GENERAL STUDIES COURSE PROPOSAL COVER FORM
(ONE COURSE PER FORM)

1.) DATE:

2.) COMMUNITY COLLEGE: Maricopa Co. Comm. College District

3.) COURSE PROPOSED: Prefix: REL Number: 266 Title: Religion in America Credits: 3

   CROSS LISTED WITH: Prefix: Number: ; Prefix: Number: ; Prefix: Number: ;

4.) COMMUNITY COLLEGE INITIATOR: Keith J. Crudup

   PHONE: 480-461-7791

FAX:

ELIGIBILITY: Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable are not eligible for the General Studies Program.

MANDATORY REVIEW:

☐ The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area).

POLICY: The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.

AREA(S) PROPOSED COURSE WILL SERVE: A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.

5.) PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA:

   Core Areas: Select core area... Awareness Areas: Cultural Diversity in the United States (C)

6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

7.) DOCUMENTATION REQUIRED:

   ☑ Course Description
   ☑ Course Syllabus
   ☑ Criteria Checklist for the area
   ☑ Table of Contents from the textbook required and/or list of required readings/books
   ☑ Description of how course meets criteria as stated in Item 6.

8.) THIS COURSE CURRENTLY TRANSFERS TO ASU AS:

   ☑ DEGREE prefix
   ☑ Elective

   Current General Studies designation(s): Hu

   Effective date: 2011 Fall Course Equivalency Guide

   Is this a multi-section course? ☑ yes ☐ no

   Is it governed by a common syllabus? ☑ yes ☐ no

   District-wide course competencies & outline

   Chair/Director: Elizabeth Ursic Chair/Director Signature: Elizabeth Ursic

   AGSC Action: Date action taken: ☐ Approved ☐ Disapproved

   Effective Date:
Proposer: Please complete the following section and attach appropriate documentation.

**ASU--[C] CRITERIA**
*CULTURAL DIVERSITY IN THE UNITED STATES*

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
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<td></td>
<td>1. A Cultural Diversity course must meet the following general criteria:</td>
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<tr>
<td>☒</td>
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<td>The course must contribute to an understanding of cultural diversity in contemporary U.S. Society.</td>
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<td>2. A Cultural Diversity course must then meet at least one of the following specific criteria:</td>
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<tr>
<td>☒</td>
<td>☐</td>
<td>a. The course is an in-depth study of culture-specific elements, cultural experiences, or cultural contributions (in areas such as education, history, language, literature, art, music, science, politics, work, religion, and philosophy) of gender*, racial, ethnic and/or linguistic minority groups** within the United States.</td>
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<td>☐</td>
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<td>b. The course is primarily a comparative study of the diverse cultural contributions, experiences, or worldviews of two or more gender*, racial, ethnic and/or linguistic minority groups** within the United States.</td>
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<td>☐</td>
<td>☐</td>
<td>c. The course is primarily a study of the social, economic, political, or psychological dimensions of relations between and among gender*, racial, ethnic and/or linguistic minority groups** within the United States.</td>
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*Gender groups would encompass categories such as the following: women, men, lesbians, gays, bisexuals, transgender individuals, etc.

**Cultural, racial, ethnic, and/or linguistic minority groups in the U.S. would include categories such as the following: Hispanics, African Americans, Native Americans/First Peoples, Asian Americans, Jewish Americans, Muslim Americans, members of the deaf community, etc.*
Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example-See 2b. Compares 2 U.S. cultures</td>
<td>Example-Compares Latino &amp; African American Music</td>
<td>Example-See Syllabus Pg. 5</td>
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<tr>
<td>1</td>
<td>The Religion in America text: table of contents emphasizes diversity. General syllabus outline traces the growing religious diversity fueled by the Protestant Reformation and the lack of an established church in America. The “Salvation On Sand Mountain” text investigates an engaging U.S. subculture. Various handouts also highlight denominational diversity in America—textual material also found within the image-laden PowerPoint presentations further highlight cultural and religious diversity</td>
<td>Course Competencies: 2, 5, 7, 9 Course Outline: II, III, V, VII Religion in America Text: Ch. 2, 5, 7, 8, 9, 10, 11, 12. Syllabus: Religion in General (Early denominational diversity); More Recent Dynamics (movement toward radical religious pluralism). Handouts 1-11</td>
</tr>
<tr>
<td>2a</td>
<td>The Religion in America text highlights the commonality and diversity of religions in the United States. Chapters introduce the student to Protestant and Catholic diversity, before addressing a widening religious pluralism, including Native American and African American religiosity. The text also discusses the religious pluralism of smaller denominations—such as Judaism, Latter-Day Saints, Shakers, Millerites, to the growing visibility of Asian religions in America. Moreover, the two critical analysis papers</td>
<td>Course Competencies: 2, 5, 7, 9. Course Outline: IIIA, C 1, VB 1,2 C 2,3 VIIA, E 1 Syllabus: Religion in General (Immigrants, Native Americans); Recent Dynamics (Radical Pluralism, New Religions, Asian Religions).</td>
</tr>
</tbody>
</table>
that investigate religious cultures foreign to that of the student. Besides the text, handouts, and lectures that will highlight denominational and demographic diversity, students write papers that address some aspect of religious diversity: "Salvation On Sand Mountain" for a little-known subculture; and the fieldwork paper to investigate religious traditions foreign to each student.
Official Course Description: MCCCD Approval: 06/26/07

REL206 20076-99999

Religion in America

Introduction of the rich tapestry of religious traditions and movements that have helped to shape the United States of America. Investigate how religion has impacted American culture and institutions, and how the United States has in turn transformed long-standing religious traditions.

Prerequisites: None.

Go to Competencies  Go to Outline

MCCCD Official Course Competencies:

REL206 20076-99999 Religion in America

1. Describe the significant role Europe played, (Christendom, Protestant Reformation, the Enlightenment, Age of Discovery) in helping to set the stage for religious diversity in America. (II)

2. Describe the distinctive and very diverse religions of Native Americans. (III)

3. Describe the earliest attempts to establish religion by European settlers. (III)

4. Describe the development of America’s unprecedented experiment--namely, disestablishment, voluntaryism, and denominationalism. (IV, VI)

5. Describe the early denominational diversity through to the more recent radical pluralism, of religious varieties representative of global religious diversity. (V, VII)

6. Describe the sometime tense, but always engaging relationship between religion and politics in America. (VI)

7. Describe major religious figures and movements that have helped to shape religion in the United States. (I, II, III, IV, V, VI, VII)

8. Describe the significant paradox between the highly religious, yet highly secular nature of American society. (IV, VII)

9. Describe the nature of denominations in the ever-changing configurations of insiders and outsiders. (III, V, VII)

10. Describe the relationship of America's religious landscape on the rest of the world. (VI)

Go to Description  Go to top of Competencies

MCCCD Official Course Outline:

REL206 20076-99999 Religion in America

I. Introduction to Religious Studies
II. Backstage: The European Context
   A. Christendom and Others
B. Protestant, Anglican, Catholic, and Radical Reformations

III. Onstage Beginnings
   A. Native Americans: the Earliest Actors
   B. European Immigrants
      1. Catholic and Protestant Settlements
      2. Spanish and French Missions
      3. The Colonies: Puritan and Anglican Ways
      4. The Colonies: Early Religious Diversity
   C. Involuntary Immigration
      1. African and African American religion

IV. Republican Beginnings: The Lively Experiment.
   A. The First Great Awakening
      1. Early Revivalism: The Surprising Work of God
      2. A First National Conversion
   B. Religion, Politics, and Civil Religion
   C. Disestablishment, Voluntaryism, and Denominationalism

