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DELIVER
ON
SUNDAYS?**



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When Mail Arrived on Sundays, 1810-1912 Rebecca Brenner Graham, 2021 In 1810 President Thomas Jefferson's Republican allies in Congress passed legislation to allow federal post offices to deliver mail on Sundays for the first time. This law affronted some vocal religious communities. This dissertation argues that the delivery of Sunday mail shaped some religious, racial, and ethnic minorities' interaction with and understanding of the federal state over the course of the long nineteenth century. In the early republic, Sunday mail provoked waves of petitions that denounced postal workers and offices for violating the Christian Sabbath. At first, Jefferson and Congress justified the new policy by citing the need for a functional national communications network during the War of 1812. But the protests persisted. Christian Sundayists reignited their campaign during the presidency of Andrew Jackson when a new democratic sensibility swept through the nation. They considered Sunday mail to be part of a larger secular threat against their sense of identity and power during the late 1820s and early 1830s. Again in the era of the American Civil War and even into the twentieth century, fundamentalist communities demanded that the federal government change its practices to accommodate their beliefs. Why did Sunday mail delivery remain so galvanizing? Their efforts would culminate in the end of Sunday mail delivery in 1912, but not before revealing how the Post Office and the politics of mail became a unique conduit for different groups to come into contact and contest the boundaries of the American federal state. As Americans in the Age of Trump again focus on the Post Office as a question of equality and citizenship, what can the long struggle over Sunday mail delivery tell us about statecraft, political culture, political economy, and democratic values in American history? These are the questions at the heart of *When Mail Arrived on Sundays, 1810-1912*. This dissertation, entitled *When Mail Arrived on Sundays, 1810-1912*, is the first substantial history of the Sunday mail controversy. Previous scholarship has understood the Sunday mail controversy solely as an early historical case study of the problem of separation of church and state. My dissertation makes three substantial interventions in these literatures: the Post Office transformed the relationship between citizen and state in nineteenth-century America; religious minorities and others outside of the mainstream offered a wellspring of practices that pushed the problem of church and state beyond the formal realm of constitutional thought; Sunday mail delivery and the controversy it caused unfolded throughout the long nineteenth century, thereby illustrating that this key example of federal statecraft is one best understood as a story of continuity.

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