

## 2004-2005 Young Scholars Group Meets in Indianapolis

Twelve new participants in the Young Scholars in American Religion program met in Indianapolis in April for three days. The 2004-2005 group, led by Catherine Brekus of the University of Chicago and Peter Williams of Miami University, met separately but simultaneously with the 2003-2004 group. Teaching was the focus of both groups.

On the first day of their seminar sessions, the 04-05 group discussed teaching techniques, including how to deliver effective lectures, how to stimulate student interest, how to integrate technology into the classroom, and how to make the most of site visits to houses of worship. "They are an impressive group," said Brekus of the 04-05 participants, "intelligent, creative, and genuinely committed to teaching. Peter Williams and I had a wonderful time meeting with them."

The following day the 04-05 group focused on what to teach. The group closely examined and discussed syllabi from a variety of institutions and approaches, including several of the syllabi created by previous "Young Scholars." Said Thomas Kidd of Baylor University, "The weekend was really refreshing because it gave me a

chance to talk about teaching courses in American religion with people who care about it as much as I do. These discussions are important for professors just starting their careers."



*Participants in the Young Scholars in American Religion Program 04-05*

Meanwhile, members of the 03-04 group met to discuss the products of their April 2003 seminars on teaching by presenting their newly-crafted syllabi. These syllabi, accompanied by their rationales of approach, will be made available at the Center's web site early this summer. "We had a terrific time running through an incredibly wide range of syllabi," said Steve Prothero, who, along with Ann Taves, mentors the 03-04 group. "Some were skills-driven, some methods-driven, some chronological, and some thematic. All in all, a wonderfully stimulating weekend. I felt far more like a student than a mentor!"

Next year, the 2004-2005 group will present their sample syllabi. Those syllabi will join the dozens of others available on the Center's web site, dating back to the early 1990s.

To "meet" the 2004-2005 YSAR group, please visit pages 3-7 of this newsletter.

### Richard Rodriguez to Lecture at IUPUI

In October 2004 the Center will bring to the IUPUI campus noted author, journalist, and lecturer, Richard Rodriguez. Rodriguez will meet with participants in the Young Scholars in American Religion program and will deliver a lecture in the Center's ongoing series, "The Role of the Public Intellectual in American Society."

Rodriguez, one of America's most important essayists and a master of the personal essay, writes about the intersection of his personal life with some of the great vexing issues of America. Perhaps best known for his autobiographical works, *Hunger for Memory* and *Days of Obligation*, Rodriguez is also very well known for his television appearances on PBS. For more than ten years, Rodriguez has appeared as an essayist on "The News Hour with Jim Lehrer." His televised essays on American life were honored in 1997 with a George Peabody Award. He is a 1992 recipient of the National Humanities Medal.

For further details about the October lecture, please see page 8 of this newsletter.

## A Word from the Director

Philip Goff

Last week things were bustling around the Center as two groups of “Young Scholars in American Religion” visited Indianapolis for seminars. The 2004-2005 class met for the first time and began their discussions on teaching courses about religion in America. The 2003-2004 class, meanwhile, presented the syllabi and justifications they had developed over the past year. It is to those syllabi that I would like to direct your attention.

From the start, the Center has sought to improve the teaching about American religion not just for those in the Young Scholars Program, but the myriad others who teach in this area. For that reason, the syllabi have been made available to everyone for the past ten years. Many have made great use of those syllabi – the Center’s website received one million hits last year, with over one hundred thousand of those going forward into the pages dedicated to the journal or past syllabi.

Next month, this newest set of syllabi, created by the 2003-2004 class, will join those developed during the 1990s by previous Young Scholars. We hope that you will make use of them all as you continue to think about and seek to improve your teaching in American religion.

