

HIST715: Research Methods in Local History

Gathering Places: Religion and Community in Milwaukee

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Institutional Context

The University of Wisconsin-Milwaukee (UWM) is a public urban research university that has the distinction of having received the “highest research activity” designation from the Carnegie Classification of Institutions of Higher Education while also being recognized for its community engagement by the Carnegie Foundation for the Advancement of Teaching. These two emphases have been a part of the university from its foundation in 1956 when the state merged Milwaukee’s Wisconsin State Teacher’s College (founded in 1885) with the University of Wisconsin-Extension’s Milwaukee division. As a member of the University of Wisconsin System, UWM has 94 bachelor, 64 master, and 33 doctoral degree programs. The Department of History offers BA, MA, and PhD degrees, while a Religious Studies Program, which is not a department, offers a BA degree. Of UWM’s approximately 27,500 students, 72% identify as white, 13% as multi-ethnic, 7% as African American, 5% as Asian American, and 3% as Hispanic. Almost 40% of UWM’s students are first generation college students, while 82% come from within the state itself.

Curricular Context

HIST715: “Research Methods in Local History” is a graduate level seminar that is also a required course for MA and PhD students who are in the department’s public history program. The class also attracts students who are getting a joint master’s in library and information studies (MLIS) degree with UWM’s School of Information Studies. Conceived of alongside the founding of UWM’s public history program in the 1980s, HIST715 is intended to introduce students to the sources and methods museum curators, archivists, and community historians use when researching local communities. In the past, this meant teaching students how to find names in census records, locate properties on Sanborn Fire Insurance Maps, and conduct research in organizational or municipal archives. With much of this material now fully searchable online, however, and the field of public history incorporating more ethnography and oral history in its work, the class needed an update. Upon my arrival in the Fall 2017, I transformed HIST715 from being a class about local history into a laboratory for the study of local religion. As the home of a project titled *Gathering Places: Religion and Community in Milwaukee*, HIST715 now has students work in pairs to partner with local churches, mosques, synagogues, and temples in order to write detailed analyses of these communities. The class still aims to train students in the methods museum professionals use. But through the project students now have the opportunity to put these methods into practice. The class, which meets once a week, is designed so that after we discuss a topic or method, students then have a week to conduct research on their partnering institution using that method. All material is then published online at a site documenting the student’s work, which can be found here: <https://uwm.edu/gatheringplaces>.

Research Methods in Local History

HIST 715 | Spring 2019



Temple Emanu-El. UWM Archives.

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Course Description:

Local history, like public history, is peculiar among other fields of historical inquiry in that its central focus is not topical. After all, one could do local labor history, local women's history, local business history, and, as we will, local religious history. Rather, what sets local history apart from other parts of the historical profession is a set of professional and ethical concerns. Who is local history for? And where does one go to find it? How does a historian work with the community they study when members of that community may be a neighbor as much as objects of study? What can local history do? And how can historians build the kind of relationships that not only yield obscure or overlooked sources, but also ensures their work has impact?

We will try and work through all of these questions throughout the course of this semester. Rather than consider local history from a conceptual standpoint, we will actually do the work of local history by launching a new project focused on the history of Milwaukee's churches, mosques, synagogues, temples, and other houses of worship. Throughout this semester, each of you will work with a religious community in Milwaukee to write its history. The process will involve archival research, one-on-one interviews, and ethnographic analysis. These histories will then be published online to create a living resource of Milwaukee's religious diversity.

Course Requirements and Grading:

Your final grade requires you to participate in all of the requirements below.

- Participation (25%): Knowledge is never passively received, but always actively constructed. Therefore, a portion of your grade comes from the best way for you to learn: by engaging with the course materials and your colleagues. “Participation” covers every aspect of your involvement in the course including attendance, attentiveness, discussion, and the completion of required assignments. The course will ultimately be more beneficial, and more interesting, if you engage it seriously. This also extends to class attendance. Any unexcused absence from class will result in a deduction of your participation grade.
- Miscellaneous Assignments (10%): In addition to the major assignments listed below, you will see a number of other assignment-like activities listed in the schedule below. A fifth of your grade will come from successful completing these miscellaneous tasks, which are: 1) the reflection paper on local history, 2) the reflection paper on places of worship, and 3) the architectural profile of your place of worship.
- Spatial Biography (10%): To help you learn the software we will be using for the final project, you will be doing a map-based biography of either yourself or some historical figure. More info to come.
- PoW Report (10%): In the run up to writing the history of your congregation, you will write up a brief “Place of Worship (PoW) Report” that outlines all of the major facts about the congregation(s) you are studying. More details to come.
- Oral History Interview (10%): As part of your research into the history and present of Milwaukee’s houses of worship, you will conduct at least one oral history that is approximately 40 minutes in length. More details will follow.
- Field Recording (10%): As we will discuss, the study of religion is about more than just the study of beliefs and practices. It is also about the sites, smells, and sounds of a community. As such, our class is partnering with the *American Religious Sounds Project* to advance this goal. So ten percent of your grade will come from recording a religious sound and uploading it to the ARSP’s website. More details to come.
- Final Project (25%): Your final project will be a substantive history of a particular place of worship, which will be uploaded onto a map-based digital exhibit. It will include portions of all of the assignments we’ve gone through throughout the semester.

Late work will not be accepted unless you first consult with me—but do consult with me if you need an extension.

Required Texts:

The following texts are available for purchase through UWM eCampus.

Day, Katie. *Faith on the Avenue: Religion on a City Street*. New York: Oxford University Press, 2014. ISBN: 978-0199860029.

McMahon, Eileen. *What Parish are You From? A Chicago Irish Community and Race Relations*. Lexington: University of Kentucky Press, 1996.

Wind, James P. *Places of Worship: Exploring Their History*. New York: Routledge, 1995. ISBN: 978-0761989783.

In addition to these required texts there are a number of readings that will be available either online or through D2L.

University Resources and Policies:

- Students with disabilities. Notice to these students should appear prominently in the syllabus so that special accommodations are provided in a timely manner. <http://uwm.edu/arc/>
- Religious observances. Accommodations for absences due to religious observance should be noted. <http://www4.uwm.edu/secu/docs/other/S1.5.htm>
- Students called to active military duty. Accommodations for absences due to call-up of reserves to active military duty should be noted.
 - Students: <http://uwm.edu/active-duty-military/>
 - Employees: <https://www.wisconsin.edu/ohrwd/download/policies/ops/bn9.pdf>
- Incompletes. A notation of "incomplete" may be given in lieu of a final grade to a student who has carried a subject successfully until the end of a semester but who, because of illness or other unusual and substantiated cause beyond the student's control, has been unable to take or complete the final examination or to complete some limited amount of term work. https://www4.uwm.edu/secu/docs/other/S_31_INCOMPLETE_GRADES.pdf
- Discriminatory conduct (such as sexual harassment). Discriminatory conduct will not be tolerated by the University. It poisons the work and learning environment of the University and threatens the careers, educational experience, and well-being of students, faculty, and staff. https://www4.uwm.edu/secu/docs/other/S_47_Discriminatory_Conduct_Policy.pdf
- Academic misconduct. Cheating on exams or plagiarism are violations of the academic honor code and carry severe sanctions, including failing a course or even suspension or dismissal from the University. <http://uwm.edu/academicaffairs/facultystaff/policies/academic-misconduct/>
- Complaint procedures. Students may direct complaints to the head of the academic unit or department in which the complaint occurs. If the complaint allegedly violates a specific university policy, it may be directed to the head of the department or academic unit in which the complaint occurred or to the appropriate university office responsible for enforcing the policy. https://www4.uwm.edu/secu/docs/other/S_47_Discriminatory_Conduct_Policy.pdf
- Grade appeal procedures. A student may appeal a grade on the grounds that it is based on a capricious or arbitrary decision of the course instructor. Such an appeal shall follow the established procedures adopted by the department, college, or school in which the course resides or in the case of graduate students, the Graduate School. These procedures are available in writing from the respective department chairperson or the Academic Dean of the College/School. <http://www4.uwm.edu/secu/docs/other/S28.htm>
- LGBT+ resources. Faculty and staff can find resources to support inclusivity of students who identify as LGBT+ in the learning environment. <http://uwm.edu/lgbtrc/>
- Other. The final exam requirement, the final exam date requirement, etc. <http://www4.uwm.edu/secu/docs/other/S22.htm>

SCHEDULE

(subject to change)

Readings marked with a "*" are available on D2L.

<u>Date</u>	<u>Readings</u>	<u>Assignment</u>
1/28	<u>Introductions</u>	
2/4	<p><u>What is Local History?</u> (Please read in the order given.)</p> <p><u>Read:</u></p> <ul style="list-style-type: none">• James S. Buck, <i>Pioneer History of Milwaukee</i> (Milwaukee: Swain & Tate, 1890), I: "Explanatory," "Author's Preface," and "Introduction." https://archive.org/stream/pioneerhistoryof01buck#page/n5/mode/2up.• Joseph K Hart, ed., <i>Educational Resources of Village and Rural Communities</i> (New York: Macmillan Company, 1913), 83-87. https://archive.org/stream/educationalresou00hart#page/82/mode/2up.• Donald Dean Parker, <i>Local History: How to Gather It, Write It, and Publish It</i> (New York: Social Science Research Council, 1944), xi-xiv. https://babel.hathitrust.org/cgi/pt?id=mdp.39015003459834;view=2up;seq=6;size=125• * John Bodnar, <i>Remaking America: Public Memory, Commemoration, and Patriotism in the Twentieth Century</i> (Princeton, NJ: Princeton University Press, 1992), 111-166.• * Shelton Stromquist, "A Sense of Place: A Historian Advocates Conceptual Approaches to Community History," <i>History News</i> (April, 1983): 17-20.• * Michael Frisch, <i>A Shared Authority: Essays on the Craft and Meaning of Oral and Public History</i> (Albany: State University of New York Press, 1990), xv-xxiv.• Helen M. Lewis, "Community History," <i>OAH Magazine of History</i> 11:3 (1997): 20-22. http://www.jstor.org/stable/25163147.• Katrine Barber, "Shared Authority in the Context of Tribal Sovereignty," <i>The Public Historian</i> 35:4 (2013): 20-39. http://tph.ucpress.edu.ezproxy.lib.uwm.edu/content/35/4/2. [Must be on UWM's Network to read.]• * Christopher D. Cantwell, "Gathering Places: Religion and Community in Milwaukee," Wisconsin Humanities Council Interpretive Grant application, 2017.	<p><u>Due:</u> Write a 500 word reflection paper on local history. Does reading these in chronological order present the development of any kind of historiography? Can you identify differing schools of thought? If so, what are the stakes between these ways of studying history at the local level? What school of thought would you place yourself in? And why? Finally, try to come up with your own definition of what is—and what is the purpose of—local history.</p>

2/11	<p><u>What is a Place of Worship (PoW)?</u> MEET: Meet at the Jewish Museum of Milwaukee, 1360 N Prospect Ave, Milwaukee, WI 53202. Special Guest: Ellie Gettinger, Director of Education, JMM.</p> <p><u>Read:</u></p> <ul style="list-style-type: none"> • John G. Gregory and Rees E. Powell, <i>First Methodist Episcopal Church, Milwaukee</i> (Milwaukee: First Methodist Church, 1936). Skim to get a sense of its tone. https://catalog.hathitrust.org/Record/006772029. • * E. Brooks Holifield, "Toward a History of American Congregations," in <i>American Congregations, Vol. 2 New Perspectives in the Study of Congregations</i>, James P. Wind and James W. Lewis, eds. (Chicago: University of Chicago Press, 1994), 23-53. • * Martin E. Marty, "Public and Private: Congregation as Meeting Place," in <i>American Congregations, Vol. 2 New Perspectives in the Study of Congregations</i>, James P. Wind and James W. Lewis, eds. (Chicago: University of Chicago Press, 1994), 133-166. • * Robert Wuthnow, <i>Producing the Sacred: An Essay on Public Religion</i> (Urbana: University of Illinois Press, 1994), 40-67. • * James F. Hopewell, "The Jovial Church: Narrative in Local Church Life," in <i>Building Effective Ministry: Theory and Practice in the Local Church</i>, Carl S. Dudley, ed. (San Francisco: Harper & Row, 1983), 68-83. • Wind, <i>Places of Worship</i>, chap. 1. 	<p><u>Due:</u> Similar to last week, write a 500 word reflection on the study of places of worship. Can you identify differing schools of thought in the readings? Is their one mode of analysis that seems particularly resonant? And, finally, try to come up with your own definition of a "congregation" or a "place of worship."</p>
2/18	<p><u>Urban Religion</u> Special Guest: Amanda Seligman, UWM Department of History</p> <p><u>Read:</u></p> <ul style="list-style-type: none"> • Amanda I. Seligman, "Urban History Encyclopedias: Public, Digital, Scholarly Projects," <i>The Public Historian</i> 35:2 (2013): 24-35. [Must be on UWM's network to read.] • Visit: <i>Encyclopedia of Milwaukee</i>, https://emke.uwm.edu/. <p><u>Read:</u></p> <ul style="list-style-type: none"> • * Robert A. Orsi, "Crossing the City Line," in <i>Gods of the City</i>, Robert A. Orsi, ed. (Bloomington: University of Indiana Press, 1999), 1-78. 	<p><u>Do:</u></p> <ul style="list-style-type: none"> • Choose a PoW • Look at research folders

	<ul style="list-style-type: none"> • Day, <i>Faith on the Avenue</i>, chaps. 1, 2, and 7. • Wind, <i>Places of Worship</i>, chap. 2. • * Steven Avella, “Religion and the Shaping of Milwaukee,” in <i>Perspectives on Milwaukee’s Past</i>, Margo Anderson and Victor Greene, eds. (Urbana: University of Illinois Press, 2009), 256-284. 	
2/25	<p><u>How to Read a PoW</u> Special Guest: Andrew Hope, architect.</p> <p><u>Read:</u></p> <ul style="list-style-type: none"> • Andrew Hope, <i>Architecture of Faith</i>, http://architectureoffaithmilwaukee.info/, whole site! • Peter W. Williams, “The Heart of it All’: The Varieties of Ohio’s Religious Architecture,” <i>U.S. Catholic Historian</i> 15:1 (1997): 75-90. http://www.jstor.org/stable/25154573. [Must be on UWM’s network to read.] • * Richard Kieckhefer, <i>Theology in Stone: Church Architecture from Byzantium to Berkeley</i> (New York: Oxford University Press, 2008), 195-228. 	
3/4	<p><u>PoW Histories I: Sources</u> MEET: Meet in the Digital Humanities Lab, Golda Meir Library Special Guest: Ann Hanlon, Director of Digital Initiatives, UWM Libraries</p> <p><u>Common Reading:</u></p> <ul style="list-style-type: none"> • Wind, <i>Places of Worship</i>, chap. 4. <p><u>Choose Your PoW:</u></p> <ul style="list-style-type: none"> • * Marilee Munger Scroggs, “Making a Difference: Fourth Presbyterian Church of Chicago,” in <i>American Congregations</i>, James P. Wind and James W. Lewis, eds., vol. 2, <i>Portraits of Twelve Religious Communities</i> (Chicago: University of Chicago Press, 1994), 464-519. • * Lawrence H. Mamiya, “A Social History of the Bethel African Methodist Episcopal Church in Baltimore: The House of God and the Struggle for Freedom,” in <i>American Congregations</i>, James P. Wind and James W. Lewis, eds., vol. 2, <i>Portraits of Twelve Religious Communities</i> (Chicago: University of Chicago Press, 1994), 221-292. 	<p><u>Due:</u> In advance of our class meeting, do some basic Googling on your PoW. Put the resources you find in your folder. But pay attention to what kind of information exists about these institutions online—the kind of baseline information that circulates in the public. Also think about looking at some of the major repositories of digitized texts such as Google Books, Archive.org, HathiTrust, and the Library of Congress’s website. Bring this information to class for discussion.</p>