V. A New and Expanding Nation
   A. The Second Great Awakening
      1. Camp Meetings and the Benevolent Empire a form decorous revivals to
         barking at Cane Ridge
      2. Go West Young Man: Missions and Education
      3. I Fear that you might forget the Ladies: Women and Reform
      4. The Peculiar Institution: The Slavery Question
   B. Utopian Visions and Experimentation
      1. Shakers, Oneida, and Transcendentalism
      2. Millerites, Mormons, and Spiritualism
   C. A Broadening Denominational Landscape
      1. Unitarians & Universalists
      2. African American Denominations
      3. Jewish Denominationalism
      4. The Growing Catholic Presence
      5. Varied Denominational Orientations
         a. High and Low Churches
         b. Old and New Lights
         c. Old and New School Confessionalism

VI. Post-Civil War Religious Landscape
   A. Reconstruction and African American Churches
   B. New Americans: Opportunities and Tensions
   C. Evolution and the New Intellectual Climate
   D. Immigration, Urbanization & Industrialization
      1. New Denominational Directions
      2. The Social Gospel
   E. Masculine Christianity and World Missions
   F. Sectarian Stances: Holiness & Pentecostalism

VII. The 20th Century: Modern America
A. Jews and Catholics: Infrastructure and Growing Visibility
B. Fundamentalist Battle Lines
   1. The Scopes Trial: A Symbolic Drama
   2. An apparent fall and resurrection
C. Religion and Two Great Wars
   1. Unbridled Patriotism and Subsequent Caution
   2. Two Total Wars and Theodicy
D. The Mainstream and Third-Force Christianity
   1. Accommodation and Ecumenism
   2. The Growth of Conservative Churches
   3. The Great Divide
   4. The Third Great Awakening
E. A More Visible Religious Pluralism
   1. "Protestant-Catholic-Jew"-and beyond
   2. Catholicism: a President and a Council
   3. World Religions on the American Stage
   4. The New Age and a Religious Marketplace
F. Post-Modern America
   1. 9/11 and American Identity
   2. Why is America So Religious
   3. American Theocracy or Pluralism
      a. Last gasp
      b. The future
Course Description

This course will explore the rich tapestry of religions and religious movements in relationship to United States culture. This survey will critically investigate both how religion has impacted upon American culture and institutions, and how the United States has in turn transformed long-standing religious traditions. Moreover, we will investigate how America has served as a “lively experiment” for new religions and religious pluralism in general. This course is not intended to be an encyclopedic compendium of all the religious denominations found in the United States (although many will be covered). Our intention is to critically assess the relationship between various religions, religious movements, and American culture.

Primary Texts


Dennis Covington. *Salvation on Sand Mountain: Snake Handling and Redemption in Southern Appalachia*.

Numerous Handouts at the instructor’s discretion (to be also found on WebCT).

Course Objectives

1. To investigate, both critically and empathetically how American religious traditions relate to larger movements in a historical context.
2. To provide some critical tools for intelligently understanding the radical pluralism and underlying unity that marks American religiosity.

Formal Course Requirements

1. Two tests, 50% of your grade
2. A 4-6 page critical analysis of the Covington text. 25% of your grade
3. A 3-4 page paper-presentation of a field-trip. 25% of your grade

Examinations: The tests will be part objective and part written. The objective portion may consist of multiple choice, matching, and fill-in-the-blank. The written portion will consist of a short answer and short essay section. You will be provided with study guides for each test.

Critical Analysis: The critical analysis will be an exercise that balances your voice with that of the author. The polished paper should not be merely a summary or a description of *Salvation on Sand Mountain* but rather a critical assessment of the author’s problem, thesis, and methodology, with the critical tools you have garnered from this and possibly other coursework.
General Outline

Introduction, Religion in General and in the United States
- Some definitions of religion
- Background: Christendom and Protestant Reformations
  - Continental, Anglican, Counter, Radical Reformations
- Immigrants: Catholic & Protestant Settlements, Missions
  - Involuntary Immigration – Africans & Slave Religion
- Native Americans: Earliest Actors
  - Meeting of irreconcilable worldviews
- The Puritans: a foundational tradition
- Disestablishment and Civil Religion
- Early Denominational Diversity in America
- Revivalism: First & Second Great Awakenings
- Significant themes, questions, and dynamics of American religion.
- Diverse Themes in American Christianity
  Heymeyer, pps. 1-143
  Midterm Examination

More Recent Dynamics
- Home-Grown Christianities and New Religions
  - Mormons, Utopias, New Thought Movements
  - Post-Reconstruction: African American Institutional Churches
  - Native American Revitalization Movements: Ghost Dance, Peyote Movement
- Increasing Denominational Diversity – Radical Pluralism
  - Immigration: Catholics, Jews, and Ethnic Christianities
  - Civil Rights Movement – Visibility of the Black Church
  - Native American Church
- Ideological Stances: Fundamentalist, Sectarian, Liberal
- United States as Laboratory for World Religions
  - World Parliament of Religions, Export Religions, Asian Traditions
  - Growth and Visibility: Islam, Buddhism, Hinduism
- Diverse ways of being religious
- Denominational Cooperation and Conflict
  Heymeyer, pps. 144-306
  Final Examination
Some Assistance for your Critical Analysis Paper
Dennis Covington. Salvation on Sand Mountain: Snake Handling and Redemption in Southern Appalachia.

1. What is the problem?
   a. Why is the author writing the book?
   b. What are the author's intentions?
   c. What are some of the problems that the author identifies?

2. What is the author's thesis?
   a. Just as a lawyer stands before a jury and delivers an opening argument, imagine the author as a lawyer and discern what is his/her argument.

3. What is the author's methodology?
   a. What evidence does the author utilize?
   b. How does the author go about accomplishing or proving his/her argument?
   c. How is the text laid out?
   d. What does the author teach you about the nature and study of religion?

   1. This question takes you a step further than just summarizing the content of the text.

4. Does the author succeed in his/her argument?
   a. Does the evidence support the argument?

   1. This is the key question for you to make your own thesis statement.

Some closing recommendations for the execution of your papers:

1. Imagine that your instructor might be the editor of a large journal that receives hundreds of articles for review. You should engage him with a clearly written and interesting work. Just as the author has put forth an argument and raised questions, so too must you put forth a thesis statement. Ask yourself what might be the author's contribution to our greater understanding. Please do not merely summarize the text without incorporating your own critical acumen.

2. Might a salient question of this text concern questions of degradation and alternative aspects of power?

3. Think of your writing task as an exercise in trying to balance your voice, and author's intentions, and his subject matter. Good Luck!

Nuts & Bolts Considerations:

☐ Double-Space your papers
☐ 10 to 12 point font size
☐ Be consistent with the style manual your choose (preferably MLA or Turabian)
☐ One-inch margins all around
☐ No fancy covers needed. Just staple your papers (notwithstanding the recommendation of the MLA).
I will accept late papers, with a declension of your letter grade.
Don't forget to include page numbers (from the first page of text).

Presentation/Paper

You are singly, or in groups, embarking upon a scholastic adventure—to tell the story of a particular religious congregation, within the context of a denomination or tradition. Although the religious tradition you choose will most likely be an import from a foreign land, America has served as a landscape that has further shaped the. Your investigations, (besides completing a course requirements that can likely provide you with a good grade), contributes to the larger understanding of world religions in the American context.

The Fieldwork:
The presentation option requires you to attend at least one religious activity of a tradition other than your own. Upon visiting a service, you might be fortunate enough to be granted an interview with a leader or a member of the particular congregation. If not, you might be able to catalog comments and impressions that you overhear. The presentations are to be scheduled throughout the semester. You have the option to present before the class or just before the professor. One of the best sources for beginning your search is checking with friends, utilizing the internet, the yellow pages and utilizing the phone. Yours truly, might also be a useful source. I have some materials in my office that might give you some ideas.

The Paper:
You are to compose a 3 to 5 page paper of your fieldwork. Of course, you will be graded under all of the regulations required of a polished paper, (e.g., style, grammar, syntax, organization, etc.). Papers are to be double-spaced, following MLA, Turabian, or Chicago Manual of Style. As with your first critical analysis paper, rough drafts are welcome.

The Presentation:
This will consist of you, slowly and clearly, reading your paper to the class, pausing if necessary to add further remarks about your experience. As part of your presentation, you can have handouts or other demonstration materials to help enliven your presentation. After the paper, you will then leave the floor open for questions.

Attendance:
Class attendance is required and will be taken. Only three unexcused absences are allowed, the fourth is ground for being dropped for the course. Do not expect that you will be dropped automatically. If you wish to withdraw from the course, either do so yourself, or request that the professor withdraw you.

Special Needs
If any of you have special needs owing to a disability, please contact me with the proper documentation that details what accommodations you require.

IF YOU HAVE OR THINK YOU HAVE A DISABILITY, INCLUDING A LEARNING DISABILITY, PLEASE MAKE AN APPOINTMENT WITH AN ADVISOR AT DISABILITY RESOURCES AS SOON AS POSSIBLE. THEY CAN ASSIST YOU WITH APPROPRIATE ACCOMMODATIONS FOR YOU IN YOUR CLASSES.

Make-Up Policy
The make-up of missed examinations will be solely at my discretion. If I do pardon your missing a test, the made-up version will likely be different from the original.
Academic Integrity
Anyone caught cheating (why do some students assume their neighbors know the right answers?), or plagiarizing will be dropped from the course. The MCC Student Handbook has a full policy on this matter.

EARS (Early Alert Referral System)

2010 Fall Semester MCC Early Alert Success Statement to be included in Faculty and Adjunct Faculty Course Syllabus Statements:

MCC Early Alert Program (EARS)

Mesa Community College is committed to the success of all our students. Numerous campus support services are available throughout your academic journey to assist you in achieving your educational goals. MCC has adopted an Early Alert Referral System (EARS) as part of a student success initiative to aid students in their educational pursuits. Faculty and Staff participate by alerting and referring students to campus services for added support. Students may receive a follow up call from various campus services as a result of being referred to EARS. Students are encouraged to participate, but these services are optional.

Early Alert Web Page with Campus Resource Information can be located at: http://www.mesacc.edu/students/ears or locate the "Early Alert" selection at the "nymcc" link from MCC's home page.
Basic Religions Reader
Cosmogonic Myths

(African)

...because the sky was low, the first man and woman had to be careful while cultivating and pounding the grain, so that their hoes and pestles should not touch God, who lived there. Death had not yet entered the world and God had provided enough for them to live on. The Woman, however, became greedy and tried to pound more grain than was allotted to them. To do this, she had to use a longer pestle. When she raised it up, she hit the sky and God, being angry, retreated far into the heavens. Since then, people have had to work hard, disease and death have entered their lives, and it is not as easy to reach God.

Among the Akan, the story is told of how the Creator lived on earth in the beginning. An old woman who used to pound yams always kept hitting Him with her pestle until one day He retreated into the sky. The old woman, dismayed at this, called upon her children to gather mortars and pile them up to build a ladder to the sky. Eventually the pile almost reached the sky, but the family fell one short; then the old woman advised the children to take one from the bottom and use it for the top. This caused the whole heap to collapse, killing many people.

... among the Chagga it is related that in the beginning God used to visit the first couple every morning and evening and would look after their welfare. He provided them with yams, bananas, and potatoes. But he forbade them to eat a certain special sort of yam. A stranger came to visit the first man and tricked him into eating the forbidden food. Straightaway sickness broke out in the family. But God promised the first man that when he got old he would shed his body and be rejuvenated, like a snake shedding its skin—but he had to do it in secret. Unhappily, when the time came the man's granddaughter was coming back from fetching water and saw him when he was only halfway through the process. So he died, and this was how death came into the world.

(Native American)

In the beginning, the earth was covered by water. Old Man Who Did Everything was wandering over the water. He heard voices and found four ducks, two large blue-eyed ducks and two small red-eyes ducks. Old Man Who Did Everything asked the ducks to dive under the water in order to discover if anything existed. After the two large ducks failed to discover anything, the two small ducks dived and returned with mud in their bills. Out of this mud Old Man Who Did Everything created the sky, plants, trees, animals, and finally humans. After testing the humans he created, he sent two groups away, and kept the bravest group with him. This group became the Crow People. —Crow

... a turtle collaborated with a heavenly spirit called "Earth Initiate" to pull the land up out of the waters. The turtle wanted a place to rest from his ceaseless swimming so he volunteered to dive down for some earth. Earth Initiate held a rope tied to the turtle's left arm. The turtle went down, stayed six years, and returned covered with green slime. Under his fingernails was some sand, which Earth Initiate rolled into a ball that swelled up and became the earth. —Maidu

In the beginning was Inyan (stone), who had no beginning, for he there where there no other, only Hanbopi, the Darkness. Inyan was soft and shapeless, but he was everywhere and he had all the powers. These powers were in his blood, and his blood was blue. His spirit was Wakani Tanka. Inyan desired that there be others so that he might exercise his powers. But there could be no others unless he created them from himself. To do so he would have to give part of his spirit and part of his blood, and the powers that were in the blood. So he decided to create another, but only as part of himself so that he could keep control over the powers. He took part of himself and spread it over and around himself in the shape of a great disk. He named the disk Maka, the Earth, and he gave Maka a spirit Maka-akan, Earth Spirit, and she is part of Inyan. But in creating her, he took so much from himself that his veins opened and all his blood flowed from him, and he shrunk and became hard and powerless.

As Inyan's blood flowed, it became the blue waters which are on the earth. Because powers cannot live in water, they separated themselves and became a great blue dome whose edge is near the edge of Maka. This blue dome of the powers of the blood of Inyan is now the sky and is not material but is the spirit of Taku Skanskan, the Great Spirit. When these powers assumed one shape, they said a voice spoke, saying: "I am the source of energy, I am Skan." This was the beginning of the third of the Sacred Beings who is the highest of all because he is spirit. Inyan and Maka are material, and the world of matter has no powers except what are given by Skan.

Skan then creates Light and the fourth Sacred Being, Wi, the Sun. He gathers the other Sacred Beings and says to them: I, Skan and you, Inyan, Maka, and Wi, are four, but we are only one, and that one is Wakani Tanka which no one can understand. Each of us is part of Wakani Tanka which is the Great incomprehensible.
Far in the east far below there a house was made;
   Delightful house.
God of Dawn there his house was made;
   Delightful house.
The Dawn there his house was made;
   Delightful house.
White corn there his house was made;
   Delightful house.
Water in plenty surrounding for it a house was made;
   Delightful house.
Corn pollen for it a house was made;
   Delightful house.
The ancients make there presence delightful;
   Delightful house.
---Navaho (Dine)

[Navaho]

One night in particular will always live for me, because that night I think I learned just how far away we civilized human beings have drifted from reality. The moon was full, so that dancing had gone on for longer than usual. Just before going to sleep I was standing outside my hut when I heard a curious noise from the nearby children’s bopi. This surprised me, because at nighttime the Pygmies generally never set foot outside the main camp. I wandered over to see what it was. There, in the tiny clearing, splashed with silver, was the sophisticated Kenge, clad in bark cloth, adorned with leaves, with a flower stuck in his hair. He was all alone, dancing around and singing softly to himself as he gazed up at the treetops.

Now Kenge was the biggest flirt for miles. So, after watching him a while, I came into the clearing and asked, jokingly, why he was dancing alone. He stopped, turned slowly around and looked at me as though I was the biggest fool he had ever seen, and he was plainly surprised by my stupidity.

“But I’m not dancing alone, he said. I am dancing with the forest, dancing with the moon.”

Then, with the utmost unconcern, he ignored me and continued his dance of love and life.
---The Forest People, Colin Turnbull
An African Diaspora Reader

The Portuguese missionaries have undergone great labours, and run mighty hazards to convert some of them [Africans in the region of the Gambia] to Christianity, ever since the beginning of the last, and during this century, but with little success: for though some seem to embrace the doctrines, yet many mix it with pagan idolatry and Mahometanism; others are no sooner baptized but they return to their wild natural way of living. ---John Barbot (16th cent.)

It is certain that . . . they believe he created the Universe, and therefore vastly prefer him before their Idol-Gods. But yet they do not pray to him, or offer any Sacrifices to him; for which they give the following Reasons. God, they say, is too high exalted above us, and too great to descend so much as to trouble himself or think of Mankind; Wherefore he commits the Government of the World to their Idols; to whom, as the second, third and fourth Persons distant in degree from God, and our appointed lawful Governors, we are obliged to apply ourselves. And in firm Belief of this Opinion they quietly continue.

---William Bosman (Dutch)

The living never forget that they are the trustees of the dead. The continuity of customs must be faithfully preserved. A custom, rite, or ceremony is a link with the dead who instituted it quite as much as it is the right of the god who received it. The dead are always watching to see that the living preserve what their forefathers established. And since the dead have power to bestow either blessing or adversity . . . the welfare of the living is felt to be bound up with the faithful performance of ancient custom.

---M. J. Field, Religion and Medicine of the Ga

[Convince] rests on the assumption that men and spirits exist within a single, unified social structure, interact with one another and influence each other's behavior. The principles of cooperation and reciprocity govern the relations between cult members and certain of these spirits. Bongo Men . . . believe that spiritual power is morally neutral—that it can be put to both constructive and malevolent purposes by spirits who have it and by persons who can influence them. It makes little sense, they reason, to propitiate spirits who are neither potentially dangerous nor immediately useful. God and Christ, whom they consider too benevolent to worry about and too remote and otherworldly to be of much practical value, therefore merit little attention from them. Bongo Men focus their concern instead on lesser, more accessible spirits who take an immediate interest in material human affairs and have greater influence upon phenomenal events. They deal exclusively with ghosts . . . ---Donald Hogg (Convince Cult in Jamaica)

Certainly, the passage of time eroded in the long run even the most established traditions in the new environment. But trade continually renewed the sources of life by establishing a permanent contact between the early slaves or their children and those newly arrived . . . so that there has been over the course of the entire period of slavery a renewal of religious values as these values tended to weaken.

---Roger Bastide (Afro-Brazilians)

Let us rejoice in and adore the wonders of God's infinite love in bringing us from a land semblant of darkness itself, and where the divine light of revelation (being obscured) is in darkness. Here the knowledge of the true God and eternal life are made manifest; but there was nothing in us to recommend us to God . . . ---Phyllis Wheatley (poet & former slave)

They are universally of opinion, and this opinion is founded in their religion, that after death they shall return to their own country, and rejoin their former companions and friends, in some happy region.

---Charles Bail (former slave)

These isolated instances only tend to show how difficult it was for slaves, who had retained a memory of their African background, to find a congenial milieu in which to perpetuate the old way of life . . . The slaves, it seems, had only a vague knowledge of the African background of their parents . . . ---E. Franklin Frazier

Discrepancies between white and black values and behavior were due not to "culture lag," i.e., backwardness on the part of the blacks but to a different cultural background whose roots lay in Africa ---Meville J. Herskovits.
A Window for Confluence?
A Reader

"The preacher was drawing his sermon to a close ... when a small old woman, perfectly black, among those in the gallery, suddenly rose, and began dancing and clapping her hands; at first with a slow and measured movement, and then with increasing rapidly, at the same time beginning to shout "ha! ha!" The women about her arose also, and tried to hold her ... The woman was still shouting and dancing, her head thrown back and rolling from one side to the other. Gradually her shout became indistinct, she threw her arms wildly about instead of clapping her hands, fell back into the arms of her companions, then threw herself forward and embraced those before her, then tossed herself from side to side, gasping, and finally sunk to the floor, where she remained ... kicking, as if acting a death struggle."

"As soon as I had taken my seat, my attention was attracted by an old Negro near me, si" and similar expressions could be heard from all parts of the house I supposed for some time to be suffering under some nervous complaint; he trembled, his teeth chattered, and his face, at intervals, was convulsed. He soon began to respond aloud to the sentiments of the preacher, in such words as these: "Oh yes!" and similar expressions could be heard from all parts of the house whenever the speaker's voice was unusually solemn, or his language and manner eloquent or excited.

Sometimes the outcries and responses were not confined to ejaculations of this kind, but shouts, and groans, terrific shrieks, and undescrivable expressions of ecstasy—of pleasure or agony—and even stamping, jumping, and clapping of hands were added ... I was once surprised to find my own muscles all stretched, as if ready for a struggle—my face glowing, and my feet stamping—having been infected unconsciously ... I could not, when my mind reverted to itself, find any connection or meaning in the phrases of the speaker that remained in my memory; and I have no doubt it was his "action" rather than his sentiments, that had given rise to the excitement of the congregation."

---Frederick Law Olmsted

One must first try to re-create the scene: the milling crowds of hardened frontier farmers, tobacco-chewing, tough-spoken, notoriously profane, famous for their alcoholic thirst; their scarcely demure wives and large broods of children; the rough clearing, the rows of wagons and crude improvised tents with horses staked out behind; the gesticulating speaker on a rude platform, or perhaps simply a preacher holding forth from a fallen tree. At night, when the forest's edge was limned by the flickering light of many campfires, the effect of apparent miracles would be heightened. For men and women accustomed to retiring and rising with the birds, these turbulent nights must have been especially awe-inspiring. And underlying every other conditioning circumstance was the immense loneliness of the frontier farmer's normal life and the exhilaration of participating in so large a social occasion.

---Sidney Ahlstrom

The bodily agitations or exercises, attending the excitement in the beginning this century, were various, and called by various names. ... The falling exercise was very common among all classes, the saints and sinners of every age and of every grade, from the philosopher to the clown. The subject of this exercise would, generally, with a piercing scream, fall like a log on the floor, earth, or mud, and appear as dead ...

The jerks cannot be so easily described. Sometimes the subject of the jerks would be affected in some one member of the body, and sometimes the whole system. When the head alone was affected, it would be jerked backward and forward, or from side to side, so quickly that the features of the face could not be distinguished. When the whole system was affected, I have seen the person stand in one place, and jerk backward and forward in quick succession, their head nearly touching the floor behind and before. All classes, saints and sinners, the strong as well as the weak, were thus affected. ...
The dancing exercise. This generally began with the jerks, and was peculiar to the professors of religion. The subject, after jerking awhile began to dance, and then the jerks would cease. Such dancing was indeed heavenly to the spectators; there was nothing in it like levity, nor calculated to excite the levity in the beholders. The smile of heaven shone on the countenance of the subject, and assimilated to angels appeared the whole person. Sometimes the motion was quick and sometimes slow. Thus they continued to move forward and backward in the same track or alley till nature seemed exhausted, and they would fall prostrate on the floor or earth, unless caught by those standing by. While thus exercised, I have heard their solemn praises and prayers ascending to God.

The barking exercise, (as opposers contempuously called it) was nothing but the jerks. A person affected with the jerks, especially in his head, would often make a grunt, or bark, if you please, from the suddenness of the jerk. The laughing exercise was frequent, confined solely with the religious. It was a loud, hearty laughter, but one *sui generis* (in a class by itself, or unique); it excited laughter in none else. The subject appeared rapturously solemn, and his laughter excited solemnity in saints and sinners. It is truly indescribable.

The running exercise was nothing more than, that persons feeling something of these bodily agitations, through fear, attempted to run away, and thus escape from them; but it commonly happened that they ran not far, before they fell, or became so greatly agitated that they could proceed no farther. . . . I shall close this chapter with the singing exercise. This is more unaccountable than any thing else I ever saw. The subject in a very happy state of mind would sing most melodiously, not from the mouth or nose, but entirely in the breast, the sounds issuing from thence. Such music silenced every thing, and attracted the attention of all. It was most heavenly. None could ever be tired of hearing it. . . . There were many eccentricities, and much fanaticism in this excitement, [but] the good effects were seen and acknowledged in every neighborhood.

—Barton Stone
The Chanted Sermon, Civil Rights and Song

A Reader

The stylistic structure of the chanted sermon may be divided into three movements. The preacher begins calmly, speaking in conversational, if oratorical and occasionally grandiloquent, prose; next he gradually begins to speak more rapidly, excitedly and to chant his words in time to a regular recurring beat; finally he reaches an emotional peak in which his chanted speech becomes tonal and merges with the singing, clapping, and shouting of the congregation. Frequently the preacher ends the sermon by returning briefly to conversational prose.

—Albert Raboteau

As the sounds are interpreted, the interpretive medium is not limited to the artistry of the performer... but also includes the ability of the artist to ‘get down,’ to discover sonorities, qualities which may assist an audience in reliving an experience.

—Gerald Davis

Few scholars who have looked at the African-American sermon have fully appreciated the complexity of the structures of the performed African-American sermon. As a consequence, the African-American sermon has been underestimated and underreported more than it has been held in disdain or neglected.

—Gerald Davis

If the spoken and sung preparatory modes have been successful, the congregation’s aural-oral mechanisms have been developed into a sermonic counterpointing instrument capable of several levels of spiritual expression. If the preparatory modes are unsuccessful, the preacher will likely spend a substantial portion of the time he would customarily devote to the delivery of his message to ‘raising the spirit’ of his ‘dead church.’ The preacher must reach a threshold of performance, before development of the sermon proper.

—Gerald Davis

It would be safe to postulate the Black theology is both a preaching and a singing theology in which one must at all times be supportive of the other... the Black church engaged as the cohesive element within Black society whose responsibility is that of the maintenance of stability.

—Marion J. Franklin

... THE AESTHETIC AND BEHAVIOR CHARACTERISTICS OF GOSPEL MUSIC IS A PRODUCT OF BLACK CONCEPTS AND IDEALS WHICH FUNCTION TO DISTINGUISH BLACKS FROM THE MAJORITY CULTURE, AND WHICH AID IN THE CONTINUOUS STRUGGLE FOR MAINTENANCE OF A POSITIVE SELF-IMAGE SO VITAL FOR BLACK SURVIVAL IN THE UNITED STATES.

—Mellonée Burnim

What about “We Shall Overcome”
One cannot describe the vitality and emotion this hymn evokes across the Southland. I have heard it sung in great mass meetings with a thousand voices singing as one... it manifests a rich legacy of musical literature that serves to keep body and soul together for that better day which is not far off. —Bernice Regan

We Shall Overcome became impregnated with additional slurs and musical punctuations, “My Lords,” “I know that,” and intricate “ohs” appeared at the beginning of lines and at musical hesitations and rests between phrases. —Bernice Regan

Defeat at Albany?

Although the national press emphasized that there had been no tangible gains, local black leaders correctly argued that black Albany nonetheless had benefited from the experience. There was more self-confidence, more self-esteem, less fear of the white man’s fall, and a more widespread commitment to eventual equality than had existed a year earlier. While the experience had been disappointing and depressing, it had also been a strong step forward.

—David Garrow

Bearing the Cross

CIVIL RIGHTS SETTINGS & SOME SERMONPHONES

“Once within the Shiloh Baptist Church, he witnessed arresting chants of “Amen,” “Free DOM,” “Everybody say Freedom,” “I woke up this morning, with my mind set on freedom, Hallelujah...” followed by a preliminary speech to build the tension for King... then he [King] moved into the “singsong cadence of his delivery.”

—Stephen Oates (184)

King’s progress through the nearby streets seemed to pass by conduction upstream through a river of sound. When his group emerged from the cars, the singing was a freeform spiritual chant to the rune of “Amen”:

FREE—DOM
FREE—DOM
FREE—DOM, FREE—DOM, FREE—DOM!

As the party entered the church and King was sighted on his way down to the pulpit, the sound exploded into cascades of rapture:

Martin King says freedom
Martin King says freedom
Martin King says FREE—DOM
FREE—DOM FREE—DOM
Then, toward the end of a verse, Rutha Harris of the Freedom Singers, the group formed in Sherrod's workshops, moved to the center of the platform and the din ceased abruptly, just in time for her overpowering contralto to switch songs.

I woke up this morning with my mind . . .

And above the faint echo of Mount Zion, which could be heard making the transition in the background, the crowd finished her line:

SET ON FREEDOM.

I woke up this morning with my mind

SET ON FREEDOM.

Three times she led them in this call and response, and then they all raised the one-word chorus:

HALLELU--HALLELU--HALLELUJAH!

The verses kept rolling forth until without signal and sound collapsed all at once into silence.

King began slowly and sonorously with points about the relevance of the concurrent independence movement in Africa. —Taylor Branch (544-545)

A Little Voice-Merging

Sometimes I feel discouraged,
I feel my work's in vain.
But then the Holy Spirit
Revives my soul again.
There is a Balm in Gilead.

MLK at work:

Sometimes I feel discouraged.
And I don't mind telling you this morning that,
Sometimes I feel discouraged.
I felt discouraged in Chicago.
As I move through Mississippi and Georgia and Alabama I feel discouraged.

Living every day under the threat of death,
I feel discouraged sometimes . . .
And I feel my work's in vain.
But then the Holy Spirit
Revives my soul again.
Black Power and Theology READER

By the faith of our fathers, by the faith of Nat Turner and Denmark Vesey, of Allen and Varick, of Delany, of Garvey and Du Bois and Martin Luther King, Jr., and Malcolm X, and by the grace of God, the NCBC has undertaken, in cooperation with IFCO and BEDC, to call this nation, beginning with the white churches, which have a clear and acknowledged moral responsibility, to the conference table to negotiate in good faith the transfer of power to those segments of society which have been deprived of freedom, justice, and self-determination. It can be done. It can be done peacefully. It must be done, in any case, or peace, brotherhood, and reconciliation will remain empty, mocking words in an American wasteland of racial hatred and strife.

--A Message to the Churches from Oakland, California

The black men who were long ago forced out of the white church to create and to wield "black power," we fail to understand the emotional quality of the outcry of some clergy against the use of the term today. It is not enough to answer that "integration" is the solution. For it is precisely the nature of the operation of power under some forms of integration which is being challenged. Without ... capacity to participate with power—i.e., to have some organized political and economic strength to really influence people with whom one interacts—integration is not meaningful. ... We regard as sheer hypocrisy or as a blind and dangerous illusion the view that opposes love to power. Love should be a controlling element in power, but what love opposes is precisely the misuse and abuse of power, not power itself. So long as white churchmen continue to moralize and misinterpret Christian love, so long will justice continue to be subverted in this land.

---NCBC, New York Times, (July 1966)

... Its definition of black goals was thoroughly American. The churchmen repeatedly claimed that black people wanted power, "to participate more effectively at all levels of the life of the nation." At the same time they condemned programs of either "separation" or "domination," and made a point of referring to America as "our beloved country" and our "beloved homeland."

---Vincent Harding

Concerning the Black Manifesto

It was asking a great deal of churchmen and laity to rejoice in the opportunity for moral convolutions. God's choice of a black anti-church, a seemingly atheistic, revolutionary and socialistic mouthpiece, certainly did not make the task easier. Forman brought the judgment of Jeremiah down on the heads of Christians and Jews, who were supposed to respond by welcoming repentance and embracing a radically new mission likely to turn America's churches upside down. To no one's surprise, the churches thanked God for the challenge and then went about business as usual. Institutional momentum may have been deflected briefly, but observers should not indulge any fantasies about the short or long-term impact of the Black Manifesto.

---Arnold Schuchter

Reparations: The Black Manifesto and Its Challenge...
Lo and behold, the next meeting when we came to the meeting where we were supposed to present our demands and argue them, we found out that a few well-chosen house niggers inside the Methodist Church who are on the paid staff of the masters inside that shop had agreed to accept a lousy $300,000 with a promise of a million more if the money was given to the Black task force.

—James Foreman

Concerning Black Theology

So then, I would say to you, you are Christian, and the things you believe are the teachings of a Black Messiah named Jesus, and the things you do are the will of a black God called Jehovah; and almost everything you have heard about Christianity is essentially a lie." —Albert B. Clerge, Jr. (a.k.a., Jaramogi Abebe Agyeman)

It would seem that Black Power and Christianity have this in common: the liberation of man! If the work of Christ is that of liberating men from alien loyalties, and if racism is, . . . an alien faith, then there must be some correlation between Black Power and Christianity. . . . Black Power is the power to say No: it is the power of Blacks to refuse to cooperate in their own dehumanization. If Blacks can trust the message of Christ, if they can take him at his word, this power to say No to white power and domination is derived from him. —James H. Cone

Being black in America has very little to do with skin color. To be black means that your heart, your soul, your mind, and your body are where the dispossessed are . . . Therefore, being reconciled to God does not mean that one's skin is physically black. It essentially depends on the color of your heart, soul, and mind. —James H. Cone

The focus on blackness does not mean that only blacks suffer as victims of a racist society, but that blackness is an ontological symbol and a visible reality which best describes what oppression means in America. . . . Blackness, then, stands for all victims of oppression who realize that their humanity is inseparable from man's liberation from whiteness.

—James H. Cone

Black theology seeks to create a theological norm which is in harmony with the black condition and the biblical revelation. . . . Theology cannot be indifferent to the importance of blackness by making some kind of existential leap beyond blackness to an undefined universalism.

—James H. Cone
A Civil Rights Reader

"I did not see how I could honestly preach the gospel of Christ in a church that practiced discrimination." —James Farmer, CORE

"The ride must not be stopped. If they stop us with violence, the movement is dead. We're coming." —Diane Nash, Freedom Rider

"The passengers are coming off. A bunch of men led by a guy with a bleeding face are beating them. There are no cops. It's terrible. There's not a cop in sight. People are yelling, 'Get 'em, get 'em.' It's awful."

—Joan Doar, Civil Rights Commission, Justice Dept.

"We have no intention of standing guard for a bunch of troublemakers coming into our city."
—Montgomery Police Commissioner

"We will take hitting, We'll take beatings. We're willing to accept death. But we are going to keep coming until we can ride anywhere in the South to anyplace else in the South, as Americans, without anyone making any comment."
—James Zwerg, a white exchange student

"Tell them to call it off. Stop them!"
—Robert Kennedy

"Those of you who are local residents are like sheep being led to the slaughter. If you continue to follow the advice of outside agitators you will be like sheep and be slaughtered."
—Mississippi Judge

"It was always there, always stretched like a tight steel wire between the pit of the stomach and the center of the brain."
—Cleveland Sellers, SNCC

"... wondering whether someone was going to sneak in and dynamite you or fire-bomb your home. Always checking your car before you got in it, because you were worrying about whether someone stuck a piece of dynamite under it. Always making sure your tires were in good condition, because you never know, you may have to race up the road at night."
—Delta campaign, volunteer

[a local Alabama police chief] "got out a brand new [electric cattle] prod and applied it to me several times, but I took it. I began to get weaker and dizzy, but I tried to take it. Then when he put it to my genitals, I said to him, 'What about your God?' He stopped, but he threatened to put the Klan on me. ... For about two days I was in a daze as a result of the prod treatment given me by the police chief."

—an SCLC voter registration worker

"I had on a beautiful pink dress and a black scarf around my head. Then the next thing I knew, I didn't have anything on. They had torn my clothes off. And they just started beating me. With billy sticks, fists, kicking me, stomping me on the floor."
—a fifteen-year-old SNCC worker
“Careful explanations of the historic limitations on the federal government’s police powers are not satisfactory to the parents of students who have vanished in Mississippi or to the widow of a Negro educator shot down without any reason by night riders in Georgia.”
---Robert Kennedy

“Day after day, blacks crossed the Harlem side of Oglethorpe Avenue to confront hardcore segregation, and night after night they held mass meetings to sing the freedom songs, taught them by Bemie Johnson, Charlie Jones, Rutha Harris, and Cordell Reagon, that nurtured hope and transformed them into courageous soldiers for freedom.”
---Harvard Sitkoff, *The Struggle for Black Equality*

“I am not asking for patience. I can well understand why the Negroes of Birmingham are tired of being asked to be patient.”
---John F. Kennedy

“I waited a week to see Shuttlesworth get hit with a hose. I’m sorry I missed it. I wish they’d carried him away in a hearse.”
---Eugene “Bull” Connor

“God bless America.”
---an on-looking reporter

“The most important thing that happened was that people decided that they are not going to be afraid of white folks anymore. Dr. King’s most lasting contribution is that he emancipated black people’s psyche. We threw off the slave mentality. Going to jail had been the whip which kept black folks in line. Now going to jail was transformed into a badge of honor.”
---Wyatt Tee Walker

“The package deal is the new demand, . . . fundamental, social, political and economic change.”
---Bayard Rustin

“There go my people, . . . I must catch them, for I am their leader.”
---Martin Luther King, Jr.

“Lament became a shout and then a roar and for months no American, white or Negro, was insulated or unaware.”
---Martin Luther King, Jr.

[a past of] . . . “rope, fire, torture, castration, infanticide, rape; death and humiliation; fear by day and night, fear as deep as the marrow of the bone; doubt that he was worthy of life, since everyone around him denied it; sorrow for his women, for his kinfolk, for his children, who needed his protection, and whom he could not protect; rage, hatred and murder, hatred for white men so deep that it often turned against him and his own and made all love, all trust, all joy impossible.”
---James Baldwin

“Neither religion nor reason has persuaded whites to treat blacks decently, so, not surprisingly, the appeal of the Black Muslims keeps growing”
---Harvard Sitkoff

*Got gave Noah the rainbow sign / No more water, the fire next time!*
---Negro Spiritual
A Civil Rights Reader II

*Martin Luther King Jr. on the nation’s true heroes.*

They will be the James Merediths, courageously and with a majestic sense of purpose, facing jeering and hostile mobs and the agonizing loneliness that characterizes the life of the pioneer. They will be the old, oppressed, battered Negro women, symbolized in a seventy-two-year-old woman of Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride the segregated buses, and responded to one who inquired about her tiredness with ungrammatical profundity: ‘My feet is tired, but my soul is rested.’ They will be the young high school and college students, the young ministers of the gospel and a host of their elders, courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience’s sake. One day the South will know that when these disinh erited children of God sat down at lunch counters they were in reality standing up for the best in the American dream and the most sacred values in our Judeo-Christian heritage, and thus carrying our whole nation back to great wells of democracy which were dug deep by the founding fathers in the formulation of the Constitution and the Declaration of Independence.