## Center for the Study of Religion and American Culture

### Center Personnel

*Director*  
Philip Goff

*Journal Managing Editor*  
Thomas J. Davis

*Program Coordinator*  
Rebecca Vasko

*Secretary*  
Joy Sherrill

*Project Assistants*  
Adam Neddo  
Michele Mashburn

**For more information, write or call:**

**Center for the Study of Religion  
and American Culture**  
Indiana University-Purdue University Indianapolis  
Cavanaugh Hall, Room 341  
425 University Blvd.  
Indianapolis, IN 46202-5140  
PH: 317-274-8409  
FAX: 317-278-3354  
[www.iupui.edu/~raac/](http://www.iupui.edu/~raac/)

## Continued Changes at the Center and Journal

In the last issue we announced the addition of several new faces in the Center and in the editorial board of *Religion and American Culture: A Journal of Interpretation*. Stephen Stein (Indiana University Bloomington) and Peter Williams (Miami University of Ohio) joined Philip Goff as co-editors of the journal, while Rachel Wheeler (Indiana University-Purdue University Indianapolis) came aboard as an associate editor. Now we are pleased to announce more changes to our personnel.

This summer Peter Thuesen will join IUPUI’s Department of Religious Studies as associate professor. He will also join the journal as an associate editor. Dr. Thuesen is the author of *In Discordance with the Scriptures: American Protestant Battles over Translating the Bible* (Oxford), as well as significant articles in *Church History*. He is presently completing two books, an intellectual history of predestination in America and a volume in the prestigious series, *The Works of Jonathan Edwards*.

Meanwhile, Rosemary Skinner Keller, upon her upcoming retirement from Union Theological Seminary, plans to join the Center for the Study of Religion and American Culture as a senior research fellow. Dr. Keller is the author of several studies of religious women in America, including

*For Such a Time as This: The Life, Work, and Thought of Georgia Harkness*, and *Spirituality and Social Responsibility: Vocational Vision of Women in the United Methodist Tradition*. She has collaborated with Rosemary Radford Ruether on numerous important projects, including *In Our Own Voices: Four Centuries of American Women’s Religious Writings* and the forthcoming encyclopedia of women and religion in the United States, to be published by Indiana University Press. Clearly, Union’s loss is our great gain.

Margaret J. Sherrill has joined the Center’s team as secretary. Long familiar to those in the IUPUI family, Joy Sherrill will provide administrative experience and expertise for a very important position.

Meantime, several new names will appear in the journal as members of the board of editors. Charles Cohen (University of Wisconsin, Madison), Marie Griffith (Princeton University), Paula Kane (University of Pittsburgh), John McGreevy (University of Notre Dame), Ronald Numbers (University of Wisconsin, Madison) and Grant Wacker (Duke University) have agreed to lend their skills to the production of a fine publication.

We welcome all these newcomers to the Center and its work and hope that you will have the good fortune to work with them at some point.

# Introducing . . .

## the Young Scholars in American Religion

### 2004-2005



**Jonathan Baer** is Byron K. Trippet Assistant Professor of Religion at Wabash College in Crawfordsville, Indiana. He teaches courses in American religion, African-American religious history, health and religion, Christianity and twentieth-century fiction, religion and the American dream, and sociology of religion. He earned an A.B. from Duke; an M.Phil. from Queens' College, Cambridge; and an M.A., M.Phil., and Ph.D. from Yale, finishing in 2002. His dissertation, entitled "Perfectly Empowered Bodies: Divine Healing in Modernizing America," focused on the rise, development, and impact of faith healing among conservative Protestants in the late nineteenth and early twentieth centuries. Various fellowships supported his graduate work, including a Pew Dissertation Fellowship and a John D. Rockefeller, III, Fellowship, along with grants from the John Perry Miller Fund and the John F. Enders Fund at Yale. He is currently revising the dissertation for publication. His publications include work in *Church History* and several entries in the forthcoming *New Westminster Dictionary of Church History*. Future research interests include the historical relationship between Christianity and the American mythology of personal success.

---

**James B. Bennett** is Assistant Professor of Religious Studies at Santa Clara University in Santa Clara, California. Previously, he was an assistant professor in the University of Oklahoma Honors College. Bennett earned his Ph.D. in American Religious History at Yale University (1999), and also holds degrees from Princeton Theological Seminary (M.Div., 1993) and UCLA (B.A. English/American Studies, 1989). He has just completed a book, *Religion and Rise of Jim Crow in New Orleans* (Princeton University Press, forthcoming), which uses New Orleans as a case study to examine the ways that biracial denominations, especially Methodists and Catholics, first resisted but then capitulated to the wider social pressure to racially segregate their churches. A related article, "Catholics, Creoles, and the Redefinition of Race in New Orleans," appears in *Race, Nation, and Religion in the Americas* ed. Henry Goldschmidt and Liza McAlister (Oxford University Press, 2004). He has received research support from the Center on Religion and Democracy at the University of Virginia, the Center for Religion and American Life at Yale University, a Charlotte Newcombe dissertation fellowship, and the Pew Program in Religion and American History at Yale University. At Santa Clara, he teaches a survey of Religion in America and courses on American-born religious movements, Religion, Race and Ethnicity in America, and an Introduction to the Study of Religion.





**Wendy Cadge** began her academic career at Swarthmore College where she earned a B.A. with majors in sociology and religion. She was trained as a sociologist of religion at Princeton University and received her Ph.D. in sociology in 2002. She is currently Assistant Professor of Sociology at Bowdoin College where she teaches courses in the sociology of religion, gender and sexuality, and research methods. Her first book, *Heartwood: the First Generation of Theravada Buddhism in America*, (Chicago: University of Chicago Press) is an ethnographic study of Wat Mongkoltempunee, a Thai Buddhist temple in suburban Philadelphia, and the Cambridge Insight Meditation Center, a meditation center attended primarily by white American Buddhist practitioners. Most recently, she published, “Asian Religions in America: Here to Stay,” with Courtney Bender in the new sociology journal *Contexts*. She has written widely about conflicts over homosexuality in mainline Protestant churches, most notably “Vital Conflicts: The Mainline Protestant Denominations Debate Homosexuality” in *The Hand of God: Faith Based Activism and the Public Role of Mainline Protestantism*, edited by Robert Wuthnow and John Evans (Berkeley: University of California Press). She has served as a consultant to the Annie E. Casey Foundation Faith Dialogue (2003), Evangelical Lutheran Church in America’s Sexuality Study (2003) and Ford Foundation (2000). Her research has been supported by grants and fellowships from the Louisville Institute, the Society for the Scientific Study of Religion, the American Sociological Association, Fulbright IIE (Sri Lanka), and numerous centers at Princeton University. She will be a Robert Wood Johnson Scholar in Health Policy Research at Harvard University during the 2004-05 and 2005-06 academic years.



**Richard J. Callahan, Jr. (Chip)** is Assistant Professor of Religious Studies at the University of Missouri-Columbia. He was raised in coastal Massachusetts, and earned his BA from Connecticut College with a double major in religious studies and philosophy. His graduate work began with an M.A. in the study of folklore and folklife at Western Kentucky University, and continued at the University of California, Santa Barbara, where he earned an M.A. and a Ph.D. (2002) in religious studies. He teaches courses in American religious history, method and theory in the study of religion, and vernacular, folk, and popular religion. His research interests lie in the intersections of religion and everyday life, especially in practices and expressions that emerge from the context of work and labor. His dissertation focused on transformations of religion in eastern Kentucky’s coal fields in the early twentieth century. It is currently under revision for publication by Indiana University Press. His new project explores the vernacular religious worlds of nineteenth century New England whaling. He also recently organized a conference that brought scholars from around the country to the University of Missouri to explore American religion through the lens of the Louisiana Purchase. He has been supported by the Interdisciplinary Humanities Center at the University of California-Santa Barbara, the Pew Program in Religion and American History at Yale University, the University of Missouri-Columbia Research Council, the American Academy of Religion, the Missouri Humanities Council, and the National Endowment for the Humanities. He is married to Melissa Click and has two incredible cats.

**John Giggie** is Assistant Professor of History at the University of Texas at San Antonio, where he also serves as co-director of the Program in American Studies. Giggie received his B.A. in History from Amherst College and his M.A. and Ph.D. in History from Princeton University. He specializes in African-American religion in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries and the historical relationship between religion, race, and capitalism. He offers courses in black religion and history, religion and the Civil War, and the religion and the South. At UTSA he is a founding member of an academic learning community for pre-medical undergraduates and serves as a consultant on a federal grant to improve the teaching of social studies in San Antonio public schools. Giggie is currently completing a book manuscript on the re-structuring of African American religion in the post-Reconstruction South and co-editing a volume of essays, *Selling Race: The Limits and Liberties of Markets*. His work has been supported by the National Endowment for the Humanities, the Louisville Institute, the Pew Program in American Religion at Yale University, the Study for the Center of American Religion at Princeton University, and the American Historical Association. Giggie has served as a guest editor for the *Journal of Urban History* for a special edition on religion and capitalism and co-edited *Faith in the City: Religion and Rise of Urban Commercial Culture* (Rutgers, 2003). He has published essays on the links between capitalism and black religion after slavery, the association between train travel and spiritual authority among ex-slaves, and the politics of rural black church women. His next project will examine the production, dissemination, and reception of African-American recorded sermons and religious “race” records during the 1920s. He lives in San Antonio, Texas, with his wife and their three young children.




---

**Rebecca Kneale Gould** teaches at a small, liberal arts college in Vermont (Middlebury), having done her doctoral work in the Study of Religion (with a focus in American Religious History) at Harvard University. Learning to bring the best of both of these worlds into her teaching and scholarship is Gould’s current quest. Her interests lie at the fascinating intersection between intellectual history and cultural history. She enjoys the history of ideas, but is equally drawn to the messy world of how religion is lived and negotiated in everyday life, both in the present and in the nineteenth and twentieth centuries in particular. Gould’s first book, *At Home in Nature: Homesteading and Spiritual Practice in America* is forthcoming from University of California Press. It examines the spiritual dimensions of back-to-the-land impulses and practices from the late-nineteenth century to the present. Her current research examines religiously-motivated environmental activism, exploring how certain Protestants, Catholics and Jews put religious ideas and practices to use on behalf of environmental concerns, and how such activism shapes their sense of themselves, both as religious persons and as environmentalists.



**Thomas S. Kidd** is Assistant Professor of History at Baylor University. He received a Ph.D. at the University of Notre Dame in 2001, and received a B.A. and M.A. from Clemson University. Kidd specializes in eighteenth-century American religion. His first book, *The Protestant Interest: New England after Puritanism* is scheduled for publication in late 2004 with Yale University Press. This book considers religious change in New England in the early eighteenth century, and argues that New Englanders came to view themselves as part of the “Protestant interest,” a global movement led by the British Protestant nation. Kidd is currently writing his second book, tentatively titled *Awakenings: The First Generation of American Evangelical Christianity*, which Yale will also publish. This book will offer a comprehensive history of the “First Great Awakening” of the 1740s, but will also consider ongoing revivals and development through the American Revolution. Kidd has recently published “‘Is It Worse to Follow Mahomet than the Devil?’: Early American Uses of Islam,” in *Church History* (2003), and “‘Let Hell and Rome Do Their Worst’: World News, the Catholic Threat, and International Protestantism in Provincial Boston,” in *The New England Quarterly* (2003). Kidd began working at Baylor in 2002, and he teaches courses on Colonial America, the American Revolution, and American Religious History. He and his wife Ruby live in Woodway, Texas, and had their first child, Jonathan, in August 2003.



**Amy Koehlinger** received her Ph.D. in Religious Studies from Yale University in 2002 and is currently an assistant professor in the Department of Religion at Florida State University where she teaches courses in American religious history and American Catholicism. Her research focuses on intersections of religion and social reform in the United States, and the construction of gender within religious traditions in the American context. She is completing a book for Harvard University Press titled *From Selma to Sisterhood: Race and Transformation in Catholic Sisterhood in the 1960s*, which examines the relationship between the racial justice activism of Catholic religious women during the Civil Rights era and the reforms American sisters implemented within their own religious congregations after the Second Vatican Council. Koehlinger also is beginning a research project on the historical significance of the sport of boxing among American Catholics in the 19th and 20th centuries, particularly boxing’s relationship with religious ideas about the redemptive value of physical suffering and blood, and the sport’s effect on performances of manhood among Catholic immigrants. Her work has been supported by the Cushwa Center for the Study of American Catholicism at Notre Dame, the Institute for the Advanced Study of Religion at Yale, the Woodrow Wilson Foundation, and the Center for the Study of Religion at Princeton. In the 2003-2004 academic year, Koehlinger will be a research fellow in residence at the Center for the Study of Religion at Princeton University. In the 2004-2005 academic year she will teach undergraduate courses in American religion, the Catholic experience in the U.S., and religion and race, and a graduate seminar on the theory, practice, and historical application of religious ethnography.

