 32 (Spring, 2006), 25-64
- Stephen Cresswell, *Mormons & Cowboys, Moonshiners & Klansmen: Federal Law Enforcement in the South & West, 1870-1893* 79-132
- Daniel L. Drakeman, "The Church Historians Who Made the First Amendment What It is Today," *Religion and American Culture*, 17 (2007), 27-56
- 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
- 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
- Klaus J. Hansen, *Quest for Empire: The Political Kingdom of God and the Council of Fifty in Mormon History*, 147-79
- Richard H. Cracroft, "'The Assault of Laughter': The Comic Attack on Mormon Polygamy in Popular Literature," *Journal of Mormon History*, 34 (2008), 233-62
- D. Michael Quinn, *The Mormon Hierarchy: Origins of Power*, 105-43
- Jan Shippo, "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
- 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
- Lawrence Foster, *Women, Family and Utopia: Communal Experiments of the Shakers, the Oneida Community, and the Mormons*, 123-69
- B. Carmon Hardy, *Doing The Works of Abraham: Mormon Polygamy: Its Origin, Practice, and Demise*, 269-306
- 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
- George D. Smith, *Nauvoo Polygamy: "... but we called it celestial marriage,"* 355-410
- Stephen Eliot Smith, "Barbarians within the Gates: Congressional Debates on Mormon Polygamy, 1850–1879," *Journal of Church & State*, 51 (2009), 587-616 [WHS, I]

VIII. PROTESTANT AMERICA

DEC. 7 - MOVIN' ON, HEADIN' OUT

Core Reading: S. Scott Rohrer, *Wandering Souls: Protestant Migrations in America, 1630-1865*

Secondary reading:

Religion, Frontier, and Migration

- Virginia Scott Anderson, *New England's Generation: The Great Migration and the Formation of Society and Culture in The Seventeenth Century*, 12-46
- Richard E. Bennett, *We'll Find the Place: The Mormon Exodus, 1846-1848*, 67-94
- David Cressy, *Coming Over: Migration and Communication between England and New England in the Seventeenth Century*, 74-106
- John R. Dichtl, *Frontiers of Faith: Bringing Catholicism to the West in the Early Republic*, 114-44
- Alison Games, *Migration and the Origins of the English Atlantic World*, 132-62
- Patrick Griffin, *The People with No Name: Ireland's Ulster Scots, America's Scots Irish, and the Creation of a British Atlantic World, 1689-1764*, 65-98
- David Hackett Fischer, *Albion's Seed: Four British Folkways in America*, 419-55
- David H. Fischer and James C. Kelley, *Bound Away: Virginia and the Westward Movement*, 74-134
- Marvin S. Hill, *Quest for Refuge: The Mormon Flight from American Pluralism*, 55-67
- David Jaffee, *People of the Wachusett: Greater New England in History & Memory, 1630-1860*, 200-38
- J. I. Little, "'In the desert places of the wilderness': The Frontier Thesis and the Anglican Church in the Eastern Townships, 1799-1831," *Histoire Sociale: Social History*, 36 (2003), 31-53 [M]
- Laurie Maffly-Kipp, *Religion and Society in Frontier California*, 13-37
- John Frederick Martin, *Profits in the Wilderness: Entrepreneurship and the founding of New England Towns in the Seventeenth Century*, 217-37
- F. Scott Miyakawa, *Protestants and Pioneers: Individualism and Conformity on the American Frontier*, 213-40

Sojourners and Communalists

- Craig Atwood, *Community of the Cross: Moravian Piety in Colonial Bethlehem*, 21-40
- Diane L. Barthel, *amana: From Pietist Sect to American Community*, 42-62
- Jacob M. Blosser, "Irreverent Empire: Anglican Inattention in an Atlantic World," *Church History*, 77 (2008), 596-628
- Richard Lyman Bushman, *Believing History: Latter-Day Saint Essays*, 173-98
- Katherine Carté Engel, *Religion and Profit: Moravians in Early America*, 13-37
- David B. Eller, "The *Liebesmahl* in German Pietist Communal Groups," *Communal Societies*, 26 (2006), 1-17 [WHS, I]
- Reid L. Miller, "Meetings and Migrations: Nineteenth-century Mormon Encounters with Asians," in Laurie F. Maffly-Kipp and Reid L. Neilson, eds., *Proclamation to the People: Nineteenth-Century Mormonism and the Pacific Basin Frontier*, 257-82
- Ned C. Landsman, *Scotland and Its First American Colony, 1683-1765*, 227-55
- Randolph Ferguson Scully, *Religion and the Making of Nat Turner's Virginia: Baptist Community and Conflict, 1740-1840*, 50-92
- Jewel Spangler, *Virginians Reborn: Anglican Monopoly, Evangelical Dissent, and the Rise of the Baptists in the Late Eighteenth Century*, 167-94

DECEMBER 14 - 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

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
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

A Republic of Christians

Mark Hanley, *Beyond a Christian Commonwealth: The Protestant Quarrel with the American Republic, 1830-1860*, 32-57
Robert T. Handy, *A Christian America: Protestant Hopes and Historical Realities*, 27-64
Hugh Heclo, "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
Ernest Tuveson, *Redeemer Nation*, 91-136

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, "Anne Hutchinson to Horace Bushnell: A New Take on the New England Sequence," *The New England Quarterly*, 78 (2005), 163-201
Peter Thuesen, *Predestination: The American Career of a Contentious Doctrine*, 100-35

Religion and Slavery

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
Charles Irons, *The Origins of Proslavery Christianity: White and Black Evangelicals in Colonial and Antebellum Virginia*, 211-46
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

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:

