



# Religion in the Age of Enlightenment

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## Preface

Brett C. McInelly  
*Brigham Young University*

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## Preface

As the editor of an academic annual, I have the pleasure of interacting with scholars from across the United States and the world. While most of these interactions take place via e-mail, I feel as if I get to know *RAE*'s contributors, in addition to their work, as I take a manuscript from submission to publication. Of course, some interactions are more personal than others. This was particularly true of my email exchanges with Adrienne Wadewitz, who died in a rock-climbing accident during the production of this volume. I am pleased to include her excellent essay on the ways eighteenth-century writers of children's literature encouraged their young readers "to develop a specifically Christian subjectivity." I dedicate this volume to her and her loved ones who will miss her most.

I also wish to express my heartfelt thanks to Kathryn Duncan, who has served admirably as *RAE*'s book review editor since its founding in 2009 and who will step away from this position following the publication of this volume. More than Kathryn's dedication to the discipline of eighteenth-century studies, I most appreciate her friendship and will miss working with her in her capacity as book review editor. I look forward to working with Samara Cahill of Nanyang Technological University in Singapore, who has graciously accepted the invitation to serve as book review editor, beginning with volume 6.

The articles in the present volume range across a number of disciplinary, intellectual, and geographic boundaries, from children's literature and its Christianizing impulses, to art history and the ways artist and critic Jonathan Richardson conceived of art as a means of bringing people closer to God. Other essays consider the intersections of religious and scientific discourse in grappling with questions of evil, the influence of religion on Mary Wollstonecraft's feminist thought, and Fichte's and Kant's critiques of revelation. Another essay examines the influence of St. Augustine's *De doctrina Christiana* on the thinking of the Scottish rhetorician George Campbell, while another addresses the controversy between George B. English and the American Unitarians in early-nineteenth-century America. And the final four essays deal

with French topics: the convergence of religious and secular interests in Voltaire, the intermingling of the sacred and profane in French libertine literature, the role of religion in pre- and postrevolutionary France, and the hymns of *Le Franc De Pompignan*.

I express my appreciation to the contributors to this volume as well as Melvin J. Thorne of the Brigham Young University Humanities Publication Center and his student editors for their help with copyediting, design, and the layout of this volume. I also wish to thank *RAE*'s editorial board. Finally, I express my appreciation to Gabe Hornstein, President of AMS Press, and Albert Rolls, Editor-in-Chief at AMS, for their continued support of eighteenth-century studies generally and *RAE* specifically.

Brett C. McInelly

Brigham Young University