**Luis E. Murillo** has been an assistant professor in the Religion Department at Trinity University since 2002. In addition to a general survey course on Religion in the United States, Murillo teaches courses on the U.S. Latino community, the Civil Rights Movement, and World Christian Traditions. His research interest focuses on popular Catholicism amongst Mexican and Mexican American communities on both sides of the border. His interest in the transnational aspects of Catholic practice arose while completing research for his doctoral dissertation, *The Politics of the Miraculous: Popular Religious Practice in Porfirian Michoacán 1876-1910*, which is now being revised for publication as a book manuscript. While working in local parish archives in central Mexico, Murillo was struck by the critical role of migrants and residents living in the United States upon parish life in Mexico. His current project is a modern parish history of Coeneo, Michoacán, Mexico which traces the lives of parishioners in Mexico and in selected communities in the United States including Roundlake, Cicero, and Libertyville on the outskirts of Chicago, and the rural communities in southern Idaho of Rupert, Burley, and Nampa. Murillo received his Ph.D in Latin American History from the University of California, San Diego in 2002, his M.A. in International Affairs from George Washington University in 1988, and his B.A. in History from Hamilton College in 1982.





**John Schmalzbauer** received his Ph.D. in Sociology from Princeton University in 1997 and his Bachelor's degree in Political Science from Wheaton College in 1990. From 1996 to 1998 he was a post-doctoral research associate at the Center for the Study of Religion and American Culture, where he was part of the team that produced *Religion on Campus* (North Carolina 2001). His book, *People of Faith: Religious Conviction in American Journalism and Higher Education* (Cornell 2003), explores the role of religion in the careers of 40 prominent journalists and academics, including Cokie Roberts, Fred Barnes, George Marsden, Mark Noll, and Andrew Greeley. Since 1998 he has served as Assistant Professor of Sociology and E.B. Williams Fellow in Catholic Studies at the College of the Holy Cross. In the Fall of 2004 he will assume the Blanche Gorman Strong Chair in Protestant Studies in the Department of Religious Studies at Southwest Missouri State University. He has taught courses on religion and popular culture and the sociology of religion. He enjoys introducing students to the texture of local religious life through community-based learning. Currently, he is working on two major research projects, a book on the rise of the "post-secular academy" (with Kathleen Mahoney and James Youniss) and a national study of campus ministry (with Betty DeBerg).

---

**Sarah McFarland Taylor** is an assistant professor at Northwestern University where she teaches American religions, Religion and Ecology, and Women's Studies in Religion. Taylor has held an Andrew W. Mellon Foundation Postdoctoral fellowship in American Religion, a Louisville Institute dissertation fellowship, a Rockefeller Foundation Humanities Fellowship, and has most recently been awarded a Woodrow Wilson National Fellowship Foundation Career Enhancement Fellowship. She has also received a Joseph H. Fichter Award for the study of Women and Religion and the Albert C. Clark Prize for her work on African American religions. Her book, *Green Sisters* (forthcoming from Harvard University Press), documents the growing movement of environmentally activist Roman Catholic religious sisters in North America. She has served as national co-chair of the Religion and Ecology section and of the Religion and Popular Culture section of the American Academy of Religion and is the co-founder of The Ecology and Religion Research Association (TERRA). Taylor received her Ph.D. in Religion and American Culture with a Ph.D. emphasis in Women's Studies from the University of California, Santa Barbara.