*Martin Luther King, Jr. on those who asked for blacks “to wait.”*

I guess it is easy for those who have never felt the stinging darts of segregation to say wait. But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see that vast majority of your twenty million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can’t go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Fun town is closed to colored children, and see the depress ing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonizing pathos: “Daddy, why do white people treat colored people so mean?”; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading “white” men and “colored”; when your first name becomes “nigger” and your middle name becomes “boy” (however old you are) and your last name becomes “John,” and when your wife and mother are never given the respected title “Mrs.”; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of “nobodin ess”—then you will understand why we find it difficult to wait.

*Martin Luther King, Jr. on “making history.”*

I don’t know how many of you would be able to write a history book. But you are certainly making history, and you are experiencing history. And you will make it possible for the historians of the future to write a marvelous chapter. Never in the history of this nation have so many people been arrested for the cause of freedom and human dignity.”
John F. Kennedy on the “plight of the American Negro”

If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public; if he cannot send his children to the best public school available; if he cannot vote for the public officials who represent him; if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have the color of his skin changed and stand in his place?

Who among us would then be content with the counsels of patience and delay? One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice; they are not yet freed from social and economic oppression. And this nation, for all its hopes and all its boasts, will not be fully free until all its citizens are free.

A Strange Juxtaposition: Richmond, North Carolina Sit-In.

Here were the colored students, in coats, white shirts, ties, and one of them was reading Goethe and one was taking notes from a biology text. And here, on the sidewalk outside, was a gang of white boys come to heckle, a ragtail rabble, slack-jawed, black-jacketed, grinning fit to kill, and some of them, God save the mark, were waving the proud and honored flag of the Southern States in the last war fought by gentlemen. Eheu! It gives one pause.

---the Richmond News Leader
A Shaker Reader

"Shaker revivalistic activities were another factor attracting individuals. . . . Among the types of behavior described in Shaker sources were shaking and trembling, shouting, leaping, singing, dancing, speaking in strange tongues, whirling, stamping, rolling on the floor, crying out against sin and carnal nature, and trance. . . . Many of these activities seemed to be clearly beyond any conscious human agency, and thus were seen as manifestations of the supernatural. . . . Believers saw them as a sign of God’s continuing workings in human history and the existence of an authority going beyond the purely man-made." —Lawrence Foster

"You must not lose one minute of time, for you have none to spare. The devil tempts others, but an idle person tempts the devil. The people of God do not sell their farms to pay their debts, but they put their hands to work and keep their farms." —Ann Lee

". . . their hell has already begun, for they reflect on themselves for the sad condition in which they have plunged themselves, & they accuse John . . . of being the instigator of the whole plan. They shed a flood of tears when too late. John was more braced for a time, but he finally burst forth in torrents. Poor Mary . . . could hardly find words to express how awful it felt to her to lose her state of innocence which she had been brought up in. she said if someone would dig a hole in the ground & bury her therein it would be a heaven to her!!!" —elder’s journal

"Cleanliness and order were bywords in any region where Shakers lived. Their houses were so constructed and so furnished that whatever dirt might collect was plainly visible. There were no elaborate moldings in the rooms, no pictures on the walls, no ornamentation on the furniture. The handmade rugs on the floors were removable and washable, the windows were uncertain." —Marguerite Melcher

"In the height of their ecstasy, Shakers were constrained to worship God in the dance. . . . The rolling exercise consisted in being cast down in a violent manner, doubled with the head and feet together, and rolled over and over, like a wheel—or stretched, in a prostrate manner, turning like a log. . . . Still more mortifying were the jerks. The exercise began in the head, which would fly backward and forward and from side to side, with a quick jolt, . . . limbs and trunk twitching in every direction. And how such could escape injury was no small wonder to spectators. The last grade of mortification was the barks. These frequently accompanied the jerks . . . and one would take the position of a canine, move about on all fours, growth, snap the teeth, and bark." —ex-Shaker account

"whoosh!"

"Shake! Shake! Shake! Christ is with you!"

—(Spiritualism)

Men, women, and children can find a comfortable home for life, where want never comes, with the Shakers, by embracing the true faith and living pure lives. Particulars can be learned by writing to the Shakers, Mt. Lebanon, NY.

—advertisement
A Quaker Reader

"Now the Lord God opened to me by His invisible power that every man was enlightened by the divine light of Christ, and I saw it shine through all; and they that believed in it came out of condemnation to the light of life, and became children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a profession of Christ. . . . I was sent to turn people from darkness to the light, that they might receive Jesus Christ." —George Fox

. . . the personal consciousness of God in the soul of every man has led to a fuller recognition of the dignity and value of every human soul. —Book of Discipline

Adam's posterity is fallen, degenerate, and dead and that all their imaginations are evil perpetually and whatever good any man doth proceeds not from his nature, but from the seed of God in him. —Robert Barclay

The function of the living Word is to bring into harmonious relation and use all the faculties and activities of the soul so that the whole being becomes divinely naturalized. —William Penn

"The immediate word of the Lord, spoken and declared at this day, is of no less authority than it was in His servants by whom the Scriptures were given forth."

—Isaac Pennington

"heathen who never heard of Christ's death, but, being sensible of their loss, are also sensible to the power and salvation of Christ." —Robert Barclay

"The light of Christ is through obedience to that light, even while in ignorance of its source, purifying the hearts of many who name not His name."

—Caroline E. Stephen, Principles of Quakerism
"Jesus has shown us how the sense of God as our common Father may permeate the whole of life. He has shown us that all final solutions of human problems are in terms of personal relationship and mutual understanding." -- Book of Discipline

Some Bodies: Five Years Meeting of Friends Oregon Yearly Meeting of Friends
Philadelphia Yearly Meeting of the Religious Society of Friends
Religious Society of Friends (Conservative) Central Yearly Meeting of Friends
Ohio Yearly Meeting of Friends Pacific Yearly Meeting of Friends Canadian Yearly Meeting
A Pentecostalism Reader

Shaped and modified by a new environment, elements of African folklore, music, language, and religion were transplanted to the New World by the African diaspora. . . . One of the most durable and adaptable constituents of the slave's culture, linking African past with American present, was his religion. It is important to realize, however, that in the Americas the religions of Africa have not been merely preserved as statis "Africanisms" or as archaic "retentions". . . . African styles of worship, forms of ritual, systems of belief, and fundamental perspectives have remained vital on this side of the Atlantic, . . . ---Albert J. Raboteau

"The high, the mighty, and the oppressed—the Saints—were to be exalted. This eschatological status-reversal was believed to be immanent." —Iain MacRobert

"multitudes converged on Azusa including virtually every race, nationality, and social class on earth, for Los Angeles contained the world in miniature. . . . Never in history had any such group surged into the church of a black person."

---Douglas J. Nelson

The entire company was immediately swept to its knees as by some tremendous power. At least seven—and perhaps more—lifted their voices in an awesome harmony of strange new tongues. Jennie Evans Moore, falling to her knees from the piano seat, became the first woman thus to speak. Some rushed out to the front porch, yard, and street, shouting and speaking in tongues for all the neighborhood to hear. . . . Teenager Bud Traynor stood on the front porch prophesying the preaching. Jennie Evans Moore returned to the piano and began singing in her beautiful voice what was thought to be a series of six language with interpretations.

---Douglas J. Nelson

"We had no human program. The Lord Himself was leading. We had no priest class, nor priest-craft. . . . All were on a level. We did not
honor men for their advantage, in means or education, but rather for their God-given gifts. ---William J. Seymour

"It was something very extraordinary, that white pastors from the South were eagerly prepared to go to Los Angeles to the Negroes, to have fellowship with them and to receive through their prayers and intercessions the blessings of the Spirit. And it was still more wonderful that these white pastors went back to the South and reported to the members of their congregations that they had been together with Negroes, that they had prayed in one Spirit and received the same blessings as they."

---Alexander A. Boddy

"Men and women, whites and blacks, knelt together or fell across one another; frequently, a white woman, perhaps of wealth and culture could be seen thrown back in the arms of a big "buck nigger," and held tightly thus as she shivered and shook in freak imitation of Pentecost. Horrible, awful shame!" ---C. F. Parham

"the Assemblies became an all but 'lily white' denomination . . . Since 1916, except for a few black faces here and there in urban congregations in the Northeast, the Assemblies has remained a white man's church." ---Robert Mapes Anderson

"But does it actually matter who the person primarily responsible was Parham, who taught that glossolalia is the evidence of Spirit baptism and who advocated and practiced racial segregation; Tomlinson, who forbade political involvement and led a racially divided church; or Seymour who, as part of the African diaspora, believed in and lived out a Pentecostal experience with social revolutionary implications? ---Iain MacRobert
An Oneida Reader

"I have taken away their license to sin, and they keep on sinning. So, though they have taken away my license to preach, I shall keep on preaching." -- J. H. Noyes

Now we insist that this whole process, up to the very moment of emission, is voluntary, entirely under the control of the moral faculty, and can be stopped at any point.

--- Male Continence (pamphlet)

"What is the fragrance I smell here in this house?" the stranger asked. The guide replied, "It must be the odor of crushed selfishness."

--- common story

"In determining any course of action or policy, unanimity is always sought by committees, by the Business Board, and by the Community. All consider themselves as one party, and intend to act together or not at all. If there are serious objections to any proposed measure, action is delayed until the objections are removed. The majority never go ahead leaving a grumbling minority behind." -- Community Handbook

"Most people have overlooked the fact that Father Noyes delegated a lot more responsibility to the women here than they ever would have received on the outside. Every committee had women on it. It made a difference, too. All the old folks tell you it made both men and women respect each other." -- interviewee

"Woman's dress is a standing lie. It proclaims that she is not a two-legged animal, but something like a churn, standing on castors. . . . The dress of children--frock and pantalettes--is in good taste, not perverted by the dictates of shame, and well adapted to free motion." -- J. H. Noyes

"I feel as though I had been washed . . . through the advice and criticism given. I would call the truth the soap; the critics the scrubbers; Christ's spirit the water." --- the Circular

"Throughout my childhood, the private ownership of anything seemed to me a crude artificiality to which an unenlightened Outside still clung. . . . For instance, we were keen for our favorite sleds, but it never occurred to me that I could possess a sled to the exclusion of the other boys. So it was with all Children's House property." --- Pierrepoint Noyes

"It was never, in our minds, an experiment. We believed we were living under a system which the whole world would sooner or later adopt." --- anonymous member

"The human heart is capable of loving any number of times and any number of persons. This is the law of nature. There is no occasion to find fault with it. Variety is in the nature of things, as beautiful and as useful in love as in eating and drinking. . . . we need love as much as we need food and clothing, and God knows it; and if we trust him for those things, why not for love?" -- J. H. Noyes

"In the kingdom of heaven, the institution of marriage—which assigns the exclusive possession of one woman to one man—does not exist." (Matt. 22:23-30)

"Why should not beauty and noble grace of person and every other desirable quality of men and women, internal and external, be propagated and intensified beyond all former precedent by the application of the same scientific principles of breeding that produce such desirable results in the case of sheep, cattle, and horses?" --- the Circular

"Here in the heart of the Empire State is an institution avowedly at war with the foundation principles of our domestic and civil order, a set of men banded together for the purpose of practicing shameful immoralities, and leading the young of both sexes who unfortunately happen to come under their care into impure and shocking practices. . . . The people of Illinois could not endure the immorality of the Mormons, but drove them from Nauvoo in 1846, and compelled them to take refuge a thousand miles from the outskirts of civilization. Thus was polygamy treated; while the far more corrupt concubinage of the Oneida Community luxuriates in the heart of New York State . . .
A Spirituals Reader

Oh Freedom! Oh Freedom!
Oh Freedom, I love thee!
And before I'll be a slave,
I'll be buried in my grave.
And go home to my Lord and be free.

Oh Mary, don't you weep, don't you moan,
Oh Mary, don't you weep, don't you moan,
Pharoah's army got drowneded,
Oh Mary, don't you weep.

My Lord delivered Daniel
Why can't He deliver me?

Who lock, who lock de lion,
Who lock, de lion's jaw?
God, lock, God lock de lion's jaw.

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble;
Were you there when they crucified my Lord?

He rose, he rose from the dead,
An' de Lord shall bear my spirit hom'.

Nobody knows the trouble I've seen,
Nobody knows my sorrow.
Nobody knows the trouble I've seen,
Glory, Hallelujah!

Soon-a-will be done with the trouble of the world;
Soon-a-will be done with the trouble of the world;
Going home to live with God.

Oh Canaan, sweet Canaan,
I am bound for the land of Canaan,

I am a poor pilgrim of sorrow.
I'm in this world alone,
No hope in this world for tomorrow,
I'm trying to make heaven my home.

Sometimes I am tossed and driven,
Sometimes I don't know where to roam.
I've heard of a city called heaven.
I've started to make it my home.
A Spirituals Reader II

Black music is unity music. It unites the joy and the sorrow, the love and the hate, the hope and the despair of black people; . . . It shapes and defines black being and creates cultural structures for black expression. Black music is unifying because . . . affirms that black being is possible only in a communal context.

--- James Cone

“So many wonder about the origin of spirituals . . . A large number had their origin in the camp meetings and other religious services where emotions were stirred and excitement was at a high pitch. The words and music were spontaneous and extemporaneous, and were in a large measure their own, suggested by some strong sentences in the sermon, or some scripture emphasized and repeated. More often than not the preacher was interrupted in his sermon by a song leader who was moved to answer him in song.”

--- Ella Clark, Georgia Slave

“Minutes passed, long minutes of strange intensity. The mutterings, the ejaculations, grew louder, more dramatic, till suddenly I felt the creative thrill dart through the people like an electric vibration, that same half-audible hum arose,---emotion was gathering . . . then, up from the depths of some “sinner’s” remorse and imploring came a pitiful plea . . . sobbed in musical cadence. From somewhere in the bowed gathering another voice improvised a response . . . then other voices joined the answer shaping it into a musical phrase; and so, before our ears, as one might say, from this molten metal of music a new song was smithed out, composed then and there by no one in particular and by everyone in general.”

--- Natalie Curtis Burlin

They were singing songs of their own composing, which was even worse in the eyes of the officials. The texts of the composed songs were not lyric poems in the hallowed tradition of Watts, but a stringing together of isolated lines from prayers, the Scriptures, and orthodox hymns [with] the addition of choruses and . . . refrains between verses . . . nevertheless from such practices emerged a new kind of religious song that became the distinctive badge of the camp meeting movement . . . Song leaders added choruses and refrains to the official hymns . . . They introduced new songs with repetitive and catchy tunes. Spontaneous songs were composed on the spot . . . The new songs were called “spiritual songs” as distinguished from the hymns and psalms.”

--- Eileen Southern