	<ul style="list-style-type: none"> * Stephen J. Shaw, "An Oak Among Churches: St. Boniface Parish, Chicago, 1864-1990," in <i>American Congregations</i>, James P. Wind and James W. Lewis, eds., vol. 2, <i>Portraits of Twelve Religious Communities</i> (Chicago: University of Chicago Press, 1994), 349-395. * Jonathan D. Sarna and Karla Goldman, "From Synagogue-Community to Citadel of Reform: The History of K. K. Bene Israel (Rockdale Temple) in Cincinnati, Ohio," in <i>American Congregations</i>, James P. Wind and James W. Lewis, eds., vol. 2, <i>Portraits of Twelve Religious Communities</i> (Chicago: University of Chicago Press, 1994), 159-220. * Raymond Brady Williams, "Swaminarayan Hindu Temple of Glen Ellyn, Illinois," in <i>American Congregations</i>, James P. Wind and James W. Lewis, eds., vol. 2, <i>Portraits of Twelve Religious Communities</i> (Chicago: University of Chicago Press, 1994), 612-662. 	
3/11	<p><u>PoW Histories II: Narratives</u></p> <p><u>Read:</u></p> <ul style="list-style-type: none"> McMahon, <i>What Parish Are You From?</i> whole book! Wind, <i>Places of Worship</i>, chaps. 3, 5, 6, and 8. <p><u>The Tech of Local History</u></p> <ul style="list-style-type: none"> Omeka, https://omeka.org/. 	<p><u>Due:</u></p> <p>With your partner, write a brief architectural profile of your PoW drawing on the readings from two weeks ago. What can you learn about this PoW before you even step in the building? You will present these profiles at the start of class, so maybe have a picture with you to share.</p>
3/18	<u>SPRING BREAK</u>	
3/25	<p><u>"Lived" Religion</u></p> <p><u>Common Reading:</u></p> <ul style="list-style-type: none"> * Robert A. Orsi, "Everyday Miracles: The Study of Lived Religion," in <i>Lived in Religion in America: Toward a History of Practice</i>, David D. Hall, ed. (Princeton, NJ: Princeton University Press, 1997), 3-21. <p><u>Choose Your PoW:</u></p> <ul style="list-style-type: none"> * Kay Kaufman Shelemay, "Music in the American Synagogue: A Case Study from Houston," in <i>The American Synagogue: A Sanctuary Transformed</i>, Jack Werthmeimer, ed. (Waltham, MA: Brandeis University Press, 1987), 395-415. 	<p><u>Due:</u></p> <p>By the start of class, you should have uploaded your biographical images into Omeka.</p>

	<ul style="list-style-type: none"> • * Charles D. Cashdollar, <i>A Spiritual Home: Life in British and American Reformed Congregations, 1830-1915</i> (University Park: Penn State University Press, 2000), 207-221. • * Robert A. Orsi, <i>The Madonna of 115th Street: Faith and Community in Italian Harlem, 1880-1950</i> (New Have, CT: Yale University Press, 1985), 1-13 and 163-218. • * Wallace D. Best, <i>Passionately Human, No Less Divine: Religion and Culture in Black Chicago</i> (Princeton, NJ: Princeton University Press, 2005), 95-117. • * Matthew J. Cressler, <i>Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration</i> (New York: New York University Press, 2017), 83-115. <p><u>The Tech of Local History:</u></p> <ul style="list-style-type: none"> • Neatline, http://neatline.org/. 	
4/1	<p><u>Sacred Space</u></p> <p><u>Read:</u></p> <ul style="list-style-type: none"> • Jeanne Halgren Kilde, “Approaching Religious Space: An Overview of Theories, Methods, and Challenges in Religious Studies,” <i>Religion & Theology</i> 30:3/4 (2013): 183-201. (Available through UWM’s library. Link too long!) <ul style="list-style-type: none"> ○ Visit: <i>Houses of Worship</i>, https://housesofworship.umn.edu/. • * Christopher D. Cantwell, “From Bookshelves to City Streets: Church Histories and the Mapping of Chicago’s Religious History,” <i>Collections: A Journal for Museum and Archives Professionals</i> 12 (2017): 433-443. <ul style="list-style-type: none"> ○ Visit: <i>Faith in the City: Chicago's Religious Diversity in the Era of the World's Fair</i>, https://faith.galecia.com/. • * Louis Kaplan, “Mapping Ararat: Augmented Reality, Virtual Tourism, and Grand Island’s Jewish Ghosts,” <i>CR</i> 12:2 (2013): 239-264. <ul style="list-style-type: none"> ○ Visit: <i>Mapping Ararat</i>, http://www.mappingararat.com/. 	<p><u>Due:</u> Have completed your spatial biography in Neatline.</p>
4/8	<p><u>Religion and Oral History</u></p> <p><u>Read:</u></p> <ul style="list-style-type: none"> • Linda Shopes, “Making Sense of Oral History,” <i>Oral History in the Digital Age</i>, Doug Boyd et al. eds. (2012): http://ohda.matrix.msu.edu/2012/08/making-sense-of-oral-history/. 	

	<ul style="list-style-type: none"> • Linda Shopes, “Oral History and the Study of Communities: Problems, Paradoxes, and Possibilities,” <i>Journal of American History</i> 89:2 (2002): 588-598. Must be on UWM’s network to read. • Sarah C. Williams, “The Problem of Belief: The Place of Oral History in the Study of Popular Religion,” <i>Oral History</i> 24:2 (1996): 27-34. http://www.jstor.org/stable/40179419. [Must be on UWM’s network to read.] • * Kathryn Boschmann, “Speaking of the Sacred: Exploring Religion, Spirituality, and the Boundaries of Emotional Communities through Oral History,” <i>Oral History Forum</i> (2017). • Church of Jesus Christ of Latter-day Saints, <i>Church History Guides: Oral Histories</i> (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2016), https://www.lds.org/callings/church-history-adviser/bc/pdf/oral-histories/2017-guide/new/PD50026455_eng%20CH%20Oral%20Histories_for%20web.pdf. <ul style="list-style-type: none"> ○ Check out the LDS Church’s extensive oral history guidelines. https://www.lds.org/callings/church-history-adviser/training/oral-histories-guide?lang=eng. <p><u>The Tech of Local History:</u></p> <ul style="list-style-type: none"> • Zoom H4N Pros 	
4/15	<p><u>Religious Sounds</u></p> <p><u>Read and Listen:</u></p> <ul style="list-style-type: none"> • * Isaac Weiner, “Sound,” in <i>Key Terms in Material Religion</i>, S. Brent Plate, ed. (New York: Bloomsbury, 2015), 215-223. • * James Andean, “Toward an Ethics of Creative Sound,” <i>Organised Sound</i> 19:2 (2014): 173-181. • Visit: <i>American Religious Sounds Project</i>. <ul style="list-style-type: none"> ○ http://religioussounds.osu.edu/ (read some of their blog posts) ○ http://sites.cal.msu.edu/soundmap3/ (listen to a lot of sounds) <p><u>The Tech of Local History:</u></p> <ul style="list-style-type: none"> • Adobe Audition 	

4/22	<p><u>Going to Church</u></p> <p><u>Read:</u></p> <ul style="list-style-type: none"> • Day, <i>Faith on the Avenue</i>, chaps. 4, 5, and 6. • * Robert A. Orsi, <i>Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them</i> (Princeton, NJ: Princeton University Press, 2005), 146-176. • * Jeffrey Wilson, <i>Dixie Dharma: Inside a Buddhist Temple in the American South</i> (Chapel Hill: University of North Carolina Press, 2012), 185-217. 	<p><u>Due:</u> PoW Reports. You will be presenting your reports to class.</p>
4/29	<p><u>Preservation:</u> MEET: 833 W Wisconsin Ave, Milwaukee, WI 53233</p> <p><u>Read, Watch, and Visit:</u></p> <ul style="list-style-type: none"> • “Endangered Churches,” http://www.pbs.org/video/religion-and-ethics-newsweekly-endangered-churches/. • Day, <i>Faith on the Avenue</i>, chap. 3. • Jonathan Merritt, “What Should America Do With Its Empty Church Buildings?” <i>The Atlantic</i> (25 Nov. 2018): https://www.theatlantic.com/ideas/archive/2018/11/what-should-america-do-its-empty-church-buildings/576592/. • Tom Daykin, “Developer’s Plan Would Raze St. James Parish Hall in Downtown Milwaukee, But Preservationists Raise Concerns,” <i>Milwaukee Journal Sentinel</i> (15 Dec. 2017): https://www.jsonline.com/story/money/real-estate/commercial/2017/12/15/developer-raze-parish-hall-historic-milwaukee-church-preservationists-raise-concerns/945103001/. • Visit: Partners for Sacred Spaces, http://www.sacredplaces.org/. 	
5/6 LAB	<p><u>Lab Time</u> Place TBD</p> <ul style="list-style-type: none"> • We’ll spend class time working together on your church histories, making sure everything is uploading and that Neatline is working. 	
	<p><u>PoW Party!</u></p> <ul style="list-style-type: none"> • Thursday, May 16, 4pm. 	