---

**Anne Blue Wills**, Assistant Professor of religion at Davidson College, completed her Ph.D. in 2001 at Duke University. Her dissertation, about popular culture's impact on the religious views of an influential female Higher Life leader, grew from her interest in women's religious leadership and the role of "the world" in shaping religious movements. In the last year, she published two studies reflecting this continued curiosity: "Pilgrims and Progress: How Magazines Made Thanksgiving" (*Church History: Studies in Christianity and Culture*, March 2003), which examines Sarah Hale's nineteenth-century promotion of the holiday as an American religious event; and "Mapping Presbyterian Missionary Identity in *The Church at Home and Abroad, 1890–1898*" (in *The Foreign Missionary Enterprise at Home: Explorations in North American Cultural History*, ed. Daniel H. Bays and Grant Wacker, University of Alabama Press, 2003), which shows how missionaries' self-understandings shifted in response to the various populations they served. Currently, she is writing about the religious aspects of the Creative Memories album-making phenomenon and is beginning a project on masculinity and Christianity in the Gideons International. She lives in Huntersville, N.C., with her husband, Trey, and their two children, Maisie and Al.



# The Role of the Public Intellectual in American Society



**Richard Rodriguez**  
Guest Speaker

**Saturday**  
**October 16, 2004**  
**7:30 p.m.**  
**University Place**  
**Conference Center**  
**Auditorium**  
**850 W. Michigan St.**  
**Indianapolis, IN**

For more information:  
[raac@iupui.edu](mailto:raac@iupui.edu)  
317.274.8409



# Young Scholars in American Religion

The Center for the Study of Religion & American Culture at Indiana University-Purdue University Indianapolis, with support from Lilly Endowment, offers four seminars in Indianapolis devoted to the enhancement of teaching and research by early career scholars in American Religion. The aims of the program are to develop ideas and methods of instruction in a supportive workshop environment, stimulate scholarly research and writing, and create a community of scholars that will continue into the future.

**Dates:** April 21-24 & October 13-16, 2005  
April 20-23 & October 12-15, 2006

**Seminar Leaders:**



John Corrigan, Edwin Scott  
Gaustad Professor of Religion  
and Professor of History,  
Florida State University



Judith Weisenfeld,  
Associate Professor  
of Religion,  
Vassar College

**Eligibility:** Scholars eligible to apply are those who have launched their careers within the last seven years and who are working in a subfield of the area of religion in North America, broadly understood. Twelve scholars will be selected, with the understanding that they will commit to the program for all dates. Each participant will be expected to produce a course syllabus, with justification of teaching approach, and a publishable research article. Transportation costs, lodging, and meals for the seminars will be covered, and there is no application fee.

**To Apply:** Applicants must submit a curriculum vitae with three letters of reference *directly supporting* their application to the program and a 500-word essay indicating 1) why they are interested in participating, and 2) their current and projected research and teaching activities. Deadline for application is 15 September 2004. Send essay, letters of recommendation, and c.v. to:

Director  
Center for the Study of Religion & American Culture  
425 University Blvd., Room 341  
Indianapolis, IN 46202-5140

## Journal Explores Issues Ranging from Colonial days to present

The Summer 2004 issue of *Religion and American Culture* once again presents cutting-edge articles that analyze the role of religion in American life. From the colonial period to the twenty-first century, from issues of identity on a personal level to questions of identity on the national scale, this issue examines the ways religion and American culture interact.

In his article on "Passing as a Pastor: Clerical Imposture in the Colonial Atlantic World," Thomas Kidd explores the ways some people were able to cobble together new identities, posing as religious authorities, that elevated them above the social class to which they ostensibly belonged. As the colonial world began to change, with increased mobility and a growing cosmopolitanism, the old religious elite class began to lose its power as gatekeepers. Cultural and demographic fluidity began to reshape notions of authority.

"The Politics of Ecumenical Disunity: The Troubled Marriage of Church World Service and the National Council of Churches," by Jill K. Gill, looks at the fifty-year relationship between Church World Services and the National Council of Churches. Though the official separation of the two came in 2000, Gill traces the fault lines that broke the two apart back to the fissures that first appeared in the 1960s; indeed, the conflict started because of the different approaches the two groups took to the Vietnam War. From that point on, the differences became politicized, much as the country as a whole.

With an analysis of *Puck's* cartoons as his foundation, Samuel J. Thomas discusses how, in its campaign for better government, the magazine connected the corruption of Tammany Hall with the Catholic church. In "Mugwump Cartoonists, the Papacy, and Tammany Hall in America's Gilded Age," Thomas illustrates how, over and over again in its cartoons, *Puck* compared Tammany and the papacy, presenting both as dangers to the nation and its democratic ideals. The cartoons implied that the two together (the papacy and Tammany, with its Irish Catholic base) would hand over the United States to the Pope.

Finally, Margaret Bendroth writes about "Why Women Loved Billy Sunday: Urban Revivalism and Popular Entertainment in Early Twentieth-Century American Culture." Focusing on Sunday's Boston campaign in the winter of 1916-1917, Bendroth argues that terms such as "feminization" and "masculinization" are too stark to describe the nuanced ways by which Victorian religion was transformed into more popularized forms of religious faith in the twentieth century. Women did not simply receive Sunday's message; they adapted it in meaningful ways that helped change the nature of evangelical religion.

### Submission Guidelines

Address all manuscripts and editorial correspondence to Thomas J. Davis, Managing Editor, Center for the Study of Religion and American Culture, Cavanaugh Hall 341, 425 University Blvd., Indianapolis, IN 46202-5140. All manuscript submissions, four copies of each typescript, should conform to the *Chicago Manual of Style*. Typescripts should be 25-35 pages in length.

# R&AC

RELIGION AND AMERICAN CULTURE  
*A Journal of Interpretation*

*Upcoming Issue*

Volume 14, Number 2

**Thomas Kidd, "Passing as a Pastor: Clerical Imposture in the Colonial Atlantic World"**

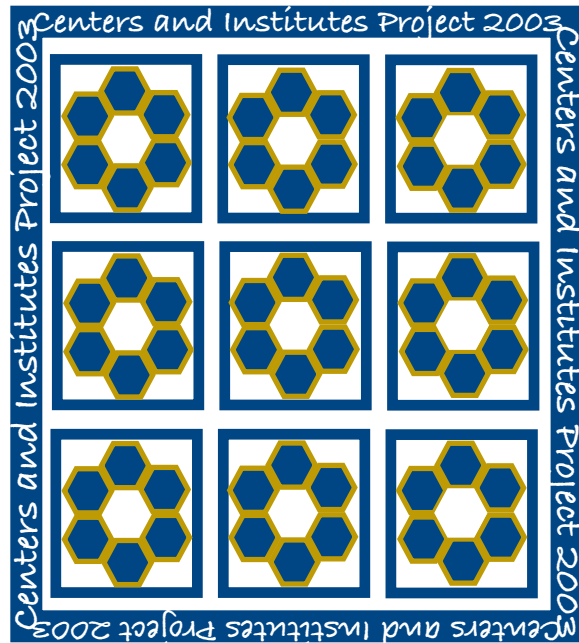
**Jill K. Gill, "The Politics of Ecumenical Disunity: The Troubled Marriage of Church World Service and the National Council of Churches"**

**Samuel J. Thomas, "Mugwump Cartoonists, the Papacy, and Tammany Hall in America's Gilded Age"**

**Margaret Bendroth, "Why Women Loved Billy Sunday: Urban Revivalism and Popular Entertainment in Early Twentieth-Century American Culture"**



The 2003 Centers and Institutes  
Project booklet is now available



To obtain a free copy of the booklet, a directory of over 30 organizations currently engaged in the study of religion in the U.S., please contact the Center for the Study of Religion and American Culture at [raac@iupui.edu](mailto:raac@iupui.edu), or by calling 317-274-8409.

Center for the Study of Religion and American Culture  
Indiana University-Purdue University Indianapolis  
425 University Blvd., Room 341  
Indianapolis IN 46202-5140

ADDRESS SERVICE REQUESTED

Nonprofit Organization  
U.S. Postage  
**PAID**  
Indianapolis, Indiana  
Permit No. 4245